A TREATISE
OF THREE
CONVERSIONS
OF ENGLAND
from Paganiſme to Chriſtian Religion.

Nil habentes & omnia possidentes 2. Co. 6: 10

THE FIRST *vnder the Apoſtles, in the firſt age after Chriſt:* THE SECOND *vnder* Pope Eleutherius *and* K. Lucius, *in the ſecond age.* THE THIRD, *vnder* Pope Gregory *the Great, and* K. Ethelbert *in the ſixth age; vvith diuers other matters thereunto apperteyning.*

[redacted] DIVIDED

Into three partes, as appeareth in the next page.
The former two whereof are handled in
this booke, and dedicated to the
Catholikes of England.

VVith a nevv addition to the ſaid Catholikes, vpon the nevvs of the late Q. death and ſucceſſion of his MAIESTIE *of Scotland, to the crovvne of England.*

By N. D. author of the VVard-vvord.

DEVT. 4. & 32.

Inquire of auncient tymes before yovv; remember th'old dayes of your forefathers; conſider of euery age, as they haue paſſed: aſke your father and he vvill tell yovv: demaund of your anceſtors, and they vvil declare vnto yovv.

Imprinted vvith licence, anno. 1603.

The generall contents of the partes of this Treatiſe.

THE firſt parte handleth three conuerſions of England to Chriſtian faith, and ſhevveth all three to haue byn from Rome, and to the Romane Catholique faith, and that the ſame faith hath continued in England euer ſince throughout all ages to this day: and this parte vvas begun againſt Syr Francis Haſtings in anſvvere to his 7. Encounter, but continued, and enlarged againſt Iohn Fox his falſe Acts and Monuments.

The ſecond parte ſearcheth out the beginning, ſtate and progreſſe of proteſtant Religion from age to age, and is againſt the vvhole courſe of Iohn Fox his ſaid Acts and Monuments from Chriſts tyme to this, eſpecially againſt the former parte therof, from the primitiue Church dovvnvvard to the tyme of K. Henry the eyght.

The third parte examineth more particularly the ſecond volume of Fox his Acts & Monuments vvherin he treateth of nevv martyrs, and Confeſſors of his Church, placed by him in an Eccleſiaſticall Calendar in the beginning therof; vvhich Calendar is diſcuſſed, and compared vvith the Catholique Calendar: And this parte grovving to be longer then the reſt, goeth printed a parte.

THE

THE EPISTLE DEDICATORIE TO THE CATHOLIQVES OF ENGLAND.

THOVGH vvhen I vvrote the Preface that doth enſue; I had no purpoſe to adde any epiſtle dedicatory (moſt dearly beloued and vvorthy Catholiques) yet aftervvards thinking of ſome other circumſtances both of matter & time, I deemed it not amiſſe to ſay ſomvvhat alſo in this kind of dedication, both for preſentinge this vvoorke to vvhome principally it is due, as alſo for aduertiſmēt in ſome fevv points vvhich the preſent ſtate of yovr affaires doth ſeeme to require.

2. And for the firſt, vvho doth not ſee and conſider, that this treatiſe of the firſt plantinge of Christian Catholique faith in England, vvith the continuance and preſeruation therof from age to age vnto our times, doth chiefly and principally belong to yovv that are Catholiques, at this day, moſt vvoorthy children of ſo renovvned parēts, moſt honorable offſpring of ſo excellent anceſtors, moſt glorious poſterity of ſo famous antiquity, vvhome future ages vvill both eſteeme & extoll aboue many of your predeceſſors, for

Cauſe of dedication.

for retayninge that in times of vvarre, vvhich they lefte vnto you in poſſeſſion of peace, & for defendinge that by ſo ſingular conſtancy of ſufferings, vvhich they both receaued & bequeathed vnto you by quiet tradition.

3. VVhich tradition being ſett dovvne, prooued and declared moſt cleerlie in this enſuinge vvoork, I do by offering the ſame vnto you, but preſent you vvith your ovvne, to vvit, the hiſtory of your ovvne houſe, the records & chronicles of your ovvne family, the pedigree and genealogie of your ovvne forefathers, the antiquity and nobility of your ovvne progenitors, together vvith your iuſt title & clayme to their inheritance, producinge iointlie for

the ſame, your vndoubted chartres, enrollements, euidences, vvritings and vvitneſſes, vvhich no man vvith reaſon can deny or call in doubt.

The ſubſtance of the booke.

4. And furthermore I do adde in the end for more full complement of this vvhole cauſe, all ſuch former falſe & vvrong ſuits, pretences, pleas, intruſions, ſurreptions, or other like ſhifts or vvranglings, vvhich any heretiques to this day (but ſpecially theſe of our times) haue made hitherto about the ſame, for ſhevve of ſome title or right on their part to this inheritance and ſucceſſion of yours. And laſtly I do produce alſo the iudgements, cenſures, ſentences, & arreſtes of all Chriſtian parlaments of the vvorld to vvitt, the de-

the determination of all the higheſt Eccleſiaſticall tribunalls in your fauour. By all vvhich I doubt not, but that your right and title remaineth moſt euident & cleere to all men of iudgement, euen to the enemies or aduerſaries themſelues. VVherfore moſt iuſtly I do dedicate this treatiſe vnto you, vvhich ſo many vvaies and for ſo many reaſons, is your ovvne. And ſo much for the firſt point.

5. The ſecond alſo about the circumſtances of the preſent time is allready ſomevvhat touched in that vvee haue ſaid, hovv by Gods holie prouidence you are borne in this time of vvarre, tribulation, & contradiction, in ſteede of that large and longe peace and tranquillitie, vvhich your aunceſtors

enioyed in the vſe of that Catholique religion for vvhich you ſtriue and ſuffer novv, vvhich thinge though for the preſent it ſeeme vnpleaſant and diſtaſtfull to fleſh and blood, yet vvill the houre come vvhen it ſhal prooue a moſt ſingular benefit and priuilege to ſuch, as haue receaued grace to manifeſt themſelues by this occaſion, ſeeing that, accordinge to the Apoſtle, this is one principall end in Gods euerlaſtinge vviſedome for permiſſion of hereſies, *vt qui probati ſunt manifeſti fiant*, that thoſe that be of proofe be made manifeſt by this occaſion.

Time of tryall.

1. Cor. 11.

6. VVherfore ſeeing as the ſame Apoſtle ſaith in another place, it is giuen to you (deare Catholiks

that liue in England at this day) *not only to beleeue in him, but alſo to* Philip. 1. *ſuffer for him* (a ſingular priuilege by his accompt, yea and that vvee may ſay of you, as he ſaid, & gloried of himſelfe and his fellovves. *Vincula veſtra manifeſta fiunt in* Ibidem. *Chriſto in omni prætorio.* Your bandes for Chriſt are made notorious throughout all the tribunalls, and iudgement ſeats of our countrey. And yet further as he vvrote to his deare Theſſaloniās, in their higheſt praiſe and commendation. *You are become ſuch* 1. Theſſal. 1. *followers of Chriſt and his Apoſtles, as receauing the woord of God with ioye of the holy Ghoſt in great tribulation, you are made an example or ſpectacle to all other faithfull people in Macedonia and Achaia, for that from you* *is diuulged the woord of God, not only in Macedonia and Achaia, but alſo in all other places, by reaſon of your faith which is publiſhed euery where throughout the worlde.*

7. Seeing (I ſay) all this may be trulie vvritten of you, & that our countrey hath gotten more honorable renovvne in forraine Catholike nations, and the Church of God more glorie and comfort by this your patience and ſufferings in theſe fevve latter yeares, then by the peaceable calme of many former ages of your aunceſtors, I knovve no true ſeruant of God, that together vvith the commiſeration of your preſent hard afflicted eſtate, receaueth not alſo particular conſolation by your integritie and conſtancy,

praying for your perſeuerance in that moſt honorable courſe, vvhich hitherto you haue helde of true obedience to allmightie God in matters of your ſoule, and loyall behauiour of duty tovvards your tẽporall Prince in all vvorldlic affaires, vvhich courſe though it haue not eſcaped the calumnious tongues & pennes of ſome carpinge aduerſaries, yet is it iuſtifiable and glorious both before God and man, vvhere reaſon ruleth and not paſſion. And I doubt not but that the vviſedome and moderation both of her Maieſtie and her ſage counſell, vvill rather in this point ponder your ovvne factes, then your aduerſaries vvords, as alſo conſider hovv rare ſuch examples of patience are

The honorable courſe of Ingliſh Catholiks.

in theſe our daies, vvhere ſo great a multitude, for ſo manie yeares, hath paſſed vnder the rodde of ſo ſharpe afflictions, vvhich is your ſingular commendation vvith all vviſe & godlie men, let Cauillers and Calumniators ſay vvhat they vvill to the contrary.

Internal tribulations.

8. But Gods holie hand hath not ſtayed heere, in proouing you by theſe externall conflictations only, but hath paſſed to the internall alſo, that he might ſaie of you as he did of his deareſt people vvhen he ment to doe them moſt good.

Eſai. 1.

Conuertam manum meam ad te, & excoquam ad purum ſcoriam tuam: & auferam omne ſtannum tuum. I vvill turne my hand vpon thee, and vvill boyle out by fire all thy ruſt euen to the quick, and vvill take from thee all thy pevvter, therby to leaue thee pure ſiluer; hevvould equall you in this point vvith the priuilege of his Apoſtles, that you might ſay vvith them trulie. *Foris pugnæ, intus timores.* 1. Cor. 7. VVee haue fights abroade, and frights at home; you knovv vvhat I meane, and others vvill eaſelie gheſſe that haue hard of the late ſtormes paſt. Onlie I vvill ſaie to your high commendation, that your moderate and ſage deportement, hath byn ſuch alſo in this point of not admittinge the ſcandall offred, as all men haue byn edified by your vviſcdome, and pietie therin: ſeeing fulfilled, on your behalfe, that vvhich the holie Ghoſt prophecied of holie, vviſe, and peaceable men, trulie

Pſal.118. fearing God. *Pax multa diligentibus legem tuam & non eſt illis ſcandalum*. Thoſe that loue thy lavve (O lord) do enioy their invvard peace, and are not ſcandalized vvith vvhat externall tempeſts ſoeuer do ariſe.

9. In reſpect of vvhich pietie of yours, it is to be preſumed that Chriſt our Sauiour hath vvrought againe by his Subſtitute (and this vpon the ſuddaine) that famous miracle recorded by S. Mathevve, S. Marke and S. Luke, of calminge the tempeſt that put his diſciples Math.8. Marc.4. Luc.8. in feare and ieopardy; *Exurgens imperauit ventis & mari, & facta eſt tranquillitas magna*. He riſinge vp, commaunded the vvinds and ſeas to ceaſe, and thervpon enſued a great calme and tranquillitie,

vvhich kind of miracle is not lightly made among proteſtants, for that they vvant the meanes therof. And therefore as a thing peculiar to the ſubordination of Chriſts orderly Church, and vvrought by his diuine povver and vertue, I do the more admire and reuerence the ſame, aſſuringe my ſelfe, that no good Catholique vvill euer heereafter ſoe much as mooue his finger againſt it, but cooperate rather to the firme eſtabliſhment and continuance therof as is moſt behoofull; to the end, that as vvee are all one in faith and beleefe, ſo vvee be alſo in life, ſpeeche and actions, eſpecially in this tyme of triall. VVhich God of his infinit goodnes graunt: to vvhoſe holy protection I commend hartily both yovv and my ſelfe this firſt of March. 1603.

AN ADDITION OF THE author to the aforeſaid Catholiques, vpon the newes of the Queens death; and ſucceſsion of the King of Scotland, to the crowne of England.

SYNCE the wrytinge of the precedent epiſtle, aduertiſment is come, that almighty God of his infinite mercy hath deliuered yow at length (deare Catholiques) from your olde perſecutor, and as wee hope will alſo ſhortely from your perſecution, his diuine Maieſtie be thancked euerlaſtingly for the ſame. Heere generally the applauſe is no otherwiſe, then it was in old tyme among the Chriſtians, vpon the entrance of *Conſtantine*, into the Empire after *Diocletian*; or of *Iouinian* after *Iulian*. But the former example ſeemeth more like, for that good *Conſtantine* was of a different Religion, when he entred, yet of ſingular hope to become ſuch as afterward he did; both in reſpect of his exellent parts and of his pious mother *S. Helena.* The difference of the two Mothers, is, that the Empreſſe *Helena* did aſsiſt her ſonne heer vpon earth, as *S. Paulinus* wryteth, *tovvards the trueth and piety of religion*, but *Queene Marie of Scotland and France*, being violently depriued of this life, will do yt (we truſt) by her prayers in heauen. The compariſon alſo is not vnproper in this, for that perhaps this our new King is the firſt that hath bene abſolutely Lord of the whole *Ilande of Britany* (with the parts annexed therynto) ſince *Conſtantine.*

S. Paulin. ep. 11. ad Seuerum.

2. Wee knowe, what commendation a heathen author gaue to Conſtantine while he was yet no Chriſtian; and this in publike audience, at the day of marriage with the daughter of *Maximianus Herculeus*, both the Emperors beinge preſent and heeringe him. *Neque enim* (ſaith he) *forma tantum in te patris; ſed etiam continentia, fortitudo, iuſtitia, prudentia, ſeſe votis gentium præſentant.* Not only the forme and beauty of your father (Conſtantius) doth appeare in yow; but alſo his continency, his fortitude, his iuſtice, his wiſedome do repreſent themſelues in yow, according to the full deſire and wiſh of all nations. Thus ſaid hee of that Conſtantine. Wherupon *Euſebius* ſheweth that the Chriſtians of that tyme conceaued ſo great loue

Gallus can. orator in Panegyric. 1. Conſtantini.

The moral vertues of Conſtantine before he vvas a Chriſtian.

Euſeb. lib. 8. Hiſt. cap. 26.

towards him (though he were not yet a Chriſtian) as his aduerſary *Maxentius* hearing of his comminge towards Rome, was glad to feigne that him ſelfe would be a Chriſtian alſo, to retaine ſomewhat therby their affections from Conſtantine.

3. Wee reade of diuers exellent men in Chriſtian religion, who were preſumed & foretoulde, that they would be ſuch, before they were Chriſtians indeed. And this only vpon the foreſighte of their good natures and vertous inclinations, as *S. Martyn*, afterwards *B.* of *Tovvars, S. Nectarius.* Archb. of *Conſtantinople*, *S. Ambroſe*, *B.* of *Milane* and *S. Auguſtine, B.* of *Hippo,* albeit of *S. Auguſtines* conuerſion from the hereſie of *Manychees*, to Catholike Religion, *S. Ambroſe* added an other coniecture alſo or rather propheſie, to wit, that the prayers and teares of his good mother *S. Monica*, could not ſuffer ſuch a ſonne to periſhe. All which yow ſee how far yt maketh for vs, and for our hope, of this ſecond Conſtantine, who wanted not alſo a holy mother to pray and ſhead teares aboundantly for him, whilſt ſhe liued, that he might be ſuch, as wee moſt deſire now. Wherof my ſelfe amongſt others can be a true witneſſe, and this from her owne teſtimony.

4. And for that I cannot perſuade my ſel that ſo holy endeauours of ſuch a mothe

in fuch

in ſuch a cauſe can be fruſtrate with almighty God; I do not only hope well, but do attribute heervnto in great parte, the many bleſsings that haue fallen vpon this King euer ſince, but principally his Maieſties preſeruation and ſtraung deliuery from infinite dangers and moſt imminent perills as all men know; ſo as neyther *Cyrus*, nor *Romulus*, nor *Moyſes* himſelfe was more ſtrangely preſerued, than this King hath been ſince his infancy. And for that God doth neuer cōmonly worke thoſe great effects, but to great ends: yow Catholiques of England, may with reaſon hope well therof, eſpecially yf any thing came by his ſaid good mothers interceſsion, who loued you all ſo dearly, as whatſoeuer ſhee asked at Gods hands for the life & proſperity of her deare ſonne in this world, a great parte therof was meant (no dowte) for yow, and your good, yf euer yow came to be vnder his gouernment, as now God hath brought yow.

The ſtrange deliuerances of his Maieſtie from many perills.

5. An other effect of this holy Queenes prayers for her only ſonne, I holde to be that other bleſsinge before mencioned of ſo many rare parts diſcouered in his Maieſties perſon, which truly though I haue had euer in great conceyte vpon the reports of other men: yet hath the ſame bene exceedingly increaſed, vpon the late reading of a booke, written I ſuppoſe ſome yeares gone,

by his

The Kings excellente booke entituled *Baſilicon Doron.*

by his highnes, but printed in Londen this very yeer 1603. This booke is intituled in the Greeke tongue *Baſilicon Doron*, to witt a kingly gyfte, ſente by his Maieſtie, vnto the Prince his eldeſt ſonne (now alſo our Lord) being in truth a golden gyfte in reſpecte of the exellent matter conteyned therin. And it diſcouereth ſo many rare partes in the writer, as may iuſtely giue all Catholiks good hope to ſee one day that fulfilled in his Maieſtie, which moſt they deſire, & would God this ſingular Treatiſe had appeared rather to the world.

Three rare points of his Maieſties booke.

6. For ſetting a ſide one pointe only therin handled, which is religion (wherin his Maieſtie muſt needs ſpeake, accordinge to his perſuaſion & education in that behalfe:) all other matters are ſuch, & ſo ſett downe, as yow will exceedingly delite therin and profitt alſo therby, if yow read with attention & ponder all well, but eſpecially three points aboue other, I noted, with no ſmall admiration to my ſelfe, which I ſpeake in all ſincerity of truth as in the ſight of allmighty God. The firſt is the great variety of ſelecte learninge in ſuch a perſon and ſo occupied otherwiſe as his Maieſtie is. Secondly the greate maturity of iudgement in applyinge the ſame ſo fitly to the peculiar affaires of Scotland. The third is the feruent & extraordinary affection of piety towards

God and godlynes, vttered in ſo effectuall words, & vpon ſo good occaſions throughout the whole booke, as a man may eaſily ſee it commeth from the hart. And how highly this one pointe of piety is to be eſteemed in ſo high & mighty a prince, eſpecially in theſe our dayes, when contentions in religion haue wrought ſo great coldnes of religious piety in many great mens harts, euery wiſe & pious man will eaſily cōſider.

7. But I will goe no further in this matter, leaſt I may ſeeme to flatter, which I hate with my hart, & his Maieſtie deteſteth the vice moſt prudently and Chriſtianly in this his booke: only I will add for our common comfort, that it ſeemeth impoſsible vnto mee, that ſuch a witt, and ſo godly affected a mynd, as God hath beſtowed vpon his Maieſtie, can long bee deteyned with the vanity & inanity of ſects & hereſies, where no grownd, no head, no certaine principle, no ſure rule or method to try the truth, no one reaſon at all can be found, why a man ſhould rather be of one ſect, than another. But only euery one's own will and particular iudgment, grounded as each one will pretend vpon the ſcriptures, whereof yet himſelfe only wilbe the Iudge and interpreter. Which things being of themſelues moſt abſurd in ſo weighty a cauſe, as religion is, that concerneth the eternall ſalua-

No reaſon to be yeelded why a man ſhould be rather of one ſect than another.

tion of our ſoules; yt is to be hoped, that his Maieſtie hauing the former two parts of Iudgment and pious affection in that excellency as hath byn ſaid, will eaſily come in tyme, to diſcouer the ſame, and therwithall the contrary ſubſtantiall grounds and cleer demonſtratiōs for the Catholike Religion, wherunto this Treatiſe alſo of the firſt planting of Chriſtian Religion in our countrey, may (in my opinion) giue no ſmall help & light, yf it might pleas his Maieſtie to beſtowe the caſting of his eye vpon the ſame.

8. Wherfore to conclude this addition to my former letter, God hauing wrought ſo ſtraungly this change, as heer is reported, with ſo generall peace and applauſe of the whole Realme: Yow are to expecte at his diuine Maieſties handes, the effects that are conforme to his fatherly loue and care, euer ſhewed hitherto towards yow. And as for the perſon now aduaunced, I know moſt certainly, that there was neuer any doubt or difference among yow, but that euer yow deſired his aduauncement aboue all others, as the only heyre of that renowned mother, for whome your feruent zeale is knowne to the world, and how much yow haue ſuffred by her aduerſaryes, for the ſame. Yet do I confeſſe, that touching the diſpoſition of the perſon for the place and manner of his aduauncement, all zealous Catholiques

haue both wiſhed & prayed, that he mighte firſt be a Catholike and then our King, this being our bounded duty to wiſh, and his greateſt good to be obtayned for him. And to this end and no other I aſſure my ſelfe hath byn directed, whatſoeuer may haue been ſaid, written, or done by any Catholike, which with ſome others might breed diſguſte.

9. Now it hath not pleaſed allmighty God to giue vs our deſires in the order of our wiſhes, but firſt to make him our King, and then to leaue vs in hope of the other at his due time. What ſhall we ſay in this & all the reſt, but as Heli did: *Dominus eſt, quod bonum eſt in oculis ſuis, faciat*. He is Lord, lett him do as he thinketh beſt? And with patience, humility, longanimity, and obedience ſeeke by continuall prayer to haſten that tyme of our full ioye by his Maieſties conuerſion, which wee truſt in his euerlaſting wiſdome and infallible prouidence is allready determined to be, *ſuo tempore*. And in the meane ſpace ſeing it is heere reported, that Catholiques, accordinge to their habilities, haue ſhewed themſelues in euery country both ready & forward to aduaunce his Maieſties preſent admiſsion to the crowne, I do not doubt, but they ſhall find the effectes of his clemency for their deliuery out of ſuch afflictions, calamityes and oppreſsions, as 1. Reg. 3.

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latley they haue ſuffred by the inſtigation principally of ſuch people, whoes manners are moſt excellently & prudently deſcribed by his Maieſtie in the ſecond booke of his worthy treatiſe as to himſelfe well experienced:

10. And it is no ſmall comforte in this behalfe to haue a King of whome wee may truly vſe the words of *Saint Paule*, which he ſpoke of Chriſt, *didicit ex eis quæ paſſus eſt, &c.* He hath learned by that himſelfe hath ſuffred by the ſame kind of men. And truly though in his own perſon (he cannot be ſaid, nor would perhaps) to haue ſuffered properly for Cath. Religion, as yow haue done: yet yf wee reſpect his neareſt, eather in nature, bloud, or affection, and their number, rank and quality, that among them haue ſuffered for the ſame cauſe, he may be ſaid to haue ſuffered perchaunce farre more, than yow. For that more of his princely bloud hath bene ſhed in England, Fraunce, and Scotland, about the quarrell of Cath. Religion, than of all other Chriſtian Princes ioyned togeather. *Heb. 5.*

11. And for ſo much as his Maieſtie doth vouchſafe of his princely gratitude to profeſſe in one parte of his *inſtructions to his ſonne the Prince*, that in all his troubles, ſtraytes & daungers, he hath found none ſo ſure and confident vnto him, as thoſe that remayned

loyall and faithfull to his good Mother the Queene (who all for the moſt parte were knowne to haue byn good Catholique) it is to be hoped, that he will make the ſame accompt alſo of yow that remayned conſtant and dutyfull, not only to her Maieſtie while ſhee liued, but to Gods diuine Maieſtie alſo in ſtanding & ſuffering for your conſcience in Religion. Which was the marke & badg (yf yow remember) wherby the foreſaid famous gouernor *Conſtantius*, father to our *Conſtantine*, did try his Chriſtian courtiers, though he were a pagan himſelfe; reiecting thoſe, who vpon his commaundement and inuitation had yelded, & done againſt their owne religion; and retayning and honoring others, that had byn conſtant euen againſt himſelfe. Which facte *Euſebius* recompteth with exceedinge praiſe of the mans iudgment, iuſtice and piety therin: Whoes example I hope our now King will imitate, and yow follow the example of the better ſorte of thoſe Chriſtians, whome *Conſtantius* for their conſtancy ſo much eſteemed and aduaunced.

Euſeb. lib. 1. de vita Cōſtant. cap. 11.

A TABLE OF THE PARTICVLAR CONTENTS and chapters of this enſuing treatiſe.

The Preface vvherein diuers principall points ar handled about iudgment in matters of faith, and vvith hovv great care and ſollicitude the ſame ought to be conſidered of.

The FIRST PART of this treatiſe concerninge plantinge and continuance of Catholike religion in England.

1. WHETHER *England, and Engliſhmen haue particular obligation to the Sea of* Rome *aboue other nations, and of the firſt conuerſion of Britans to Chriſtian Religion in tyme of the Apoſtles.* CHAP. I.

2. *An anſvvere to certayne cauillations, lyes, and falſifications of Syr Francis Haſtings, and his Maiſters* Fox, *and the* Magdeburgians *about the firſt preaching of Chriſtian faith in* Britany; *vvherin is handled alſo the controuerſie of* Celebratinge Eaſter. CHAP. II.

3. *The former controuerſie is handled more particularly hovv the* Grecian *cuſtome of* Celebratinge *Eaſter day after the faſhion of the Ievves, came firſt into the Britiſh and Scottiſh Church, and hovv vntruly and vvickedly* Iohn Fox *and* Iohn Bale *do behaue themſelues about this matter.* CHAP. III.

4. Of the ſecond conuerſion of Britany vnder K. Lucius by Pope Eleutherius, and teachers ſent from Rome, about the yeare of Chriſt 180. and of the notorious abſurd cauillations of heretiks about the ſame alſo. CHAP. IV.

5. Of an other hereticall ſhiſte about the former conuerſion of Britany vnder Pope Eleutherius, & K. Lucius, as though the faith of Rome that vvas then, did not remayne novv: vvhich is reproued by tvvo euident demonſtrations againſt the inſtants giuen by Iohn Fox, and Syr Fr. Haſtings, the one demonſtration being negatiue, the other affirmatiue, and firſt of the negatiue. CHAP. V.

6. It is proued by the ſecond Kynd of affirmatiue, or poſitiue arguments that the points of Catholike doctrine before denyed by Fox, and Syr Francis, vvere in vſe in Pope Eleutherius his tyme, and in the ages immediatly follovving, and this by teſtimony of Proteſtant vvryters themſelues. CHAP. VI.

7. The ſame argumēt is continued, & it is ſhevved out of the Magdeburgians hovv they accuſe, & abuſe the Fathers of the ſecōd & third age for holding vvith vs againſt them: vvherof is inferred that thoſe tvvo ages vvere then alſo of our religion. CHAP. VII.

8. Of the third conuerſion of our Iland, and Engliſh nation by S. Auguſtine, and his fellovves ſent from Pope Gregory the firſt anno Domini 596. and of diuers notorious hereticall ſhiftes, and impudencyes vſed to deface the ſaid tvvo excellent men S. Gregory, and S. Auguſtine and the religion brought into England by them. CHAP. VIII.

9. *That the* Roman Religion *brought into England by* S. Auguſtine *vnder* Pope Gregory, *vvas the very ſame, that vvas brought in before vnder* Pope Eleutherius *by* Fugatius *&* Damianus, *and continued aftervvard among the Britans vntill the comming of* S. Auguſtine *to the Engliſh nation.* CHAP. IX.

10. *The continuation of the ſame matter, vvherin is ſhevved by diuers proofes, and examples, that the* Britans *before* S. Gregories *tyme, vvere of the ſame religion that he ſent into England by* S. Auguſtine, *to vvitt, of the* Romane. CHAP. X.

11. *The deduction of the aforeſaid Catholique Romane Religion planted in England by* Saint Auguſtin, *from his tyme vnto our dayes; and that from* King Ethelbert *vvho firſt receyued the ſame, vnto* King Henry *the 8. there vvas neuer any publike interruption of the ſaid religion in our land.* CHAP. XI.

12. *Hovv the ſame Catholique Religion had continued, and perſeuered in England during the tymes and raignes of* King Henry *the 8. and his three children,* King Edward, Queen Marie, *and* Q. Elizabeth, *notvvithſtanding all the troubles, chaunges, alterations, and tribulations that haue fallen out therabout, and that the ſame religion is like to continue to the vvorlds end, yf our ſinnes hinder it not.* CHAP. XII.

SECOND PART.

For Searching of the Proteſtant Church and Religion.

1. OF *hovv great importance* Eccleſiaſtical ſucceſsion *is for tryall of true Religion, and hovv ſectaries haue ſought to fly the force therof by ſaying that the Church is inuiſible: hovv fond a ſhift this is, and hovv fooliſhlie* Fox *doth behaue himſelfe therin.* CHAP. I.

2. *The particular examination of the diſcent or ſucceſsion of* Iohn Fox *his Church in England or els vvhere for the firſt* 300. *yeares after Chriſt, to vvitt, vnto the tyme af the* Emperour Conſtantine, *and vvhether any ſuch Church vvas extant then in the vvorld or no, and in vvhome?* CHAP. II.

2 *The proſecution of the ſame matter, to vvitt, of the diſcent of the Catholique and Proteſtant Church for other* 300. *yeares, that is from* Pope Sylueſter *and* Conſtantine, *to* Pope Gregory, *and* Mauritius *the Emperour, and vvhere* Iohn Fox *his Church lay hid in this tyme.* CHAP. III.

3. *Hovv matters paſſed in the Chriſtian Church both abroad, and at home in England during the third ſtation of tyme from* Pope Gregorie, *and* King Ethelbert *of* Kent *vnto* King Egbert *our firſt Monarch, conteyninge the ſpace of* 200. *yeares.* CHAP. IV.

The

5. *The fourth ſtation or diuiſion of tymes from* K. Egbert *vnto* William Conquerour *conteyning the ſpace of ſome* 260. *yeares. And hovv* Iohn Fox *his Church paſſed in theſe dayes, and vvhether there vvere any* Pope Ioane, *or no?* CHAP. V.

6. *The narration of Engliſh Eccleſiaſticall affayres during this fourth Station or diſtinction of tyme, is continued, and the abſurdityes of* Iohn Fox *are diſcouered.* CHAP. VI.

7. *The fifth Station of tyme conteyning other* 300. *yeares from* William Conquerour *vnto the tyme of* Iohn Wickliffe, *vvherin is examined, vvhether the Cath. Roman Church did periſh in this tyme as* Fox *affirmeth. Heere is treated alſo of* Pope Hildebrand, *& of* Mariage *of* Prieſts. CHAP. VII.

8. *There followeth a dreaming imaginatiõ of* I. Fox *contrary to it ſelfe about the* fall of the Romane Church, *and* riſing of Antichriſt, *vvith the reſt that remaineth of our Eccleſiaſticall hiſtory from the* Conqueſt *to* Wickliffe. CHAP. VIII.

Of the tyme from Iohn Wickliffe *vnto the beginning of the raigne of* K. Henry *the* 8. *conteyning about a hundred fortie yeares, and hovv the Church of Rome, and* Iohn Fox *his Church paſſed in theſe tymes.* CHAP. IX.

10. *The moſt abſurd and ridiculous ſucceßion of ſectaryes appointed by Iohn Fox for the continuance of his Church from* Pope Innocentius 3. *dovvnvvard, vvhere alſo by this occaſion is declared the true nature, and conditions of lavvfull Eccleſiaſticall ſucceßion.* CHAP. X.

The ſearch of Iohn Fox *his Church is continued vnder the gouernment, and raigne of* K. Henry *the* 8. *and his children, and it is diſcuſſed vvhat manner of Church* Iohn Fox *then had, or may be imagined to haue had.* CHAP. XI. 11.

VVhether Fox *his Church hath had any place vnder* K. Edward, Q. Marie, *and* her Maieſtie *that novv raigneth: and hovv farre it hath byn admitted, or is admitted at this day.* CHAP. XII. 12.

The concluſion of both theſe former parts, togeather vvith a particular diſcourſe of the notorious different proceeding of Catholiks *and* Proteſtants, *in ſearching out the truth of matters in controuerſie.* CHAP. XIII. 13.

THE THIRD PART,

About Iohn Fox his Calendar and Proteſtant martyrs therin conteyned.

FOR *ſo much as this third part is to be printed ſeuerally, it ſeemeth not neceſſary to ſett dovvne the Titles of all the Chapters in particular: but yet to th'end yovv may vnderſtand vvhat in ſubſtance it conteyneth, vve ſhall heere touch the ſumme therof.* 1.

The firſt tvvo Chapters *do handle the* Inſtitution *of* Calendars *and* martyrologes, *vvhat is meant by them, to vvhat end and vſes they vvere ordayned and do ſerue in the* Catholike Church, *and hovv impertinently and abſurdly* Iohn Fox *hath ſought to dravv and apply the ſame to his martyrs.* 2.

3. The ſecond tvvo Chapters, to vvitt the third and fourth, do diſcuſſe other points belonging to this matter, to vvitt, vvhat are the particular ſects vvhervnto all the diuerſity of opinions found among Fox his martyrs may be reduced. And then, vvhat is to be thought of their vvillfull dying for the ſame, vvhether yt may be accompted conſtancy, or rather obſtinacy.

4. After this do enſue 12. other Chapters according to the number of the monethes of the yeare, vvherin are examined the martyrs and confeſſors vvhich Iohn Fox hath ſet dovvne in euery moneth for ſaincts of his Church, vvho are compared aſvvell among themſelues for their different ſects and opinions in Religion, as alſo vvith the Cath. Saincts, vvhome he hath put out of the Calendar, to make roome for them.

5. Next vnto this is examined the different manner of Canonizing Saints vſed by the Cath. Church, from that of proteſtant vvryters, among vvhome euery particular man maketh and vnmaketh vvhat Saincts he liſteth; and yt is further ſhevved, that ſcarſe any proteſtant liuing at this day in England, vvill ioyne in faith fully and vvholy, vvith any of theſe martyrs and confeſſors ſett dovvne by Fox, and that for the moſt of them, they do & muſt diſclayme from their beleefe.

6. Hervpon there is a Cenſure giuen in a ſeuerall Chapter, of Fox and his vvrytings, and tvvo other books are ſhevved to be in hand againſt his Acts and Monuments, the one in Latyn intituled Certamen Eccleſiæ Anglicanæ pro fide Catholica, vvhich vvill conteyne diuers volumes: the other in Engliſh, called the Hunt of an Engliſh Fox, vvhich

vvill diſcouer the notorious falshood, ſhifts & ſleights vſed by Iohn Fox *in his Acts and Monuments.*

7. *And for a taſt of this there are layd forth breefly in another Chapter thoſe 60. lyes or more, vvhich vvere promiſed by a former pamphlet intituled,* A relation of the conference had in France betvveene the B. of Eureux and Pleſsis Mornay, *in the yeare* 1600. *vvhich multitude of lyes and falſifications, vvere promiſed to be found vvithin the compaſſe of tvvo leaues only of* Iohn Fox *his huge volume, to the end that therby a gheſſe may be made of the whole.*

8. *And laſtly (yf the author for breuityes ſake do not change his mynd) there is to enſue an examinatiō of a certayne ridiculous definition of a* Catholike *man, deuiſed and ſett dovvne by* Fox: *and thervpon the true deſcription both of a proteſtant and* Catholike *man, and their difference aſvvell in faith and doctrine, as vvorks and actions, is particularly declared.*

A note, for direction of the Reader in peruſing this booke.

I HAD once purpoſed (good reader) to haue ſett dovvne tvvo other tables in the beginninge of this booke, as I did in that of the *VVarn vvord* the one of the ſpeciall controuerſies treated therin; the other of the cheefeſt lyes & falſifications of thoſe vvryters vvith vvhome I deale: but being ſhortened in tyme for taking them out, I haue thought good to remitt all to the laſt table, vvhich goeth in the end of the booke, vvhere yovv ſhall find all particulars mentioned togeather, vvith the falſe and deceytfull behauiour of *Fox*, *Bale*, and the *Magdeburgians* (the principall aduerſaryes vvith vvhome vve deale in this treatiſe) ſett dovvne and ſpecified, vnder their ſeuerall names in the ſaid Index. VVherfore the Reader that hath not leaſure to peruſe the vvhole, may haue recourſe to this table, and therby make choyſe of vvhat he deſireth firſt to be informed of.

THE PREFACE

To the Chriſtian ſtudious Reader concerning the edition and argument of this treatiſe, and of the methode held therin, and principall points to be treated.

MAN *to be mutable or (as the ſcripture ſpeaketh)* vncertaine in his forſight and prouidence, *if no other argumentes were to proue it (as there be infinite) yet my owne experience (gentle* Reader*) of the ſucceſſe of this treatiſe were ſufficient: hauinge altered ſo often my firſt intention about the ſame, as it beinge ready now to come forth, it ſeemeth nothing leſſe, then that, which at the beginninge I had purpoſed.*

Sup. 9.

2. *My firſt deſignement was to haue written only ſome fewe leaues or ſheetes of paper in anſwere to* Syr Francis Haſtings *who in his reply to the ſeauenth encounter of the warder, (which encounter concerneth principally the* Biſhop *& Sea of Rome) would ſeeme to diminiſh that obligation of gratitude, which the warder ſaid, that* England *had aboue many other nations to that See, for two conuerſions of our people to* Chriſtian *Religion receiued from thence.* The *knight (I ſay) endeuored to ſtrike out or diminiſh that obligation, by calling in doubt the ſaid conuer-*

Syr. Fr. Haſtings in his reply *pag.* 192.

ſions, or cauillinge at leaſt at ſome particulars therof. VVhervpon I thought it needefull, not only to confirme that which had bene written before of the two foreſaid conuerſions vnder Pope Eleutherius *&* Pope Gregory the firſt: *but alſo to adde a third more ancient then theſe two, to wit vnder* S. Peter *himſelfe and ſome other Apoſtles. And albeit all this was ment ſo briefly, as I haue ſaid, in the firſt deſignment: yet when I came to the woorke it ſelfe it grewe more longe, & coulde hardly be diſpatched in ſo many chapters, as I had purpoſed leaues or ſheetes at the beginninge.*

3. *The reaſon of this encreaſe was, for that comming to the examination of the matter, I found* Syr Francis *to haue taken all that he had ſaid concerninge that point out of* Iohn Fox; *though he cited him not: and* Fox *againe the moſt part of his cauills out of the* Magdeburgians. *So as of neceſſity I was forced to encounter with all theſe three aduerſaries together to examin their argumentes, diſcouer their fraudes, and refell their follies. VVhich to do with any ſufficiency (as alſo with the clearnes and perſpicuity, which I deſired) drewe the matter on to a bigger bulke, then well could be ſette forth as a part only of that encounter, wherevnto it belonged. VVhervpon at the perſuaſion of ſome friendes, reſolution was taken to haue it diuulged in a ſeuerall treatiſe, as before hath byn ſhewed in the end of the ſecond encounter already printed.*

Hovv the firſt part of this treatiſe vvas encreaſed.

4. *But now, when it was taken in hand to be reuievved for the edition, diuerſe thinges occur-*

red to be added for the more fullneſſe of the treatiſe. And namely, that not only the plantinge of Chriſtian faith in England ſhould be auerred by theſe three ſeuerall conuerſions: but that the continuation alſo therof (I meane of one ſelfe ſame faith and beleefe) ſhould be ſhewed and demonſtrated from the firſt to the ſeconde conuerſion, and from the ſecond to the thirde vnto our dayes. And with this came the diſcours to occupie a dozen whole Chapters: VVhich was more then twiſe ſo much, as in the firſt deſignement was purpoſed.

5. *But being arriued hither, there offred it ſelfe a new cogitation of adding a ſecond part, no leſſe important, then the firſt, for ſearching out our aduerſaryes religion in all this tyme. Accordinge to the aduertiſement both of the philoſopher and Orator, that it is not ſufficiēt only to confirme our owne cauſe, except wee infringe and refute the contrary. VVhervpon it ſeemed neceſſary not only to ſhew the firſt, ſecond and third plantinge of our Religion in England, together with the manifeſt and viſible continuance therof vnto our age: but alſo to demonſtrate the contrary in the religion of the proteſtants: to wit, that it vvas neuer planted in England (I meane in ſuch points of doctrine, vvherin they differ from the Catholique) nor euer vvas receaued, nor had eſſence or being vnder the name of Chriſtian Religion from Chriſts tyme to ours. And for that* Iohn Fox *aboue all other Engliſh proteſtant vvriters taketh vpon*

Ariſt. in Topicis. Cicer 1. ad Heren. & de Orator.

VVhy the ſecōd part of the ſearch of I. Fox his Church vvas added.

Fox in the title of his acts and monuments & in his proteſtation to the Engliſh Church.

him of purpoſe & by promiſe to prooue the contrary in his huge volume of Acts & Monuments; to wit to ſhew the courſe and race of his Church *(for ſo are his woords)* from the beginning of theſe latter ages: *I was forced to ioyne iſſue with him in particular vpon both theſe parts. I meane in ſhewinge the beginning & continuance of our Church & religion: and the not beinge or continuance of his. For performance wherof I haue had occaſion (as yow ſee) to peruſe ouer the firſt part of the ſaid volume from the beginning of Chriſtian religion to* Kinge Henry *the 8. conteyning aboue 500. leaues.*

VVhy the third part of this treatiſe was added about the examinatiō of Fox his calendar.

6. *But for that the ſecond part of that volume from* K. Henry *downward (being of no leſſe bulke then the former) treateth of the principall pillars of his religion ſince that tyme, wherof ſome he maketh Confeſſors & other Martyrs, & diſtributeth them into a certaine Eccleſiaſticall Calendar accordinge to the dayes of euery moneth, wherin their feſtiuall memoryes are to be kept; and placeth the ſaid Calendar in the forfront of his Acts & Monuments, it ſeemed conuenient alſo, to the end that nothing ſhould remayne wholly vnſearched or vnexamined in that woork of his, to adde a third part to the former two for the diſcuſſion of this Calendar, and ſome other neceſſary points belōging thervnto. VVhich third part growing more large in the proſecution then was expected at the beginning, & coming as it were to equall the other two: I was induced to print it in a ſeuerall volume apart. Partly that it may be more portable & commodious for the Reader; and then for that it treateth*

ſomwhat a diſtinct matter, and finally for that the two former parts do conteyne a ſufficient full argument of themſelues beſides this third part.

7. *Lo heere good Chriſtian Reader a breefe ſumme of all my cogitations about that matter. VVhich if they may ſerue thee for thy ſpirituall vtility, either for confirming or eſtabliſhing the in Cath. Religion (if thou haue it alredie) or for thy reducing vnto it if hitherto thou be not partaker of ſo high & heauenly a bleſſing, I ſhal be gladde & think my labors happily beſtowed therin, well knowing of what importance this matter is for thy eternall ſaluation.*

The diligence vvhich men ought to vſe for informing thēſelues of the truth of Cath. religion in tyme of hereſies.

8. *In reſpect wherof, thou oughteſt alſo, if thou be in any doubt, not only to take vpon thee the labour of reading this, or any ſuch treatiſe that may help thee therin: but alſo to trauaile both by Sea & land, countreis & kingdomes (yf wee beleeue* S. Auſten *that both ſaid & practized the ſame) to ſeeke out the truth & certainty of Cath. Religion. VVherby only, & by no other wayes & meanes vnder heauen, may a man be ſaued or eſcape euerlaſting damnation, as holy Athanaſius proteſteth in his creede. VVherfore this ought to be vnto vs (as the ſame father ſaith)* that riche Iewell found in the field, *for buyeng wherof wee ſhould not ſtick to ſell or looſe all other temporall goods or riches, that wee haue: ſeeing Chriſt our Sauiour doth ſo much commend them, that did ſo, and therby inciteth vs alſo to do the like.*

Poſsidon. in vita Aug. & Aug. l. 4. & 5. confeſs.

Athanaſ. in Symbol. verſ. 2.

Matth. 13.

Aug. l. de mor. Eccl. c. 17.

Chryſoſt. hom. 14. in cap. 24. Matth.

9. *And the ſame Doctor S. Auſten together with S. Chryſoſtome & other fathers, do reprehend greatly the ſluggiſhnes of diuerſe men in their dayes, that*

ſects & hereſies to ariſe & diuerſities of religion in almoſt euery countrey, did not beſtirre themſelues to try out the truth; but were content either to accept of euery nouelty thruſt vpon them, or to remayne doubtfull or indifferẽt, vvhich in ſome ſort is a woorſe ſtate then the other. For as the prophecy & prediction of our Sauiour is cleere, that ſuch tymes of hereſie &
Matt. 24. Marc. 13. Ioann. 7. *contradiction ſhould come, vvhen one ſect would ſay here is Chriſt, and another there is Chriſt; one heretique would cry, here is the Church, here is the true doctrine, here is reformatiõ, & another deny it, ſo the*
1. Cor. 11. *Apoſtle expoundeth the hidden prouidẽce of allmighty God in this permiſsion of his, to wit,* vt qui probati ſunt, manifeſti fiant, *that thoſe who are men of proofe, ſhould be made manifeſt among vs. And how then in a tyme of proofe & of ſo ſpeciall triall, when ſo great a crowne is to be gayned, are men ſo negligent, ſlouthfull & fearfull in ſhewing & declaring themſelues?*
Chryſoſt. opere imperfect. in Matth. ca. 23. pag. 562. *S. Chryſoſt. yeldeth this reaſon, which is ſeuere.* Quia neq; promiſsio beatitudinis eius (*ſaith he*) deſideratur, neque iudicium cõminationis timetur, &c. *It is, for that neither Gods promiſe of eternall felicity in the next life is deſired by theſe ſlouthfull people, nor his threat of iudgment feared.*
Chryſoſt. ibid. *And yet ſaith the ſame father.* Si veſtimenta empturus gyras vnũ negociatorem & alterum, &c. *Yf yow were to buy a garment yow go about from one ſeller or marchant to another, to ſee & examine, where the beſt is to be found. And how much more ought this to be donne to try out true religion?*

10. *If a pretenſion were made (ſaith one) to take*

avvay

away your temporall lands and liuings, or that any new doubts ſhould be put in the titles of your inheritance, or that it ſhould be called in queſtiō by any promotors or buſie people, whether you were true owners of ſuch and ſuch landes and liuings, or no: you would quickly ſtart & beſtirre your ſelues, looking out recordes & writings for confirmation of your right & title; & would ſeeke after lawiers to pleade & defend the ſame, & you would make accompt of anciēt witneſſes for proofe therof. All which you neglecting in this caſe of tryall about Cath. *Religion againſt heresies (vvhich is more cleere in it ſelfe, if men vvould attend vnto it, then any other proofe of poſſeſſiō, right, intereſt, title, or inheritance vvhatſoeuer) this negligence (I ſay) doth cleerly declare; that men haue more care and cogitation of temporalities, then of eternity: of earth, then of heauen: and of this miſerable ſhort & vaniſhing life, then of* Gods *euerlaſting kingdome and their immortall raigning with him.*

A repreſentation of ſuch as are negligent in examininge the truth of Cath. religion.

11. *And thuſmuch be ſpoken by the way concerning the iudgement, ſenſe & feeling of ancient holy fathers, about the care and ſollicitude, that euery true* Chriſtiā *ought to haue for informing himſelf ſoundly and ſubſtancially (but eſpecially in time of hereſies) what the truth and certainty of* Cath. Religion *is. Leaſt being negligent in this ſearch & ſollicitude, and yeelding ouermuch to the cogitation of worldly affaires, he be deceaued before he be aware, and caried away to perdition by the preſent ſurge and ſway of innouations, vnder the colour and name of nevv reformations: perſuading himſelfe, that he*

goeth right and hath no neede of further aduiſe or information therin.

12. *For preuention of which moſt perillous courſe held (alas) by to many of our countrey at this day (who perſwade themſelues, that either matters of religion appertaine not greatly vnto them, or that they goe well as they are, or that they may remaine indifferent or attend to worldly affaires and let the other alone, or at leaſtwayes do imagine by the multitude of contradictions, which they ſee and heare euery where, that it is a hard matter to diſcerne, which party hath the truth, or where that certainty lyeth:) for helpe (I ſay) in all theiſe points (but ſpecially in the laſt) I haue thought beſt to publish this treatiſe, which I truſt ſhalbe a ſufficient light for diſcerning truth to them that will vouchſafe to peruſe the ſame. For that it doth breefly, cleerly, and in one whole ſumme or vewe, lay before them the verity of Cath. Religion, the offſpring increaſe and continuance therof, together with the fraude & falshood of all ſectes whatſoeuer, but ſpecially thoſe of our tymes.*

Dangerous cogitatiõs.

13. *And it is here to be noted, that, as in ſuites & controuerſies about temporall landes and liuinges belonging to any ſtate or lordship, a man may take two wayes of proofe and triall againſt quarrellers, that craftily and falsly would intrude or make pretenſion therunto. The firſt by alleging particular euidences for euery part and parcell therof ſeuerally, as for this cloſe, this medowe, this park, that paſture, thoſe woods, that glebe-land, and the like. VVhich way (as yow*

(as you ſee) is more prolix and troubleſome: There is therefore a ſecond more ſhort & generall, wherby a man proouing one point prooueth all. As if wee would take vpon vs to ſhew, that the chiefe manſion houſe of the ſaid lordſhip in controuerſie (wherunto all the reſt belongeth) is ours, and hath byn euer holden by our anceſters, and that wee are true ſucceſſors, heires and inheritors vnto them. This iſſue (I ſay) were more ſhort and ſure. And this is that, in which I do now ioyne plea with our aduerſaries eſpecially with Iohn Fox *in name of all his brother proteſtants,* To *wit, that wheras other men hitherto haue taken vpon them to defend and prooue particular points of controuerſies ſeuerally, as for example the reall preſence, purgatory, prayer to Saincts, ſeauen ſacraments & the like, which are but branches of our whole cauſe, my purpoſe is to prooue altogether, by ioyning the foreſaid iſſue about the chiefe manſion houſe & true owners therof, that is to ſay the true* Catholike Church *and lawfull family therunto belonging, deſcending from* Chriſt *himſelfe.* For *that wee proouing this only wee prooue the whole, no man being able to deny, but that where this houſe & family is found, there is all the right and intereſt, that may be pretended to the ſtate and dignity aforeſaid.*

14. *But now againe for proouing of this point, diuerſe wayes are or may be held by different men, myne ſhalbe at this tyme after the faſhion of two that ſtriue & contend about the manſion houſe before mentioned, and therby pretend to the true title, and*

The contention about the houſe & mannerplace.

lawfull inheritance of the foreſaid ſtate and lordship. The one part pretending only in generall termes that there is ſuch a noble houſe, well and ſtrongly built, with great and excellent qualityes and comodityes, and richly furnished, vvhervnto belongeth the ſaid ſtate and lordship, and that the owners and inhabitants therof haue greate priuileges and preferments before all other people, and that there are certayne ancient records extant alſo of this matter, out of vvhich records, according to their owne expoſition, they gather theſe propertyes of the ſaid houſe and family, and doth apply both the one and the other to themſelues.

The Catholike part his plea for the houſe.

15. *But the other partie denyeng their pretence and expoſition of old records ſaith that all this is falſe, and that according to the true expoſition of the ſaid vvritings and the markes and tokens therby giuen, the ſaid houſe and manner place appartaineth vnto them only, and thervvith conſequently the vvhole ſtate and lordship vvithout controuerſie. VVhich they offer to try by coming to particulars, ſhevving vvhen, and vvhere, and by vvhat occaſion, the ſaid houſe vvas firſt builded, vvhat vvere the ſtones and timber that vvent thervnto, hovv the title of the vvhole ſtate and lordship vvas tyed or annexed to this houſe, together vvith the dignityes and priuileges therof. And then to vvhat family this houſe vvas aßigned at the beginning, vvho were the firſt inhabitants, dvvellers, guiders, and gouernors therof, and how it hath continued euer ſince from hand to hand, and from tyme to tyme, alvvays*

vnder the ſame family by lawfull ſucceſſion, and hath defended it ſelf from all ſorts of aſſaults made againſt it, aſwell of ſecret domeſticall theeues, as open enemyes, and that at this day the ſame family is in poſſeſſion therof, &c.

16. And as for the other pretenders theſe men offer to ſhew further againſt them that they haue bene allways contemtible and vageant perſons, diſperſed here and there in ſeuerall cottages of their owne new building or patching, nor euer dwelt together in any one houſe vvorth the naming, and much leſſe in ſo excellent a houſe as this is, and that if any of them haue at any tyme heretofore byn perhaps of this houſe or family, they vvere either dimiſſed and caſt out for their diſorders, or haue runne away as fugitiues for guiltines of their owne conſciences.

17. Now then this being ſo, vvho doth not ſee to vvhich party the ſaid houſe and manſion place before mentioned is like to be iudged? And this is the true figure or repreſentation (good Chriſtian Reader) of our preſent controuerſie vvith Iohn Fox and his fellowes throughout all this treatiſe, for that he and his do pretend a certaine title to the true Church and religion of Chriſt from all antiquity, but bring forth as good proofes to challenge the ſame, as do other pretenders before mentioned for the ſaid houſe and manner place, if not ſomewhat vvorſe as ſhalbe declared.

18. But vvee on the contrary ſide do follow the courſe of the other party in coming to particulars, ſetting downe firſt how Chriſts Church and religion

began,

The Application of the two former examples.

began, by whome, and vnder whome; who were the firſt beginners, promotors and profeſſors therof, what they taught, what they did, whome they left their ſucceſſors, with what promiſe and aſſurance of continuation, and finally how they haue endured vnto this day. And all this is handled in the firſt part of this treatiſe. And then in the ſecond is declared the other point before mentioned, to wit, that the aduerſe hereticall part, had neuer yet any houſe at all, & much leſſe any ſuch as hath bene ſpoken of, that is to ſay, they had neuer any Church *or certaine family agreeing with it ſelfe, nor euer any certaine profeſſion of any one faith or religion like in all points to it ſelf, or to that of any others, were it good or bad, falſe or true, hereticall or* Catholique. *And this is obſerued from the beginning of the world to our tyme, as yow ſhall ſee manifeſtly prooued afterwards in the proſecution of this woork; deſiring thee (gentle reader) to take the paines, as to reade it ouer with ſome attention for thyne owne vtility. Though I preſume that thy contentmēt alſo in reading therof, will eaſely equall thy paines, the argument being hiſtoricall, & not deuoyd of gratefull variety both of tymes, men, and affaires.*

Foure points of conſideration about matters of faith.

19. *But now, for that my end & ſcope in writing this treatiſe, and in handling this important argument of diſcerning betweene religion and religion, is not indeed ſo much (if I ſhall confeſſe the truth) to delight, as to mooue, and proffit thee (good reader:) I haue thought conuenient for the ſecond part of this my preface, to adioyne* 3. *or* 4. *points of principall conſide-*

conſideration about this ſubiect of faith and beleefe, and therof deduce as many inferences of no leſſe importance, for thy good diſpoſition in this behalfe, and therwith leaue the for the reſt to thine owne iudgement, and more mature deliberation.

The firſt point hovv our articles of faith are aboue mans reaſon.

20. *The firſt of which points is, that almighty God for mans greater humilitie and merit in beleeuing, hath placed the greater part of the obiect of our faith and beleefe (that is to ſay, the things which are to be beleeued) aboue the ordinary reach of mans reaſon, and inuironed them with ſuch difficultie and obſcuritie, in reſpect of our frailtie, as without the light of his grace, & the concurſe and free motion of our owne will, & good endeuor they are not to be attained vnto. And this (as I ſaid) aſwel for mans humiliation, in reſpect of the height of gods myſteries reuealed by faith; as alſo that man may merit by his free and willing concurſe to beleefe: which he would not do, if the articles or obiect of our faith were ſo cleere as there were no obſcurity or darknes in them: for then according to the grounds of philoſophy, mans vnderſtanding perforce muſt yeeld therunto; and conſequently our will alſo, wherof would enſue the loſſe of all merit and reward, according to that ſaying of ſaint Gregory:* Non habet fides meritum, vbi humana ratio præbet experimentum, *faith hath no merit where mans reaſon doth make the thing euidēt. And long before him S. Athanaſius:* Fides de re euidenti concepta, Fides dici non poteſt, *faith conceaued of an euident matter, can not be called faith. And briefly, but pithily*

Gregor. hom. 26. in euang.
Athan. tract. de aduent. 1. cont. Apollin.

Auguſt. tract. 79. in Ioann. & ſerm. 1. de feſto S. Trinit.

thily S. Auſten: Laus fidei eſt; ſi, quod creditur, non videtur. *The praiſe or merit of faith ſtands in this, that the thing be not ſeene which is beleeued. And in another place:* Credo, quod neſcio: & propterea ſcio, quia ſcio, me neſcire quod neſcio. *I do beleeue that which I know not: and therby I come to know, for that I know my ſelfe to haue byn ignorant in that which indeed I knew not. And finally S. Paule to the Hebrues maketh this plaine, vvhen giuinge a definition of faith, he vvriteth thus:* Eſt autem fides ſubſtantia ſperandarum rerum, argumentum non apparentium. *Faith is the ſubſtance or ground of things hoped for (in the next life) and an argument of ſuch things, as be not apparent or manifeſt to humaine ſenſe or reaſon. Thus teach they. And the matter is cleere in it ſelfe, & confoundeth the politique vayne heads of our daies, who will beleeue no more, then they ſee, or feele, or can comprehend by their owne vnderſtanding.*

Hebr. 11.

First cauſe of obſcurity in faith.

21. *But now concerning the cauſes of this difficulty or obſcurity in matters of beleefe, the ſame fathers do aſſigne two or three for principall. The firſt is, the heigth & ſublimity of the articles & myſteries themſelues, that are to be beleeued, which being of Gods ſecrets, do ſurpaſſe the baſe capacity and reaſon of man. As are (for example) the creation of the world of nothing, the trinity of perſons in one nature of diuinity, the incarnation of the ſonne of God, and his birth without violating his mothers virginity, the reſurrection of our bodies, the being of* Chriſt *in the Sacrament, & the like. VVhich humaine reaſon can not*

reach vnto; though they be not contrary to it, but aboue it. Another cauſe is (as Saint Ambroſe noteth) the Maieſtie of allmighty God, vvho vvill be beleeued at his vvoord, vvithout being asked for proofe or reaſon for the ſame. For yf (ſaith he) a graue honorable perſonage in this life) eſpecially yf he be of high authority and our ſuperior) yvill take it in diſdaine to be asked a proofe, for that he affirmeth: hovv much more ought God to be credited vvithout proofe of humaine reaſon, when he propoſeth vnto vs a matter above our reach or capacity?

Second cauſe.

Ambr. l. 1. de Abraham cap. 3.

22. The third cauſe is that which before I touched, that man might merit more by beleeuinge that which he ſeeth not euident, according to the ſaying of Chriſt vnto Saint Thomas, Quia vidiſti (Thoma) credidiſti. Beati qui non viderunt & crediderunt. Becauſe thou haſt ſeene, Thomas, thou haſt beleeued; but happy are they that haue not ſeene & yet haue beleeued. And for all theiſe cauſes if wee conſider the matter well, we ſhall find, that God hath proceeded ſtrangely to mans eye from the beginning of the world, in reuealing the miſteries of our faith vnto vs: diſcouering his will on the one ſide with infinite teſtification of his loue and deſire that wee ſhould knowe them: and yet on the other ſide with ſuch reſeruation in thoſe reuelations, as the matter might ſtill be difficult, hard, or obſcure, in ſome reſpect. And this for the greater merit (as hath byn ſaid) of the beleeuer. As for example, before the flood he appeared to diuerſes Patriarches from time to time, cauſing them to preach

The third cauſe.

Ioan. 2.

Hovv God proceedeth in reuealinge his miſteries.

Gen. 2. 6. 7. 8.

and open to others his vvill & the truth of that faith, which they were bound to beleeue: but yet he appeared not to all in thoſe dayes, which he might haue donne, yf he would, & therby haue made the matter more cleere & out of doubt. But he would haue them beleeue others by words and tradition. And the like manner of proceeding he vſed after the flood with Abraham, Iſaac, & Iacob for inſtruction of their poſterity. And then againe foure or fiue hundreth yeares after that, vvhen he determined to bring the Hebrew people out of Egypt, and to giue them a written lawe, he appeared not euidently to all the people, but choſe Moiſes to ſend vnto them in his name: and ſpake to him out of a firy bush at the beginning, and at other times out of a clowd on the top of a hill. All which things had ſtill their doubts & difficulties for him, that would wrangle or had not good will to beleeue and credit them.

Gene. 20. 22. 23. Exod. 1. 2. 3. Deut. 33. Act. 7. Ioſ. 15.

Hovv Chriſt our ſauiour proceeded in reuealinge his miſteries aud vvhy he appeated not to all.

23. And finally when the ſonne of God came himſelfe in fleſh to preach, thouge he vſed many and ſufficient arguments to drawe men vnto him, and beleeue the myſteries reuealed by him, as in the next point ſhalbe ſhewed, Yet vſed he the ſame courſe notwithſtanding, that had byn vſed before: for neither appeared he to the whole world (as he might haue donne by his diuinity and omnipotency) but to thoſe of Iury only; nor there to all, nor did he woork miracles in euery place, but where he thought expedient. Nor when he roſe againe from death (which is a point principally in this matter to be conſidered) did he appeare to all men, or publickely in the ſtreats of Ie-

of Ieruſalem, as he might haue donne, and therby haue made his reſurrection cleere and out of cōtrouerſy, but he appeared only to his Apoſtles and diſciples. VVhich he expreſſeth in theſe woords. Hunc Deus ſuſcitauit tertia die, & dedit eum manifeſtū fieri, non omni populo, ſed teſtibus præordinatis à Deo: nobis, qui manducauimus & bibimus cū illo, poſtquam reſurrexit à mortuis. Et præcepit nobis prædicare populo & teſtificari, &c. *God hath raiſed vp this his Sonne from death the third day: and gaue him to be made manifeſt not to all the people, but vnto ſuch as were preordayned before hand by him to be witneſſes therof, that is to ſay, vs that did both eate and drink with him after his reſurrection, and to vs he gaue commaundment to preach and teſtify to the people, &c.*

Act. 10.

24. *Behold here the reaſon, why Chriſt after his reſurrection dit not appeare to the whole people in Iury, but to his Apoſtles and diſciples only, who were his appointed witneſſes to teſtifie and preach the ſame to others, to the end their faith might be of more merit according to his former ſpeeche to S. Thomas:* Happy are they, who haue not ſeene and yet do beleeue. *And for the ſelfe ſame cauſes wee may not doubt, but that theiſe his apparitions and manifeſtations, which are recounted in ſcriptures to haue bene made by him at diuerſe tymes, in ſundrie places, and vpon different occaſions, during his aboade on earth, for the ſpace of forty dayes after his reſurrection, (VVhich apparitions arriue to the number of 13. or 14.) were made in ſuch particular man-*

Iohn. 20.

Chriſts reſurrection hovv & tovvhom it vvas made manifeſt.

Math.28. *ner by him, as the ſcripture recounteth them. Firſt to*
Iohn. 20 *thoſe godly women, then to the Apoſtles, then to the*
Act.2.10. *diſciples going to* Emaus, *and after that to others.*
13. 17. *All (I ſay) vvere ſo made, as ſtill remayned place for*
Rom.4.8. *our free vvill to meritt in beleeuinge them, and di-*
14. *uerſe did doubt at the beginninge (as the ſcripture*
1. Cor. 15. *ſaith. And Chriſt vvas often forced to reprehend their*
2. Cor 5. *coldneſſe & backwardneſſe in beleefe, as when he ſaid*
2. Tim. 2.
Luc. 24. O ſtulti & tardi corde ad credendum! *O yow*
foolish and ſlow of hart to beleeue! And at his laſt de-
Marc. 16. *parture from them* Exprobrauit illis *(ſaith Saint*
Marck) incredulitatem eorum & duritiem
cordis; quia ijs, qui viderãt eum reſurrexiſſe,
non crediderunt. *He did exprobrate vnto them*
,, *their incredulity and hardnes of hart, for that they*
,, *had not beleeued thoſe, who had ſeene him riſen from*
,, *death agayne: vvhich doubt and hardneſſe of hart in*
beleeuinge, he cured vvholly afterwards by ſendinge
the holy Ghoſt.

25. *But yet heerby vvee may euidently ſee that*
Chriſt required humility and obedience of beleefe,
euen in things vvhere our reaſon or ſenſe reſiſted, re-
1. Cor, 10. *quiring vs to captiuate our vnderſtanding (to vſe S.*
Paules owne vvoords) vnto his obedience in matters
of faith. And not only to himſelfe immediatly, but to
thoſe alſo, that teach and preach vnto vs, by lawfull
ordination and authority from him; albeit they de-
liuer vs matters aboue our capacity, reach and vnder-
ſtanding. And this vnder payne of eternall damna-
tion. For that our Sauiour himſelfe hauing geuen
the commiſſion of preaching in Saint Marks Ghoſpell

ſpell aforeſaid; Ite & prædicate, *go and preache; he addeth preſently,* qui non crediderit, condemnabitur: *he that vvill not beleeue, ſhall be damned. And this is ſufficient for the firſt point about the obſcurity of the obiect of faith and cauſes therof.*

Marc. 16.

22. *The ſecond point of this conſideration, is, that albeit allmighty God vvill haue vs to yeeld his obedience of faith vnto him, aſvvell for his due honour, as for our ovvne vtility: Yet doth he not leaue vs vvithout ſufficient teſtimony of the truth, nor requireth at our hands this obedience, but as* rationabile obſequium, *(to vſe Saint Paules vvoords) a reaſonable obedience, or an obedience founded in all reaſon of probability, inducement and credibility. For proofe vverof vvee muſt vnderſtand, that albeit the moſt parts of Chriſtian beleefe do ſo ſurmount (as in the former point hath bene ſhevved) the reach and capacity of humaine reaſon, as they can not be comprehended therby (though of ſome other there may be alſo demonſtration made, as ſhalbe ſhevved in the fourth point of this conſideration:) yet for ſatisfaction of our vnderſtandings, his diuine piety & prouidence hath left vnto vs ſo many other proofes and arguments of perſuaſion, and inducement, called by ſchoolemen* argumenta credibilitatis, *arguments of credibility) as they being layd together and vvell pondered may iuſtly moue any indifferent, prudent, and diſcreete man, to yeeld his aſſent thervnto, and to reſt fully ſatisfied of the truth. As lernedly yovv haue ſeene prooved*

The ſecond point of this conſideratiō that notvvithſtanding the articles of our faith can not be demonſtrated by reaſon, yet haue they ſufficient arguments of credibility.

Rom. 12.

theiſe dayes paſt by a treatiſe ſet furth in Engliſh for anſwer of the new challanges of the miniſter O. E. *this matter is handled more largely. But for my preſent purpoſe it is ſufficiēt to record vnto yow, that of theiſe argumēts of credibility are full fraught all the bookes & volumes of the ancient fathers: Therby to prooue the credibility, probability, and conueniency of Chriſtian religion, & of euery part & article therof: therby to make them inexcuſable that will not beleeue the ſame. VVherof it ſhalbe ſufficiēt, that I alleage in this place the exāple only of S.* Peter. *VVho going about to perſuade his audience, vſeth theſe vvoords:* Non indoctas fabulas ſequuti, &c.

2. Pet. 1.

„ *Not induced by vaine fables (as the gētils were) haue*
„ *wee beleeued & made knowne to yow the power &*
„ *preſcience of our Lord Ieſus Chriſt; but for that wee*
„ *haue byn made eye vvitneſſes of his greatneſſe, &c.*

Argu-ments of credibili-ty vſed by Saint Peter.

27. *Thus began S.* Peter *to perſuade his hearers alleaging 2. or 3. ſtrong inducemēts of credibility for the ſame. Firſt that he & the reſt of his* Apoſtles *had conuerſed with Chriſt himſelfe vpon earth, and had byn eye witneſſes of all his doings. And ſecōdly he alleageth that famous miracle vpon the mount* Thabor, *vvhen he with S. Iames & S. Iohn were preſent at his transfiguratiō & heard the voice from heauen;* This is my belooued ſonne, heare him. *And thirdly he alleageth the predictions of the old prophets concerning Chriſts comming, life, actions, death & reſurrection. VVhich S.* Peter *doth preferre before his ſight, knowledge, & experience, had vvith Chriſt, & vvorthily. For that the predictions of the ſcriptures & pro-*

Math. 17.

& Prophets being writtē by Gods ſpirit ſo many ages before Chriſt vvas borne, and novv fulfilled ſo euidently in his perſon; the Apoſtles ſight and experiēce therof, vvas but a teſtimony to the others verity, and nothing ſo certaine in it ſelfe as the fortellings of the ſaid prophets ſo euidētly verified in their ſights.

Arguments of credibility are not ſo euidēt as are philoſophicall demonſtrations.

28. *And yet vvere all theſe things, but inducements and arguments of credibility (as I haue ſaid) and not demonſtrations. For albeit the truth of ſcriptures be moſt certaine and infallible in it ſelfe; yet to me, that muſt take them vpon credit of others, either concerning the books themſelues, traductions, or interpretations, or ſome other ſuch circumſtances, they can not haue the cleerneſſe and euidency to conuince our vnderſtandings, vvhich philoſophicall demonſtrations haue: albeit the aſſent of our faith induced by theſe arguments of credibility (together vvith the help of our pious affection, and aſſiſtance of Gods grace) be much more ſure firme and immoueable, then that, vvhich is gotten by humaine knowlege. VVhich is partly ſeene, in that a ſtronger reaſon cōming againſt my knowlege, I do change my iudgement. But not ſo in faith, if it be ſounde. The cauſe vvherof is, for that faith is grounded vpon a more certaine foundation, then is humaine ſcience, to vvit vpon the credit and authority of God himſelfe. VVherin alſo is to be noted, that theiſe inductions and arguments of credibility, may be much more euident to ſome, then to others. As for example, the miracles donne by God in bringing home of the Iewes from Egypt, vvere much more euident to thoſe*

Ievves, that then liued, and vvere preſent and ſavve them; then to others, that came afterwards. Albeit the faith & beleefe of ſome of the latter, might be as firme & conſtant, as of the former. And ſo the miracles of Chriſt & his Apoſtles were more euident to thoſe, that ſavv them; then vnto vs, that heare them only by relation. Though yet our faith may be as good & firme, yea more commendable & meritorious, then theirs, in that vvee beleeue them vvithout ſeeing, according to the foreſaid ſaying of our Sauiour to Saint Thomas. And this is the great piety and mercy of allmighty God; that vvee, that come after in the end of the vvorld, ſhall leeſe nothing (if vvee vvill) by our ſo late comming: but may be equall in merit to the firſt.

Argumēts for proofe of Chriſtian Religion.

29. *VVell then, this is the ſecond point, vvhat arguments of credibility Chriſt hath left vnto vs for proofe of Chriſtian faith. VVhereof (as I ſaid) all the ancient fathers books are full. And yovv may ſee many in* Euſebius *his lerned books,* de preparatione, & demonſtratione euangelica. *But eſpecially in thoſe, that before him vvrote Apologies for Chriſtians in tymes of perſequution, as* Iuſtinus *Martyr*, Tertullian, *and others.* S. Auſten *alſo in 22. excellent books, that he vvrote* De ciuitate Dei, *gathered many. And yow may ſee good ſtore laid together in our* Engliſh *tongue in the firſt booke of reſolution* cap. 4. *intituled* Proofes *of* Chriſtianity. *VVhich arguments being indifferently vveighed together, vvith the abſurdityes of all other religions beſids the Chriſtian, do make our faith moſt credible, and ſufficient to moue*

any vviſe conſiderāt man to beleeue the ſame, though they do not inforce him,

30. *And the like may be ſaid and ſhewed concerning the arguments for* Catholique Religion *againſt all ſects and hereſies vvhatſoeuer. VVhich are ſo many and pregnant in themſelues to him that vvill conſider them duly, as there can be no probable doubt in the vvorld, vvhich is the truth, and vvhich is falſhood. Though oftentimes for vvant eyther of diligence to knovv them, or pious affection to conſider indifferently of them, (vvhich is the third point here to be mentioned) many mens iudgements are ſo obſcured or peruerted, as they can not, or vvill not ſee the truth. Of theiſe arguments of credibility for proofe of* Catholique *faith in generall againſt hereſies, yovv may ſee many put together by* Tertullian *his excellent booke* De præſcriptionibus aduerſus Hereſes, *and in Saint Auſtens books* de vtilitate credendi, & de moribus Eccleſiæ, *and other ſuch treatiſes. And in all his other books againſt the* Donatiſts, Manichees, *and* Pelagians. *And in that golden treatiſe of* Vincentius Lirinenſis contra Prophanas hæreſum omnium nouitates. *VVho vvrote ſoone after* S. Auguſtine. *And in our tymes* Boſius de ſignis Eccleſiæ *& diuerſe other haue handled the ſame argumēt. And more then this, there vvant not alſo ſtore in our English tongue of like matter, as D. Briſtovv his motiues & others. And yovv ſhall find no ſmall number of theiſe arguments in this treatiſe, yf yovv read it ouer. So as this point*

Arguments of credibility for Catholike Religion againſt all ſorts of heretiques.

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point maketh any man inexcuſable, that vvill pretend ignorance herin.

The third point of conſideration about pious affection. *Marc. 6. Act. 24.*

31. *But now there reſteth the third point, vvhich (as I ſaid) is the key of all the reſt to open the gate to true faith and beleefe. VVhich is a pious and purged affection, vvithout vvhich all the arguments of credibility in the vvorld, vvill do no good to mooue a man to true religion; no more then the perſuaſion of Saint Iohn Baptiſt did vvith Herode, nor the often ſpeeches and conferences of Saint Paul preuailed vvith the Proconſul Fœlix. The reaſon vvherof is, that albeit naturally our iudgement and vnderſtandinge ſhould yeld to that vvhich appeareth trueſt, & that our will and affection by the ſame naturall courſe ought to folow our ſaid iudgemēt & vnderſtanding: yet through the corruption of mankind vvee find daily by experience, that our vvill draweth after it our iudgemēt; & as ſhe is affected or diſſaffected, ſo goeth our iudgment and vnderſtanding alſo.*

Euill affection peruerteth the vuderſtanding. *Ioann. 5.*

32. *This point touched Chriſt our Sauiour, vvhen he ſaid in Saint Iohns Ghoſpell to certayne ambitious Iewes:* Quomodo vos poteſtis credere, qui gloriam ab inuicem accipitis: & gloriam quæ a Solo Deo eſt, non queritis? *How can yow beleeue in me, vvhich do take and ſeeke glory one of another, & do not ſeeke that true glory which is only to be had from God? Here yow ſee, that an ambitious affection did impoßibilitate their vnderſtanding to beleeue; notvvithſtanding vvhat argumentes, reaſons, or motiues ſoeuer to the contrary. S. Paul alſo giuing the reaſon, vvhy certayne infidels*

dels did not beleeue the Ghoſpell preached by him vvith many ſignes & miracles,& other arguments to mooue them,he noteth the whole impediment to be in their affections,ſaying: In quibus Deus huius ſęculi excæcauit mentes, vt non fulgeat illuminatio Euangelij gloriæ Chriſti, qui eſt imago Dei. *In vvhome the God of this vvorld hath blinded their minds and vnderſtandinge, ſo that the light or illumination of the glory of Chriſts Ghoſpell cannot ſhyne in them, vvho is notwithſtandinge the very image of God, &c.*

2. Cor. 4.

33. *Here yow ſee, that there vvanted not externall light on the behalfe of Chriſt and his ghoſpell (vvhoſe glory ſhyned by ſo many miracles) in thoſe dayes of Saint Paul; but that the loue of this vvorld and diſorderly affection to honor, ambition, riches, and other ſenſualityes therof (vvhich here by the Apoſtle are called the God of this vvorld, for that vvorldly men do adore them) this God, I ſay (or diuell rather) of corrupt affections, had ſo blinded their iudgements & vnderſtandinge inwardly, as they could not ſee this ſhyning light of truth. So that vvhere this pious affection is not; or at leaſt vviſe, vvhere it is not ſo purged from ſiniſter humors, as it remaineth vvith ſome indifferency of deſire to knowe and follow the truth, if it be diſcouered: no good can be hoped for. In regard vvherof Chriſt refuſed to do miracles before Herod or in his owne countrey. For that he knew them ſo obſtinatly auerſed in mind, as they vvould not profit by them. And for the ſame cauſe he refuſed to reaſon or argue vvith Pilate about his owne cauſe, vvhen he*

Hovv neceſſary pious affectiō is.

Luc. 23.

Math. 13.

Ioan. 24.

Ioan. 18.

gaue him occaſion. For that he knew his affections to be ſo tied to the vvorld, and himſelfe ſo addicted to pleaſe the people and to gayne the good will of Tiberius *the Emperour, as his labor vvould be but loſt in ſeeking to perſuade him, being ſo obſtinatly diſpoſed otherwiſe. And thus much of this third point of pious affection; and the neceſſity therof to a mans ſaluation, ſeeing that vvithout this all other trauaile and endeuor is deſperat.*

The fourth point of this conſideratiõ vvhether ſome articles of our faith may be demonſtrated & hovv.

34. *The fourth and laſt point of this conſideration is, that though it be true vvhich is ſett downe in the firſt point of theſe foure, to vvit, that ordinarily and for the moſt part the obiecte or articles of our faith are aboue reach of mans reaſon, and vvere firſt reuealed to man from* God *himſelfe: yet ſome points therof there be alſo, vvhich by force of humayne reaſon may be knowne and demonſtrated. As for example that there is a* God, *and that he is but one, and can not be many, and that the vvorld vvas made by him, and that he hath prouidence ouer the ſame, and other ſuch like points. VVhich points and articles notvvithſtandinge, for that on the other ſide, they are propoſed alſo in the ſcriptures, and in the* Nicenẽ Creede, *as articles of our faith, that muſt be beleeued by* Chriſtians, *as reuealed from* God: *hence riſeth no ſmall queſtion among ſchoole diuines, vvhether theſe points heere ſett downe, may be knowne by two diſtinct vvayes or no, to vvitt, euidently, by force of humayne reaſon or demonſtration; and ineuidently, by light of faith, and reuelation from* God. *And the more common and probable*

Exod. 20. *Heb* 11. *Simbol. Nicæn.*

opinion of ſchoolemen and more conformable to the ſcriptures and ancient fathers is, that they may. For that our vnderſtandinge may haue tvvo lights to know one and the ſelfe ſame thing. The firſt by reuelation from God, vvhich allvvayes is vvith ſome darknes and obſcurity to our reaſon (as before hath byn declared) and conſequently our iudgment being not forced to yeld thervnto by the cleerneſſe of euidency, it followeth that our aſſent by faith is more free, and greater place is giuen to pious affection of our vvill, and therby alſo more merit to aſſent, as before hath byn ſhewed.

Alex. Halenſ. 3. par. q. 79. Alb. Mag. in 3. p. d. 24. art. 9. Altiſidior. 3. p. tract. 3. cap. 1. Bonau. in 3. p. d. 24. art. 2. Durand in nu. 39. & alij.

35. *The ſecond light may be by force of mans reaſon and euidency of demonſtration, which ſometymes is ſo cleere in it ſelfe, as it admitteth no doubt at all. As vvhen vve ſhew this principle, that euery vvhole is greater then his part, or that man is a reaſonable creature, or like euident things. And then is our vnderſtanding forced to yeld thervnto, and conſequently hath ſo much the leſſe merit, by hovv much leſſe freedome it leaueth to our vvill and affection to giue our aſſent, or no. But yet this knovvlege gotten by humayne reaſon doth not ſo take away the merit of the other, that proceeded of free aſſent of faith, but that both may ſtand together in one & the ſelfe ſame man, about one & the ſelfe ſame thing, (to wit faith, and demonſtration) as diſtinct lights gotten by different and diſtinct meanes, the one by reuelation from God, the other by demonſtration of reaſon. For that otherwiſe, this great inconuenience (ſay the authors that hold this opinion) vvould follovv*

Hovv ſcience may ſtand vvith faith.

that learned men ſhould be in farre vvorſe caſe for their merit in faith, then the ignorant. For that vvhenſoeuer the ſaid lerned men do come by meanes of their ſtudie to ſee cleerly by reaſon the truth of any concluſion of diuinity or article of beleefe, vvhich ſimply before they did beleeue only, as reuealed from God, (vvhich thing may very vvell happen, and doth often to lerned men:) that then they ſhould leeſe their former faith, or at leaſt vviſe the merit therof, if it be graunted that faith and ſcience may in no caſe ſtand together.

A great inconuenience.

36. *But to leaue this to be diſputed in ſchooles, and to returne to our purpoſe; there is no doubt, but that ſome points belonging to Chriſtian faith, may plainly and abſolutely be demonſtrated, and prooued moſt cleerly by humaine reaſon & ſcience. As theſe which I haue here touched of one* God, *his omnipotency, prouidence, and the like. Some other there be, which though they can not be altogether ſo abſolutely conuinced by demonſtrations; yet may they in part, by vvay of ſuppoſition; that is to ſay, by ſuppoſinge ſome one or two points belonging thervnto, vvhich the aduerſary vvill either graunt or can not deny. As for example, ſuppoſing there is a* God, *and that he hath appointed any religion to mankind, and that the prophets, and prophesies of the old teſtament are to be beleeued, it is not hard to prooue and demonſtrate the verity of* Chriſtian *religion againſt either* Iewe *or gentile. And the like is it in this matter here treated by me in this booke againſt* Iohn Fox *& his fellowes, about the beginning, planting, growinge, and continuance*

Demonſtration by ſuppoſition.

tinuance of Catholike Religion. For if yow ſuppoſe only that Chriſt is God, and that he hath appointed any Religion at all, and that the firſt Religion and Church inſtituted by him, vvas true and truly ment by him, and that he vvas able to performe his promiſes made to thoſe firſt Chriſtians for the preſeruation and perpetuity therof; This (I ſay) being graunted and ſuppoſed, the reſt that I do inferre in this treatiſe, followeth by neceſſary conſequence of morall demonſtration. As by viewing it ouer yew vvill ſee, vvhervnto I remitte me.

The inference of the firſt point.

37. Theſe foure points then, I thought good (gentle reader) to touch briefly in this preface, meaning to make 4. ſeuerall inferences out of the ſame, not vnproffitable (in myne opinion) to the purpoſe wee haue in hand. For out of the firſt point concerning the height and ſublimity of matters of our faith aboue the capacity of mans reaſon, I make this inference: that euery one ought to come to treate and talke of ſuch things, as belong to faith and beleefe, vvith great reuerence, reſpect, modeſty and ſubmiſſion of mind, not condemning that, vvhich his ſenſe, or reaſon, reacheth not vnto; nor making the depth of his owne capacity the rule and meaſure of his beleefe. A thing noted in the ſect of Manichyes by Saint Auſten. VVho vvriteth, that for this cauſe principally he was 9. yeares of their company: for that they told him ſtill (he being a young man deſirous of knowlege) that Catholiques did ſuperſticiouſly require faith before reaſon, and that they (the Manichyes forſooth) did teach nothing but that, vvhich ſhould

Aug. l. de vtil. cred. cap. 1.

S. Auguſtius booke *de vtilitate credendi* what it treateth and why it was written.

cleerly be diſcuſſed by force of good argument and reaſon, before it vvas beleeued, &c. Vpon vvhich occaſion alſo the ſaid father vvrote that excellent booke before mentioned de vtilitate credendi, *of the great vtility and infinit commodities vvhich Catholike Chriſtian people haue, in beleeuing ſimply by tradition of their anceſtors, that faith vvhich is eſtabliſhed in the vniuerſall Church of Chriſt; though their owne reaſon arriue not to penetrate the ſame. For that vvhoſoeuer openeth once his eares (eſpecially the vnlerneder ſort) to harken to humaine reaſons againſt the miſteryes of their faith, he is in danger preſently either to leeſe his faith, or at leaſtwiſe the merit therof, together vvith the peace, comfort, and tranquillity of his mynd: and therby openeth a wyde gappe to the diuell and all his inſtruments, as well infidells as heretiks, to enter in and trouble the houſe of his conſcience.*

38. *And as for heretiques it hath byn an old practiſe, to trouble or draw men from Cath. Religion, or make them ſtagger by this meanes of pretending humaine reaſon againſt beleefe. As wee haue ſhewed by example of the Manichees, vvho tooke this trick from the old heathen philoſophers, vvhome S. Hierome for this cauſe principally calleth the patriarks of heretiques. The Arrians alſo deceaued many by this triks of humaine reaſon, drawing out their napkins (as* Theodoretus *ſaith) and asking the common people vvhether three corners therof could be one or no? and then inferring deceitfully thervpon, ſaid, no more could three perſons be one God. The*

Hier. l.2. con. Ruffinum.

Saduces founded their hereſie againſt the reſurrection of the fleſh vpon the contrariety it ſeemed to haue vvith humaine reaſon. VVhich preuailed afterwards with diuerſe ſorts of heretiques, that had infinite followers, as Simon Magus, Baſilides, Hymenæus, Philetus, Valentinus, Marcion, Apelles, the Ophites, Cerdoniſtes, Cainites, Albigenſes, *and others. And now in our dayes with Zwinglians, Caluiniſtes, Anabaptiſtes, Trinitarians, Family of loue, Browniſtes and diuerſe other ſects, who do nothing but raue and blaſpheme againſt the reall preſence of Chriſt in the bleſſed Sacrament, vpon the ſame ground, that it ſeemeth contrary to ſenſe and humaine reaſon. And finally this is a way to all misbeleefe, atheiſme, and infidelity, &c.*

Many hereſies founded in reaſon againſt faith.

39. *Out of the ſecond point concerning arguments of credibility for our beleefe, my inference is: that (ſeeing God hath left vs ſuch ſtore and variety of arguments for our comfort and conſolation in that wee beleeue) euery man ought to be diligent and carefull to ſeeke out and vſe the ſame, and not ſuffer himſelfe to be ouerborne by deceitfull quarrelling people, in a ſute of ſo great importance, as this is, without looking vpon his writings and euidences, that he hath for the ſame.* For *hovv greatly vvould vve condemne the ſloth and negligence of ſuch a man, as deſcending for many ages, as lawfull heire from a moſt ancient and noble houſe of great riches and poſſeſſions, and ſeeing falſe pretenders to make clayme thervnto, and by ſleight and intruſion to put both him and his poſterity from the*

The inference vpon the ſecond point about arguments of credibility.

Intollerable ſloth & necligence in not viewing our euidencies for Cath. religion.

ſame, how much (I ſay) ſhoulde we condemne him, if (hauing vvhole cheſts full of vvritings for his defence) he ſhould neuer ſo much as looke them ouer, or take ſurvewe of them; but ſhould ſuffer himſelfe to be caſt and ouerthrowne in the vvhole ſute, vvithout pleading at all for himſelfe or his intereſt? which is the very caſe of many negligent Chriſtian *men in our dayes, vvho ſeeing ſo many aſſaultes to be made by different ſectaries againſt the old poſſeßion of Catholike Religion (vvhich vvas their anceſters inheritance to ſaluation, and muſt be theirs if euer they be ſaued) do yeeld notwithſtanding ſo daſtardly in this conflict and iniury offred them, as they neuer ſomuch as examine, vvhat proofes or euidences they haue or may haue for their defence! A necligence no doubt inexcuſable, and vvorthy of infinite rebuke and confuſion.*

The inference vpon the third point about pious affection.

40. *Out of the third point concerning the neceßity of pious affection in him, that muſt profit by theiſe arguments of credibility: I do inferre, how highly it doth import euery man, that meaneth ſeriouſly to treat of his ſaluation in this behalfe, to diſpoſſeſſe himſelfe of his paßions and ſiniſter affections againſt the truth (At leaſt vvayes vvhile he treateth this great affaire) and that he place himſelfe in ſuch an indifferency, equanimity, and ſerenity of mynd, as he may be able to diſcerne and looke vpon the truth vvith an vnpaßionat eye, if ſhe chance to appeare vnto him.*

A dredfull threat of our Sauiour.

41. *The ſaying of our Sauiour in the place before alleaged of S. Iohns ghoſpell, to ſuch as were ambi-*

tious and intangled vvith the vvelth and honor of this world, and therby letted to beleeue the truth, is terrible and dreadfull. For hauing demaunded, how it vvas poſsible for them to beleeue, and therby come to ſaluation, that vvere ſo intangled and euill affected in mind: he addeth preſently. Nolite putare, quia ego accuſaturus ſim vos apud Patrem: eſt qui accuſat vos. Do not yow thinke that I ſhall haue need to accuſe yow to my father (for theiſe corrupt affections of yours riſing of ambition) for there vvanteth not one to accuſe yow. VVherby Chriſt inſinuateth amongs other things, that himſelfe at the day of iudgement vvas not to be accuſer, but iudge: and that the condemnation of theiſe men vvas to be moſt greeuous, vvho for ambition, honour, vvelth, dignityes, and promotions, had nether tyme nor vvill to attend to matters of faith and true religion, vvherby only eternall ſaluation may be atchieued. VVhich is a point greatly to be conſidered and borne in mynd; eſpecially by ſuch, vvho are in the ſame or like caſe with thoſe men of Iewry, to whome Chriſt our Sauiour vſed that dreadfull ſpeeche.

Ioan. 5.

The inference vpon the 4. point about demonſtration by reaſon.

42. Out of the fourth and laſt point is inferred, that conſidering all the premiſſes, and that this matter of true religion is of ſo great moment, as hath byn ſhewed, and that in this treatiſe ſo ſhort and cleere a vvay is taken for diſcuſsion therof, as by only ioyning iſſue about the planting, continuance, ſucceſſion, and deſcent of Chriſtian religion in England from the Apoſtles tyme vnto ours; the vvhole controuerſie betweene vs and the proteſtants may fully be

cleered. And that vvith ſuch euidency of reaſon and neceſſary conſequence, as ſuppoſing only, that Chriſt vvas Chriſt, and his promiſes true: all the reſt doth follow by moſt certaine ſequele of argument, and morall demonſtration. All this (I ſay) being ſo, it may encourrage and animate the ſtudious reader to runne ouer this ſhort treatiſe. VVhich if he do vvith that indifferency and attention, vvhich in the ſecond and third point of this diſcourſe haue byn touched; I do not doubt, but that he ſhall not need to read many other bookes for reſoluing himſelfe either about the grounded certaine truth of Catholike Religion, or the vanity, inanity, inconſtancy, lightneſſe, and folly, of all ſects and hereſies, that euer haue or ſhall ariſe vp againſt the ſame. And vvith this (good Reader) I leaue thee to the holy protection and benediction of allmighty God, and to his mercifull direction of thee, in this ſo vvaighty affaire. This vigil of the natiuity of our Sauiour. 1602.

Faults eſcaped in the printing.

Vouchſafe gentell Reader of thie curteſie, where in manie places of this booke, after the page 555. thou ſhalt find printed Cramner, *to amend for it* Cranmer. *Other greater faults whe haue heere noted, to be corrected by thy ſelfe, before thou peruſe this woorke.*

P*Reface num.* 26. O. E. *this matter,* Reade O. E. vvhere this.
Pag. 89. *num.* 15. *make* 102. R. make 202. *ibid. who did.* R. vvho died.
Pag. 107. *num.* 12. *permiſed,* R. promiſed.
Pag. 179. *num.* 7. *Epiſcopo,* R. Epiſcopos.
Pag. 197. *num.* 11. *canonizized,* R. canonized.
Pag. 284. *num.* 9. *English ſtory,* R. English ſhyre.
Pag. 413. *num.* 13. *and Heliodorus,* R. ad Heliodorum.
Pag. 535. *num.* 27 *Iohn Fas,* R. Iohn Fox.
Pag. 541. *nu.* 34. *from to that daie,* R. from Chriſt to that.
Pag. 558. *num.* 15. *that farre,* R. that none.
Pag. 576 *num* 32 *taken flew,* R. taken flesh.
Pag. 582. *num.* 3. *who ioyning,* R. vvho ioyned.

THE

THE
FIRST PART
OF THIS PRESENT TREATISE,
CONCERNINGE
THREE CONVERSIONS
OF OVR LAND,
to Chriſtian Catholique, Romane Religion.

THE ARGVMENT.

THE *purpoſe of this firſt part (gentle Reader) is to declare by euident demonſtration, both of hiſtories, reaſons, antiquities, and ſucceſsion of tymes, and by confeſsion and other teſtimonies of the aduerſaries them ſelues, that this our Ile of England & people therof, the* Britans, Saxons, *&* English *haue at three ſeuerall tymes receiued Chriſtian faith from Rome, and by Romish preachers. Firſt, vnder the* Apoſtles, *in the firſt age after Chriſt, and then vnder* Pope Eleutherius *in the ſecond age, and thirdly vnder* Pope Gregory *in the beginning of the ſixth age, and that this faith and religion vvas no other then the Roman Cath. Faith generally receiued ouer all Chriſtendome in thoſe dayes, and that it vvas one and the ſelfe ſame faith, at all* theſe three tymes and that the ſame vvas continued and profeſſed aftervvard in England publikely for almoſt 1400. yeares togeather, to vvit from the Apoſtles dayes vnto the raigne of K. Henry the 8. vnder diuers nations ſtates gouernments and variety of tymes by Brittans, Saxons, Danes, Normans and Engliſh, and that the ſelfe ſame faith continueth at this day in the Curch of Rome and Chriſtian Catholique vvorld abroad, vvithout change or alteration of any one ſubſtantiall Article or point of beleefe. And that all cauills & calumniations of heretiks and ſectaryes in this behalfe are vayne and fooliſh, and moſt manifeſtly heere confuted. And finally a moſt cleere, eaſy, euident, and infallible deduction viſible to the eye and vnderſtanding of euery meane intelligent Reader, is ſet dovvne and brought from hand to hand vvithout interruption from the firſt conuerſions of our Realme vnto this day, and this ſo perſpicuouſly, as no man, that vvill not vvilfully ſhutt his eyes, can but ſee and behould the ſame, as by the Chapters follovving (God vvilling) more particularly ſhall appeare.

WHETHER ENGLAND AND ENGLISHMEN HAVE PARTIcular obligations to the Sea of Rome, aboue other nations; and of the firſt conuerſion of Brittans to Chriſtian Religion in tyme of the Apoſtles.

CHAP. I.

Taken out of the 4. chapter

AFTER a certaine narration made by me in my anſwere to Syr Francis Haſtings about the 7. Encounter betwene him & N.D. wherin I declared what reuerend reſpect other nations and Kingdomes of the Chriſtian world haue euer borne to the Sea Apoſtolike and Biſhop therof, vntill this miſerable age of hereticall ſpirits, who ridiculouſly do hold the ſame to be Antichriſt: I do inferre the concluſion and compariſon following about the particular obligacion of Engliſhmẽ towards the ſame Sea and Biſhop, aboue many other Kingdomes, ſaying in my wardward thus.

of the 7. encounter.

2. And yf all Chriſtian nations haue and ought to beare ſuch reuerence and reſpect to the Sea of Rome, then much more our little Iland of England (as this man calleth it) for that it hath receyved more ſingular benefits from thence, then any one nation in the world beſides, having byn twiſe conuerted from paganiſme to Chriſtian religion, by the eſpeciall diligence, labour and induſtry of the ſame Sea. Once in the tyme of the Britannes, about a hundred and eighty yeares after Chriſt, at what tyme Eleutherius that holy Pope and martyr conuerted K. *Lucius* and his ſubiects by the preaching of *S. Damianus* and his fellowes ſent from Rome to that effect. And the ſecond tyme 400. yeares after that againe when our predeceſſors the Engliſh Saxons were conuerted by S. Auguſtine and his fellow preacheres, ſent by S. Gregory the great

VVard. pag. 103.

,, ,, ,, ,, ,, ,,

The particular obligacion of Engliſhmen tovvards the B. of Rome.

Bed. lib. 1 *hiſtor. Ang. ca.* 17. 18. *etc.*

Guiliel. Malmeſbur. lib. 1. hiſtor. Angl. & Pont. Anglor. lib. 1. cap. 1.

then Biſhop of Rome to the ſame end. And if it be moſt certaine & cannot be denyed, that theſe two ſo great and vniuerſall benefits rightly conſidered, are the higheſt vnder heauen, that our land could receiue from any mortall men, and that the obligation of this double ſpirituall byrth of ours is ſo
,, much greater, then the band we owe to
,, our carnall parẽts, by how much more wei-
,, ghty and importãt is our eternall ſaluation,
,, then our temporall lyfe and generation: let
,, all men conſider the barbarous ingratitude
,, of this man, that barketh with ſuch ſpite
,, againſt the Sea of Rome, the mother of our
,, Chriſtianity, and againſt her Biſhoppes the
,, workers, of ſo high a bleſſing to vs. And
,, with this conſideration I leaue the modeſt
,, and diſcreet readers to iudg of the matter, as
,, reaſon and religion ſhall induce them, and
,, not as the rage of this and other ſuch ra-
,, uinge people would incite them.

VVaſt. pag. 192.

An impertinẽt and cauilling anſvver of the Knight.

3. Thus wrote I then, and to this declaration and concluſion of myne our Knight taketh vpon him now to anſwere in theſe words: *VVheras this Roman aduocate ſayth, that this land ought to beare more reuerence to the Sea of Rome, then other nations, for that it hath receiued more ſingular benefits from thence, namely that it vvas conuerted from paganiſme to Chriſtian religion by the ſpeciall diligence, labour and induſtry of the ſame Sea, I anſvvere firſt, that it is apparant by ſundry teſtimo-*

ſtimonyes, that this land vvas conuerted to the faith long before that tyme by yovv ſpecified, and not by the Biſhopp of Rome. Gildas teſtifieth that Britanny receyued the ghoſpell in the tyme of Tiberius the Emperour, and that Ioſeph of Arimathia vvas ſent by Phillipp the Apoſtle from France hither, vvhere he remayned till his death. And Bede (our countryman likevviſe) doth teſtifie, that in his tyme this land kept Eaſter after the manner of the Eaſt Church, by vvhich may be gathered, that the firſt preachers came hither from the eaſtparts of the vvorld and not from Rome. More proofes might be ſett dovvne, but I ſpare them.

4. Marke (good reader) what manner of anſwere this is to my former ſpeech, & how directly theſe people do go to the matter. I ſaid before, that the Ile of England wherin ſo many at this day do rayle againſt Rome, hath more obligation of loue towards the ſame for benefitts receiued, then diuers other countryes. For that the people of this Iland haue byn twiſe cōuerted by men ſent from thence, once vnder Pope *Eleutherius*, almoſt 200. yeares after Chriſt, and againe vnder Pope *Gregory* the great about the yeare of our lord 600. Now to this the K^{t}. thinketh to haue anſwered well by affirming two or three things: firſt out of Gildas, *that Britany receyued the ghoſpell in the tyme of Tyberius the Emperour*, before any of theſe two conuerſions named by me. Which how likely it is,

(Tiberius living but 5. yeares after Chriſts Aſcenſion) ſhall after be examined. Secōdly, that *Ioſeph of Arimathia* was ſent by Philip the Apoſtle out of France into Britany, which yet the true Gyldas hath not; but by theſe two examples the Kt. would ſhew, that in Britany the faith of Chriſt was not firſt of all planted from Rome nor by the Popes therof, or by their induſtry. And to the ſame effect he alleageth out of Bede, *the vſe of obſerving Eaſter after the manner of the Eaſt church remayning amongſt the Brytans in his tyme.* Wherof he inferreth as yow ſee, *that it is moſt like, that our firſt preachers vvere from the eaſt, and not from the vveſt Church.*

Hovv impertinent the anſvvere of the Knight is.

5. But ſuppoſe all theſe things were true, do they ouerthrow that which I ſaid before in my wardword, that the Britās were conuerted vnder *Pope Eleutherius.* or the Saxons vnder Pope Gregory, and by ſeuerall preachers ſent from Rome by them? They proove only that before theſe two publike conuerſions, which we owe to the Church, and Popes of Rome, there might be ſome ſparkles of chriſtian faith alſo in Britany by other meanes; which I neuer denyed, but only ſayde that I would haue Ingliſhmen gratefull to Rome for theſe two: Which conuerſions noe man can deny without apparant impudency, as after more amply ſhalbe ſhewed, where alſo theſe examples

alleaged out of Gildas and S. Bede ſhalbe examined, how farre they are true, or doe make for the purpoſe heere in hand.

6. So that this firſt part of Sr. Francis anſwere being nothing to the purpoſe, as yow ſee, though all were graunted, which he alleadgeth: let vs heare his ſecond part. *Secondly* (ſaith he) *though it be graunted that Eleutherius ſending hither preachers from Rome in K. Lucius his tyme did firſt conuert this land to the Chriſtian faith,* * *I ſay that there is not novv the ſame faith in Rome, that vvas then: There vvas then no maſſes ſaid, no ſetting vp of Images in Churches, &c.* Here now, yf we will take Sr. F. word, we haue a ſhure warrant by his *(I ſay)* that the faith in Rome is not the ſame now, that it was in *Pope Eleutherius* his tyme. And that in particular, *there vvere nether maſſes then, nor images.* Wherin yow may note firſt, that cunningly he holdeth his peace of the cõuerſion of Engliſhmen vnder S. Gregory (which moſt concerneth vs, that be of that nation) for that he dareth not deny, but that both maſſe and images were in vſe in his tyme, in the Roman Church and faith. And ſo brought into England by S. Auguſtine that conuerted vs. Which is euident in S. Bede in euery place of his ſtory and particularly, where he relateth the firſt entraunce of S. Auſten aud his felowes into Canterburrye in proceſsion with a croſſe and image of our Sauiour in a

* I ſay.

Bed. lib. 1. hiſt. Angl. c. 34.

banner, and that they ſaide then firſt maſſes there in an old church of S. Martin builded, as he ſayth, by the old Chriſtian Romanes before their departure out of Britannye.

The faith of Rome one and the ſame vnder Pope Eleutherius, Pope Gregor. and Pope Clemẽt the 8.

7. And for the tyme of Eleutherius vnder whome the Brytanes were converted, though it were not hard alſo to proue the ſame particulars: yet wil I not take that diſputation now in hand, but ſhall leaue it to a better occaſion afterward in this treatiſe, where without ſtanding vpon theſe particular two doctrines of maſſe, and images, heere mentioned by the K^{t}. I ſhall ſhew more generall & firme arguments that the faith of the Church of Rome vnder *Eleutherius* 200. yeares after Chriſt, was the very ſame and no other then was that, vnder *S. Gregory* 400. yeares after, that againe nor this vnder *Gregory*, differẽt from that, which now is in Rome vnder *Clement* the 8. a thouſand yeares after *Gregory*, and ſhall indure to the worldes end.

Maſſe cõfeſſed in the 2. age after Chriſt.

8. This (I ſay) we ſhall demonſtrate afterward moſt cleerely. But yet to the end the Reader may ſee in the meane ſpace how much creditt is to be giuen to this Knights (*I ſay*) let him read but the 4. Chapter of his good maiſters and cheefe hiſtoricall Doctors the Magdeburgians, touching the ſecond age of Chriſt, wherin Eleutherius liued towards the end: as alſo the beginning of the

of the third age immediately enſuinge: and he ſhal find, that in the ſecond age, vnder their ordinary title of *Inclinatio doctrinæ complectens ſtipulas & errores doctorum*, that is to ſay: The falling away of Chriſtian doctrine conteyning the ſtubble and errors of doctors, they reprehend *Ignatius*, who was S. Iohn Euangeliſts ſcholler for vſing the phraſe: *Offerre & ſacrificium immolare.* to offer and make ſacrifice. As alſo the holy martyr *Irenæus* for ſaying; *that Chriſt had taught a nevv oblation in the nevv teſtament, vvhich the Church receiving from the Apoſtles, doth offer vp throughout all the vvorld, &c.* And in the third age they accuſe that bleſſed bishopp and martyr *S. Cyprian* of ſuperſtition for ſayinge: *Sacerdotē vice Chriſti fungi, & Deo Patri ſacrificium offerre.* That the prieſt ſupplying the place of Chriſt doth offer ſacrifice to God the father. They reprehend alſo *Tertullian* for vſing the phraſe, *Sacrificium offerre*, To offer ſacrifice. They condemne alſo *Saint Martiall* ſcholler of the Apoſtles them ſelues for ſaying: *Sacrificium Deo creatori offertur in ara*: ſacrifice is offered to God our creator vpon the altar among Chriſtians.

Magdeburg. cēt. 2. & 3. cap. 4. de doct.

Ignatius epiſt. ad Smyrnēſ.

Iren. lib. 4. ca. 32.

Cyprian. lib. 2. ep. 3.

Tertul. lib. de cœna Domini.

Martial. in ep. ad Burdegal.

9. So that, yf by our maſſe Catholiks vnderſtand no other thing, but the publike externall ſacrifice appointed by Chriſt in his Church, as we do not: then may we ſee, that by confeſsion of the Magdeburgians

them ſelues, this maſſe was as vvell in vſe in Eleutherius his tyme, as in tyme of Gregory the firſt after him. And the like might we ſhew about the vſe of images, but that it were ouer long for this place: our intention being to treate only of the conuerſion of our Countrey to Chriſtian religion, and to note by the way, which is moſt to be credited by a diſcreet man, eyther the, *I ſay*, of a courtly Knight, affirming that maſſe was not in the tyme of *Eleutherius*; or the teſtimonyes of ſo many graue and Learned fathers to the contrary, that lived in the ſame age, to witt *Ignatius*, *Martiall*, *Irenæus*, *Tertullian*, *Cyprian*, and others.

S. Frances *I ſay* reuerted

10. And this being ſufficiēt for refutation of both parts of Syr F. idle reply, I ſhall go forwards to diſcuſſe a little the firſt entrance of Chriſtian faith into Englād, how, and in what tyme, and by whom it is likely that it might be donne before the dayes of Eleutherius: & whether this firſt conuerſion of ſowing the faith in our Iland may be aſcribed alſo to Rome, as well as the other more publicke conuerſions afterward. Which if it fall out to be ſo, then hath the Knight in ſteed of diminishing our obligation to Rome, not a little encreaſed the ſame by mentioning alſo a third conuerſion from that Sea, which I for breuities ſake and for that it was leſſe notoriuſly knowen,

then the other two, thought good to pretermitt in my wardword: But now being mooued thervnto by S^r^. Francis, who fighteth mightely for the moſt part againſt him ſelfe, alleadging matters that make for vs, I ſhall now briefely diſcuſſe more in particular this affaire.

The beginning of preacuing the Chriſtiã faith and progreſſe therof.

11. Firſt then, no man can deny, but that the death Reſurrection and Aſcenſion of our Sauiour, the comming of the holy ghoſt vpon the Apoſtles, and ther beginning of preaching preſently vpon the ſame, was in the 18. yeare of *Tiberius* the third Emperour of Rome. Who liuing fiue yeares after and *Caius Caligula* other foure, there entred *Claudius*, who raigned fourteene yeares, and *Nero* after him as many, who in the laſt yeare of his raigne put to death *S. Peter* & *S. Paul*, *S. Peter* hauing com~~men~~me to Rome according to *Euſebius* in the ſecond yeare of *Claudius*, which was eleuen yeares after the reſurrection of Chriſt, though ſome other authors differ in that accompt. *Euſebius* his words tranſlated out of Greeke by S. Hierome are theſe: *Petrus Apoſtolus natione Galilæus, Chriſtianorum Pontifex primus, &c.* Peter the Apoſtle ,,
of the contrey of Galeley, the firſt chief bi- ,,
ſhopp of Chriſtians, after he had founded ,,
the Church of *Antioche* went to *Rome*, & ha- ,,
uing preached there the goſpell remained ,,
biſhopp of the ſame Citty for 25. yeares to- ,,
geather,

Euſeb. in Chron. an. Chriſti 44.

geather, &c. S. Paul was ſent thither priſoner by *Feſtus*, gouernour of *Iudaa*, in the 2. yeare of *Nero* his raine, that is 14. yeares after S. Peter, according to the ſame Euſebius.

Euſeb. in Chron. Beda *lib. 1. hiſtor. Ang. c. 3.*

12. The next yeare after S. Peter came to Rome, which was the 3. yeare of *Claudius* his raigne, there began to be ſuch warre in Britany, as the Emperour him ſelfe reſolued in perſon to goe thither, and ſo he did whith admiration of the whole world. And if there were any Chriſtians in Rome at that tyme, as yt is likely there were, (the Chriſtian faith, hauing byn now preached in the world ſome dozen yeares after Chriſtes aſcenſion,) it is very probable that ſome went with him into Britany: and that this was the firſt ſparkle of planting Chriſtian faith and religion in thoſe contreyes, but much more afterward as their number increaſed, ſeing that this warre continued for forty yeares togeather, that is to ſay to the fourth yeare of *Domitian*, when as well externe hiſtories as our William of Malmeſbury (to omitt other heathen wryters) doth teach, *that Britany vvas vvholy ſubdued & brought into a perfect forme of Prouince.* And in this tyme there being continuall going and comming from Rome to Britany, and Chriſtian religion euery day encreaſing in Rome: the ſame could not chuſe but be kindled alſo in Britany, eſpecially for two or three conſi-

dera-

The firſt entrance of Chriſtiã faith into Britany.

Malm. in Faſtis. anno ab vrbe cõdita 838. Chriſti 86.

derations. Firſt, for that there were many Brittans inhabiting in Rome at that day, ſome for hoſtages, ſome for their owne pleaſures, therby to fly the warres & vnquiet ſtate of their ovvne countrey, others taken and carried by force as * *Caractacus Sylurum Rex*, Caractacus King of the Sylures, vvho inhabited that part of Britany, which at this day we call South-wales, vvho being taken was ſent to Rome by *Oſtorius* gouernour of that countrey for *Claudius* the Emperour, in the 11. yeare of his Empire, and much nobility with him, as *Tacitus* in his ſtory doth relate.

Reaſons of the repaire of Chriſtians to Britany vnder Claudius.

* *Corn. Tacit. li. 12. Ann.*

13. Some alſo both Romans and of other nations being Chriſtened and flying the perſecution, which was in *Rome* againſt ſuch men, eſpecially vnder *Nero*, gott themſelues into Britany, as a place of more liberty and leſſe ſubiect to examinations in ſuch matters, by reaſon of the warres and tumults there. And this is conforme to that which *Gildas* the ancient Britane writeth in his complaint of the ouerthrovv of Britany. Where hauing declared the extreme calamity come vpon his contreymen by that warre and victory of the Romans againſt them vnder *Claudius*, addeth preſently theſe words: *Interea glaciali frigore rigenti inſulæ, &c.*
In the meane ſpace, while theſe vvarres la- „
ſted, there appeared and imparted it ſelfe to „
this

Gild. de excidio Britan. cap. 6.

„ this cold Iland (remoued further of from
„ the viſible ſunne, then other contreyes) that
„ true and inuiſible ſunne, which in the tyme
„ of *Tiberius Cæſar* had ſhewed it ſelfe to the
„ whole world, I meane Chriſt vouchſafed
„ to impart his precepts, &c.

Gildas miſunderſtoode by Syr Francis.

14. This is the ſomme and true ſenſe of his ſentence, though the words be ſomwhat intricate, and his ſtile obſcure. Which Syr Francis vnderſtanding not, citeth this place of *Gildas* (as before you haue heard) to proue that Britany receiued the ghoſpell vnder *Tyberius Cæſar*. which he ſaith not, nor is not likely (as before hath byn declared) both in reſpect of the ſmall tyme, which *Tyberius* liued after the Apoſtles began to preach, as alſo for that in thoſe dayes there was noe warre in Britany, wherof Gildas ſpeaketh immediatly before.

Niceph. l. 3. hiſt. cap. 1. Theod. lib. 9 de curandis Græc. affectib. Sophron. in Catalog.

15. And thus much of the tyme and occaſion, wherby Chriſtian religion beganne firſt in Britany, within the firſt 50. yeares after Chriſtes aſcenſion, wherto alſo we may adde the teſtimony of *Nicephorus*, and before him of Theodoretus and Sophronius, ancient wryters, who do teſtifie that *Britanniæ inſulæ, &c. the Britan Ilands fell in diuiſion among the Apoſtles in their firſt partition, vvhich they made of the vvorld*. And it is moſt like that S. Peter being come to Rome to teache and conuert the weſternparts of

the worlde as Italy, Spaine and France by name, theſe Ilands allſo receiued the ſame benefitt from him. And ſo ſay oure authors whome afterwards I ſhall alleadg for his being in Britany.

16. And this is another point of obligation betwixt England and Rome, (if Sr. F. can be content to heare it) to wytt that the firſt B. of Rome went in perſon to conuert our Countrey, as afterward wee ſhall heare graue authors affirme, to whome I remitt me. Though who indeed were the very firſt teachers in Britany and preachers in particular or helpers thervnto is not ſo certayne: our auncient hiſtoriographers by reaſon of the variety of tymes and our countreyes calamityes having left noe cleere teſtimony therof. True it is, that our later wryters of the Engliſh nation, namely ***Holinshed*** and ***Cambden***, do affirme, that one *Claudia Ruffina* à noble Brittish lady living then in Rome and being the wife as they ſay of one *Pudens* a Roman Senatour and mother of the two famous Chriſtian virgins *Praxedes*, and *Pudentiana*, did ſend diuers bookes and meſſages vnto her friends in Britany, and therby helped much to their conuerſion. And this may appeare (ſay they) as well by the ſalutation ſent from her by *S. Paules* penne to *Timothe*, when he ſaid, *Eubulus, Pudens, Linus, Claudia, and all the brethren*

Holinſh. in deſcript. Britan. tom. 1. *cap.* 9. *Cambd. in ſua Brit. p.* 162.

2. *Tim.* 4.

The ſtory of Claudia Ruffina a Brittish lady.

thren do ſalute yovr. as alſo for that ſhe was the firſt hoſteſſe or harberour both of S. Peter and ſaint Paul, at their coming to Rome; it may be coniectured that ſhe was one of the firſt Chriſtians of that citty. Wherof it may be inferred, that if it be true that ſhe ſent thoſe firſt meſſages, books or meſſengers of Chriſtian knowledg into her countrey, ſhe was alſo the firſt, or one of the firſt helpers to that conuerſion.

17. But now the proofes of this matter are not ſo ſtrong, as I could wish or deſire for the honour of our countrey: but let vs heare them, as they bee. Firſt the proofe that ſhe was a Brittane, is by certaine verſes of Martiall the Poet vvryten vnto her in his epigrammes, thus:

Mart. li. 11. Epig. 35.

Claudia cæruleis cùm ſit Ruffina Britannis
Edita, cur Latiæ pectora plebis habet?

Wheras Claudia Ruffina is borne of the Britanes (that paint them ſelues) how commeth it to paſſe, that ſhe hath gained ſo much the good wills of the Italian people? And then he goeth forward to praiſe her alſo for her beauty exceeding the beauty eyther of Italians or Grecians. He commendeth her beſides for three children which ſhe had borne to her husband and theſe children our men would interpret to be the forſaid two virgins Praxedes and Pudentiana togeather with *Nouatus* their brother, all children of *Pudens* the Senatour aboue named.

Arguments againſt the ſtory of *Claudia Ruffina.*

18. But although I could wiſh much (as I ſaid) for the honour of our nation, that this thing were true, eſpecially her being the wife to Pudens and mother of the forſaid children, that were all Saints: yet haue I great arguments to the contrary. Wherof the firſt is the ſilence of all antiquity in this behalfe. *Martiall* alſo being a heathen, & enemy to Chriſtians, would hardly haue commended her ſo much, and wrytten epigrammes to her of her rare beauty, if ſhe had bene a Chriſtian, which was the moſt odious thing that might be in thoſe daies. nor could ſhe be ſo beautifull in his tyme, liuing vnder *Veſpaſian* & *Titus*, & dying vnder *Traian*, duringe whoſe raigne, it appeareth in *Martiall* that theſe verſes were writen. For ſo much as ſhe muſt needs be very old in thoſe daies, ſeing that *Pudens* his houſe placed *in decliuo montis Scauri*, in the ſide of the hill called Scaurus, was the firſt by tradition of all antiquitye that receyued Saint Peter and afterward Saint Paul in Rome: and is at this day a church dedicated to his daughter *Saint Pudentiana*. And from the arriuall of Saint Peter to Rome, vntill the tyme of *Traian*, were almoſt 60. yeares. ſo as if ſhe were wife of *Pudens*, and mother of thoſe children, when Saint Peter came to Rome,

Baron. in martyr. ad diem 19. *Maij.*

Bed. Ado Vſuard. in martyr. ad 14. Cal. Iunij.

Rome, ſhe muſt needs be very aged, when Martiall wrote thoſe verſes of her beauty. Beſides this, our owne *Bede*, *Ado* Archbiſhopp of *Treuers*, *Vſuardus*, and other ancient authors in their martyrologes do aſsigne a nother wife vnto Pudens the Senatour, as mother to the forſaid 3. children, whoſe name was *Sabinella*; ſo that, though it be true, that there was ſuch a Brittiſh lady named *Claudia Ruffina* in Rome commended by Martiall for her beauty vnder *Traian*, and that S. Paul did commend a nother *Claudia* and *Pudens* for Chriſtian religion in his ſecond Epiſtle to *Timothe* (all which is ſufficiently proued:) yet, that this *Claudia Ruffina*, was the *Claudia* mentioned by Saint Paul, or that the ſame *Ruffina* was a Chriſtian, or wife to *Pudens*, or mother of *Praxedis* and *Pudentiana* (which are the principall points wherof the matter dependeth) this, I ſay, is not prooued nor any part therof, but only hudled vp by our later hereticall wryters vnder a ſhew of other profes, to witt, that there was ſuch a Claudia, that was of Britany, and another by S. Paul named; which are impertinent points to the principall, that ſhould haue byn prooued. And hereby we ſee that heretiks are but ſleight prouers and very deceytfull in all matters, as well hiſtoricall, as doctrinall.

Points not proued in the ſtory of *Claudia Ruſfina.*

19. Wherfore to lett this paſſe, & to ſpeake

of the firſt eccleſiaſticall teachers of Chriſtian religion in England, who through the great perturbacion of warres (as hath byn ſaid) were not ſo well knowne, nor diſtinctly obſerued, nor deliuered to writing in thoſe dayes, as otherwiſe they might haue byn: yet find I ſome mention (though diſperſed) of three ſeuerall Apoſtles of Chriſt to haue preached there, to wit ſaint Peter, ſaint Paul, and ſaint Symon of *Chananey* ſurnamed the Zealous. Two Apoſtolicall men alſo in theſe firſt troubled times to haue byn ſent thither: *Ariſtobolus* a Roman whome S. Paul named in his Epiſtle to the Romans, and Ioſeph of *Arimathia* a noble man of Iury that buryed Chriſt. Of all which five we ſhall ſpeake ſomwhat in order.

The firſt preachers of Chriſtiã faith in Englãd.

20. And firſt of Saint Peter him ſelfe to haue byn in England (or Britany) & preached, founded churches, & ordained Prieſts & Deacõs therin, is recorded out of Greeke antiquities by *Symeon Metaphraſtes* a Grecian. And it ſeemeth to be ſomewhat confirmed by that which *Innocentius* I. Biſhopp of Rome hath left written aboue a thouſand and two hundred yeares gone ſaying. *That the firſt churches of Italy, France, Spaine, Africa, Sicilia, and the Ilands that ly betvvixt them, vvere founded by ſaint Peter, or his ſchollers, or ſucceſſors.* For which cauſe *Gulielmus Eyſengrenius* in his firſt Centuria or hundred yeares, doth write

Metaph. apud Suriũ, die 23. Iunij pa. 862.

Innocẽt. epiſt. ad Decent.

Eyſeng. cent. 1. part. 7. diſt. 8.

alſo; *That the firſt Chriſtian churches of England vvere founded by S. Peter vnder Nero.* Wherunto it may be thought that the forſaid Gildas had relation, when expoſtulating with the Brytan Prieſts of his tyme for their wickedneſſe (for which the wrath of God had brought in the *English Saxons* vpon them) he obiecteth among other things; *Quod ſedem Petri Apoſtoli inuerecundis pedibus vſurpaſſent.* That they had vſurped the ſeat of Saint Peter with vnshamfaſt feet: meaning therby eyther the wholle church of Britany firſt fou͂ded by him, or ſome particular place of deuotion or church which he had erected. And finally, *Alredus Rienuallus* an English Abbot of the order of Ciſterce left wrytten about 500. yeares gone a certaine reuelation or apparition of S. Peter to an holy man in the tyme of K. Edward the confeſſor, ſhewing him how he had preached him ſelfe in England, and conſequently the particular care he had of that church and nation. &c.

Gild. p. 2. ep. de excid. Brit.

Alred. apud Sur. 5. Ian. pag. 131.

21. Yf any man aske, what tyme yt might be, that ſaint Peter left Rome and went into Britany, and other contreyes round about: Cardinall Baronius a famous learned hiſtoriogapher of our tyme, thinketh that it was then, when Claudius the Emperour banished all the Iewes out of Rome (as in the acts of the Apoſtles it is recorded)

About the time that S. Peter vvẽt into Britany.

Act. 18.

among whome it is like, that ſaint Peter alſo, being by nation a Iew, retyred himſelfe, and tooke that occaſion to goe into diuers pagan countreyes to preach the faith of Chriſt, that thing belonging eſpecially to his charge as head of the Apoſtles, according to his owne words of himſelfe, *elegit Deus per os meum, audire gentes verbum Euangelij & credere.* God hath choſen and appointed that gentiles ſhall heare and beleeue the word of the ghoſpel by my mouth. This then was the cauſe why he was ſo diligent and carefull to goe & preach euery wheare Chriſtian religion, to the end he might fulfill and accompliſh this will and ordination of his maiſter. And this was one cauſe alſo (to wit his abſence from Rome) why, according to *Baronius* and other learned men, Saint Paul wryting to the Romans, did not name or ſalute him in his epiſtle, wherof our heretiks doe brabble much. And thus much of Saint Peter.

Baron. to. 1. Annal. pag. 512. an. Christi 58.

Act. 15.

Of ſaint Paules going into Britany.

22. Of ſaint Paules being in Britany, there are not ſo many particular teſtimonies. yet the forſaid *Theodoretus* doth affirme, that from Rome he made certaine excurſions, *in Hiſpanias & in Inſulas, quæ in mari iacent.* Into Spaine & the Ilands lying in the ſea neere about: & in an other place (as the * Magdeburgians do cite him) he wryteth expreſly that Saint Paul preached to the Britans.

Theod. epiſt. ad Tim. & in pſ. 116 lib. 9. de curand. græc. aff.

Sophron. ſerm. de natal. Apoſtol. And the like hath *Sophronius* Biſhop of Ieruſalem in his ſermon of the natiuitie of the Apoſtles. *Venantius* alſo *Fortunatus* a moſt learned & holy man, writing aboue 1000. yeares agone of S. Paules peregrination, ſaith thus.

Tranſit & Oceanum, vel qua facit inſula portum,
Quaſq; Britannus habet terras, atq; vltima Thyle.

He paſt ouer the Ocean ſea to the Iland that maketh a hauen on the other ſide, euen to the lands which the Britans do poſſeſſe &c. *Arnold. Mirm. in theatro.* For which reſpect *Arnoldus Mirmannus* in his Theater of the cōuerſion of all nations, affirmeth S. Paul to haue paſt to Britany in the 4. yeare of *Nero* anno Domini 59. and there to haue preached, and afterward to haue returned againe into Italy. And ſo much of ſaint Paul. Whoe hauing 12. or 13. yeares permitted him by Chriſt after his comming to Rome, before his death, for helping S. Peter and for aſsiſting the weſt parts of the world, & Saint Peter him ſelfe almoſt twiſe as much: it is not vnlike (their zeale being conſidered & the ſtate of tymes wayghed) but that they made many excurſions, as the former authors do vvryte. And thus much of them.

Of Symon the zealous. *Nicep. li. 2. hiſtor. cap. 40.*

23. For the preaching of the third Apoſtle *Symon Chananæus*, ſurnamed the Zealous, vve haue the teſtimony of *Nicephorus* out of Greeke monuments, to vvhome agreeth

Dorotheus a very auncient vvryter, as alſo the Greeke martyrologe, as teſtifieth *Baronius* in his annotations vpon the Roman Martyrologe. And by this alſo vve ſee, that albeit ſaint Peter had vndertaken to preache to the vveſt part of the vvorld: yet did other Apoſtles alſo help him therin, as ſaint Paul in Italy and Spaine, and this *Symon* in Britany and other places, and *ſaint Philipp* in France, &c.

Dorot. in Synopſ. Baron. ad diem 28. Octobris. Magdeb. cent. 1. lib. 2. c. 2.

24. Of *Ariſtobolus* alſo ſaint Peters ſcholler do teſtifie in like manner the forſaid authors *Mirmannus, Dorotheus, Baronius* out of the Greeke Martyloge, that he was ſent by S. Peter into Britany, and there made a Biſhopp. And that *Ariſtobolus* was a principall knowne Chriſtian in Rome before ſaint Paules arriuall there, it appeareth by the epiſtle of the ſaid Apoſtle to the Romans, where he ſaluteth him in theſe words. *Salute thoſe that be of the houſe of Ariſtobolus.* nor is it read that euer this *Ariſtobolus* came backe from Britany to Italy againe. And this of him.

Of Ariſtobolus his being in Britany.

Mir. in theatro de cōuer. gentium pag. 43. Dorot. in Synopſ. Baron. ad diem 25. Martij. Rom. 6.

25. Of Ioſeph of *Arimathia* his comming into France, and his ſending thence into great Britany, eyther by ſaint Phillip (as ſome ſay) who preached then in Gaule, or (as others hold) by ſaint Peter himſelfe, as he paſſed that way to and from Britany, & how he obtained a place to exerciſe an eremiti-

Of Ioſeph of Arimathia his cōming into Britany.

miticall life for him and his ten compagnions in the Iland called *Auallonia*, where *Glaſtenbury* after was builded: albeit I find no very certaine or auncient writer to affirme it, yet becauſe our later hiſtoriographers for two hundred yeares paſt or more do hold it to haue comen downe by tradition (and namely *Ioannes Capgrauius* a learned man of the order of ſaint Dominicke, and others after him) I do not meane to diſpute the matter heere, but rather to admire and prayſe the heauenly prouidence and goodneſſe of almighty God, who in theſe very firſt daies of his ghoſpell procured for ſo remote an Iland, ſo excellēt ſpirituall fathers, founders, and patrons, both of contemplatiue and actiue life in Chriſtian religion; the firſt foure, which I haue named, being all preachers: and this fifth hauing come out of Iury vnto *Marſilia* in France with *S. Mary Magdalen* and her company, and ſeene her extraordinary auſteritie of contemplatiue life and zeale of ſolitude, and doing pennance therin, he began that kind of life alſo in Britany, as our wryters do teſtifie, and namely Cambden among others doth obſerue. *Solitariam vitam amplexi ſunt, &c. vt ſeuero vitæ genere ad crucem perferendam ſe exercerent.* Ioſeph and his company did take vpon them a ſolitary life, that with more „ tranquillity they might attēd to holy learning,

Io. Capg. in SS. Britan. Catalog. Polidor. Virg. in hiſt. Anglic. li. 1. *Cambd. in deſcr. Brit. pa.* 162. *Harpeſf. in hiſt. Eccl. fol.* 3.

Cambd. in deſcr. Prouin. Belg. Britan.

ning, and with a ſeuere kind of conuerſa- »
cion excerciſe them ſelues to the bearing of »
Chriſts croſſe. »

26. And albeit Iohn Fox (out of whome Syr Francis hath ſtollen all that he ſaith in this matter, and moſt of the reſt that be hiſtoricall, though ſuppreſſing his name) doth cauill vpon this mans going into England, making him firſt a preacher and not an ermite, and then ſaying, that he came not from Rome, but out of Iury & France, and conſequently that the Church of Britany is not the daughter of the Church of Rome, nor had not her firſt byrth or inſtitution from thence (and yet *S. Cyprian* glorieth in that his church of Carthage in Africa, and all the other Churches vnder her in *Mauritania* and *Numidia* had receyved their firſt inſtitution of Chriſtian faith from Rome as from their mother:) all the world may ſee, that this is but a foolish and abſurd cauill of Fox. For that albeit Saint Ioſeph came not immediately from Rome, nor was a Roman by birth (as none of the Apoſtles were) yet he taught in England the Roman faith, that is to ſay the ſame faith that ſaint Peter and ſaint Paul and *Ariſtobolus*, that came immediatly from Rome, had taught before him, or did teach iointly with him in Brytany. Of which Roman faith ſaint Paul had written to the Romans themſelues before

Foxes cauillation refuted.

Cypr. ep. 45.

fore the going of S. Ioſeph into Britany: *Fides veſtra annuntiatur in vniuerſo mundo*: Your faith is preached and divvlged throughout the vvhole world; ſignifying, that the Chriſtian faith planted in Rome by S. Peter, was deriued already for a platforme into all other parts of the world round about. For which cauſe *Tertullian* writing in Africa ſaid, that the authority of his church came from Rome. *Vnde nobis quoque authoritas præſto eſt*, ſayth he. And *S. Cyprian* (as before hath byn noted) called the Roman Church *matricem cæterarum omnium*, the mother and original Church of all other Churches. And *S. Innocentius* alſo, whoſe holyneſſe Saint Auguſtine ſo much admired, doth affirme, that all Churches generally of the weſtparts of the world were founded by S. Peter and his diſciples. And S. Auguſtine him ſelfe had no better way to defend his Church of *Hippo* and other of thoſe countreyes to be truly Catholike againſt the Donatiſts, then to ſay, that *they vvere daughters and children of the Church of Rome*: though ſome of them were very neare as farre of in diſtance of place, as England at this day.

Rom. 1.

Tert. l. de præſcrip. cap. 36.

Cypr. in ep. 45.

Aug. in pſal. contra part. Donat.

27. Wel then, by this we ſee that the ſhift inuented to deliuer vs from all obligation to the Sea of Rome for our two cõuerſions vnder *Eleutherius*, and *Gregory* the firſt, by ſaying that ſome had preached Chriſtian

religion firſt in Britany, before theſe two publike conuerſions fell out, is a fooliſh ſhift, and diminiſheth not our ſaid obligation but encreaſeth rather the ſame. For yf this firſt preaching, and firſt faith taught in England by our firſt preachers, was the Roman faith, & deriued principally from the citty and church of Rome, by the preaching of Saint Peter and Saint Paul, Ariſtobolus and others, as hath byn declared; and yf the very firſt beames or ſparcles therof before any preachers parhaps were ſent, came by the acceſſe of ſome Roman Chriſtians vpon the warres and other occaſions, which before hath byn declared: then all this rather multiplieth our bounds to Rome, then diminiſheth the ſame. And ſo in ſteed of two conuerſions from Rome (wherof I ſpake in my *VVardvvord*) now we frind three. And conſequently a triple obligation is come vpon vs for a double.

Heretical vvrangling turning to their ovvne confuſion.

28. And this ſhall ſuffice to the firſt anſwere of Syr Francis or rather ſimple ſhift, by which he would auoyd our obligation to Rome, perſuading vs that our firſt preachers came not from thence, but from Aſia and the eaſt Church. Of which argument though I haue ſaid more heere, then I meāt to haue donne: yet for that Syr Francis and all other heretiks of our tyme, for hatred to Rome do ſeeke certayne reaſons

or rather foliſhe coniectures to proue the ſame, I ſhalbe forced to ſay ſomwhat more therof in the Chapter following.

AN ANSWERE TO CERTAINE CAVILLATIONS, LIES, AND *falſifications of Syr Francis and his maiſtres, Fox, and the Magdeburgians about the firſt preaching of Chriſtian religion in Britanye.*

CHAP. II.

ALBEIT the fond hereticall wrangling before rehearſed againſt Rome, deſerueth not ſo large a confutation, as I haue already beſtowed theron, eſpecially in ſo cleere a matter, as are the manifold benefits which our Iland hath receyued from the Sea of Rome: yet for that it is ſeene to be a generall conſpiracy of all heretiks of our tyme, as well Lutherans, as Swinglians, Caluiniſts and Puritans to take from Rome (yf they could) all the merite of bringing Chriſtian faith into our countrey; I am forced in this place to ſtand longer vpon the matter, then otherwiſe I would; for that there followeth alſo another conſequence hereof, of no ſmall moment which *S. Ireneus, Tertullian, Saint Cyprian, Saint Auguſtine* and others are wont to vrge greatly againſt heretiks: to witt, that yf our church be the daughter and diſciple of the *Church of Rome, then ought it to runne vnto her in all doubts and*

Iren. cōtra hereſes. Tert. de preſcrip. Cyp. l. 4. e. 8. de vnit. eccleſ.

and difficulties of matters of faith. Wherefore we ſhall breefly diſcuſſe the truth of this affaire.

A cõſequence of the ancient fathers to be noted

2. Beſides the profes ſett downe in the former chapter how the cheefe of our firſt preachers came from Rome immediately, as Saint Peter, Saint Paule and Saint *Ariſtobolus*; and that the other, as Saint Symon of Chananey and Saint Ioſeph of Arimathia, yf they did not come from Rome, yet preached they the Roman faith conforme to the preachings of Saint Peter & Saint Paul: there remaine two other coniectures alſo very probable to the ſame effect, to proue that S. Ioſeph was ſpecially directed into Britany by the ſame Apoſtles. The firſt is, for that King *Inas* aboue 900 yeares paſt, when he laid the foundation of *Glaſtenbury* abbey in memory of Saint Ioſeph and his fellowes, that had liued a ſolitary life there, he cauſed theſe verſes to be wrytten in the Church, as Cambden and others teſtifie.

Anglia plaude lubens, mittit tibi Roma ſalutem:
Fulgor Apoſtolicus Glaſconiam irradiat.

Be glad (England) for that Rome ſendeth health to the, and Apoſticall brightnes doth lighten Glaſtenbury. Which could not well be ſpoken, yf the comming of theſe Saints and firſt inhabitors there, had not had ſome relation to Rome, and to the Apoſtles that ſent them.

Guiliel. Cambd. in deſcr. Brit. de prouin. Belg. an. D*omini* 690.

Beatus Rhen. li. 3. rerum German. ſub Hello. Pantal. de viris Germ. part. 3. Stumpſ. chronic. Heluet. lib. 7. c. 22. Eyſengr. cent. 2. part. 5. diſtin. 2.

The ſtorie of S. Beatus a Britan, ſcholler to S. Peter.

Anno Domini, 110.

3. Moreouer I fynd in the ancient Chronicles of the *Heluetians*, and ſundry authors (as *B. Rhenanus* in his ſtorie of *Germanie*, yea and *Pantaleon* an hereticke, and others) do teſtifie, that one *Suetonius* a noble mans ſone of *Britanie* being conuerted in *Britanie* by ſuch Chriſtians as firſt planted the faith there, and called (after his baptiſme) *Beatus*, was ſent by them to *Rome* to *Saint Peter Apoſtolorum Corypheo*, (as the ſtorie ſaith) that is to the chief head of the Apoſtles, to be better inſtructed, and confirmed who returning backward againe from Rome towards Britanie through Switzerland, found ſuch flocking of people vnto him and ſuch propenſion to Chriſtian religion, as he ſtaied continually among them, and built himſelfe an oratorie to exerciſe a monaſticall lyfe therin, neare vnto a towne called in their language *Vnder ſevven.* not farre from the lake of *Thun*, where he dyed about the yeare of Chriſt 110. And for that this man applyed himſelfe to a monaſticall lyfe, and brought the ſame purpoſe with him out of Britanie (as it ſeemeth:) the coniecture is not improbable, but that he was cōuerted and ſent to Rome to Saint Peter by Saint Ioſeph, and his fellowes that followed the ſame lyfe in Britanie, and that they had particular correſpondence with the ſaid Apoſtle in that behalfe.

4. And thus much being added for confirmation of that which was ſaid and diſcuſſed in the former chapter, about the firſt preaching and receyuing of the faith in *Britanie*: there remayneth now, that we ſee the obiections, which Syr Francis and his men, and maiſters do bring againſt this, to proue that the firſt teachers of Chriſtian faith in *Britanie* were rather *Grecians*, and of the eaſt Church in *Aſia*, then of the weſt Roman Church; for which aſſertion having no author at all, that euer wrote worde therof nor any man living or dead that hitherto, affyrmed it, beſyde them ſelues, or before Luthers dayes: they are forced to build their whole imagination (I meane Syr F. & his maiſtet Syr Ihon Fox, & Fox his maiſters againe *Illyricus*, *Vigandus Iudex*, and *Faber*, that make the *Quadrillio* or round table of the Magdeburgeans in Saxonie) vpon this bare coniecture, and fond inference. That for ſo much as in Bedes tyme ſome in Britanie obſerued the day of Eaſter after the faſhion of ſome eaſt Churches, (for all did not ſo vſe it:) therfore it was like, that the firſt preachers of that Iland came not from Rome (which theſe men cannot abyde to heare) but from the eaſt. As though (forſooth) this abuſe might not haue entred after thoſe firſt preachers, though they had come from Rome. But lett

VVhether the firſt preachers in Britanie vvere of the Eaſt church, or vveſt.

The fooliſh inference of hereticall cauillers.

vs heare their words about this matter.

VVaſtvv. pag. 192. 5. Firſt Syr Francis writeth thus, *Beede our countryman doth teſtifie that in his tyme this land kept Eaſter after the manner of the Eaſt Church, by vvhich may be gathered, that the firſt preachers came hither from the eaſt partes of the vvorld, and not from Rome*: Marke, I pray you, the knights good gathering; might not a man as well argue thus, that diuers reliques of the Pelagian, or other ancient hereſies, were found in ſome partes of Britanie in Bedes tyme, *ergo* the firſt preachers in Britanie were Pelagians, or other heretiques? But let vs heare Iohn Fox who taught Syr Francis this argumēt, though the other were not ſo gratefull a *Fox pa.* 95. *col.* 2. *nu.* 78. ſcholler as to name him. *I take* (ſayth he) *the teſtimonie of Bede, vvhere he affirmeth, that in his tyme, and almoſt* 1000. *yeares after Chriſt, heere in Britanie Eaſter vvas kept after the manner of the Eaſt Church in the full of the moone, vvhat day in the vveeke ſoeuer it fell on, and not on the Sunday, as vve do novv, vvherby it is to be collected, that the firſt preachers in this land haue come out from the eaſt parte of the vvorld, vvhere it vvas ſo vſed: rather then from Rome.*

6. Heere youe ſee the Argument more fully ſett downe, and the ſame foliſh collection made that was before. For except it could be proued, that this errour of keeping Eaſter day with the Iewes had begonne and indured in Britanie from the Apoſtles

tyme downward (which cannot be ſhewed but rather the contrarie is certaine, as after you ſhall heare) this collection is not worth a rush; And it is to be noted by the way, that as Fox cannot tell any tale lightlie with out ſome notorious lye: ſo heere be two very manifeſt. The firſt, that Saint Bede affirmeth this cuſtome of keeping Eaſter with the Iewes to haue byn heere in Britanie in his time, as though all Britanie had vſed it. Wheras in diuers places he doth expreslie attribute the ſame to the Scotts, that dwelled in the Iland of Ireland principally, as alſo to ſome of them that dwelt in Britanie, and to ſome Britans themſelues; but all the English Church was free from it. So as Ihon Fox his ſpeach of Britanie in generall is both falſe and fraudulent. But the other Clauſe that Saint Bede teſtifyeth this, for almoſt 1000. yeares after Chriſt, is foolish and impudent, ſeeing it is notorious that S. Bede dyed in the yeare 735. which is almoſt 300. yeares ſhort of Fox his accoumpte & conſequently could not teſtifie a thinge ſo long after his death. But this the raynard iugleth to make Saint Bede ſeeme to be a late writer. Whome they cannot abyde, for that he ſetteth downe the beginning and progreſſe of our Church farre different from theirs.

Bed. lib. 2. Eccl. hiſt. cap. 4. 19. & lib. 3. cap. 25.

Tvvo lies of Fox.

7. But I thinke good to put downe alſo

The Magdeburgiãs ſentence about the conuerſion of Britany.

Magd. cent. 2. c. 2. p. 9.

the words of the _Magdeburgians_ about this matter (out of whome Fox tooke his argument, and the Kt. of the Fox) to the end it may appeare how one hereticke teacheth another (though of different ſects) to cavill lye, and cogg, and do agree all in one ſpirit of malignity: though they differ in opiniõs. Thus then theſe Captaine Lutherans do write of this matter iu their famous lying and deceiptfull Centuriall Story. _Quis fuerit, qui primùm in Britannia Euangelium docuerit, &c. VVho vvas the firſt that taught the ghoſpell in Britany is not cleare, the thing that ſeemeth neereſt to the truth is; that the Britiſh church vvas planted at the beginning by Grecian teachers and ſuch as came from the Eaſt, and not by Romans or other of the VVeſtchurch. And to this vve are moved by tvvo coniectures. Firſt, that Peter Abbot of Cluniacke vvriting to Saint Bernard ſaith: That the *Schotts in his tyme vvere vvont in old tyme to celebrate Eaſter day after the manner of the Grecians and not of the Romans: And ſecondly, for that Geffrey the Cardinall vvho lived about the yeare of Chriſt 700. doth teſtifie in his Story of Britany lib. 8. cap. 4. that the Britans vvould in no vviſe admit the younger Auguſtine legate of Gregory the great neyther acknovvledg any primacy of the B. of Rome ouer them; vvhich is another cleere ſigne, that religion vvas not planted there by Romans. And Albeit Pope Innocentius the firſt, in his Epiſtle diſtinctione 12. do affirme on the contrary ſide that all the Occidentall Churches, and_

*Scotos græco more ſuo tempore ſolitos olim paſcha celebrare, non Romano.

thoſe of Africa vvere founded by Peter, or by his diſciples or ſucceſſors: yet vve iudge that to haue byn ſpoken by him rather of deſyre of a little vayne glory or of temporal povver, then for that the truth is ſo, or may be proved out of ſtoryes.

8. Thus our Magdeburgẽſes, whoſe words I haue cauſed to be noted more at length by that they require ſome conſideration: and that by theſe few the Reader may iudge of the quality of that whole huge lying ſtory of theirs, which our Fox hath followed in his actes & monuments, with aboue ten thouſand falſe additions of his owne, and I ſpeake farre within number when I ſay ten thonſand: but lett vs returne to our preſent ſtory.

The examinatiõ of the Magdeburgiãs falſe dealing about the conuerſiõ of Britany.

9. Firſt wheras they ſay, *that to them it ſeemeth neereſt to the truth, that Grecians and other of the East Church, and not of the VVeſt Church, vvere the firſt preachers in Britany,* muſt eyther be very impudently ſpoken againſt their owne conſcience, yf they haue read that, which I before haue ſet downe out of diuers authors, (they hauing noe one author in the world of their ſide, that euer wrote ſo, or ſignified ſo before them ſelues:) or yf they haue not read theſe authors alleadged, then is it great preſumptiõ in them to take vpon them to wryte ſo vniuerſall an hiſtory of all matters, tymes, & nations, as they profeſſe, with out procuring firſt to read the an-

cient authors & writers therof, about common and vulgar thinges at leaſt. But hatred and malice to Rome doth make them blynd, and ſo rather to runne into all kind of abſurdityes, then to yeld any praiſe or commendable thing to Rome, or to the Biſhopps therof. But let vs go forward to examine more particulars, for there ar ſtore in this little Story or relacion about Britany.

10. Their firſt coniecture or argument, why Britany was conuerted by Grecians and not by Romanes is, as you haue heard, for that *Petrus Cluniacenſis* writeth: *Scotos Græco more ſuo tempore, ſolitos olim paſcha celebrare:* That the Scotts in his tyme, were accuſtomed in old tyme to celebrate Eaſter day after the mãner of the Grecians. What ſenſe hath this? *The Scotts in his tyme, did celebrate in old tyme.* What ſenſe, I ſay, or conſtruction can this haue? I confeſſe that ſome Scotts of old tyme (eſpecially in Ireland and Orchades, as diuers Britanes alſo) did hold the Aſian cuſtome of celebrating the Eaſter togeather with the Iewes. And this needed not to be prooved by ſo late an Author as is *Cluniacenſis*, for that S. Bede 300. yeares before *Petrus Cluniacenſis* doth teſtifie the ſame in diuers places of his works. Albeit how the Scotts in *Cluniacenſis* his tyme did (as theſe men ſay) *celebrate in old time Eaſter vvith the Grecians* (the Greeke Church at that

Bed. hiſt. Angl. li. 2. c. 4. 19. & lib. 3. c. 3. 25.

that tyme being not different in this point from the Roman, though ſome in *Aſia minori* were) this cannot be vnderſtood by any reaſonable man. And it may be, it was wrytten after dinner by theſe good Germans, when they had dronke hard. And ſo I leaue it to their owne explication: though in what ſenſe ſoeuer they ſpeake yt, or it may be vnderſtood: a moſt fond coniecture it is for that which they pretend, (as we haue ſhewed) to wit, that the firſt preachers of Britanie came from the eaſt.

11. About the ſecond coniecture vpon the words of *Geffrey of Monmouth*, whome they call *Geffrey the Cardinall* there ar as many more vnlearned and malitious eſcapes to be noted. For firſt he was neuer Cardinal in his lyfe, as all our hiſtoryes do make it plaine: but firſt a monke, then Archdeacon of *Monmouth*, then preferred by K. Stephen to the Biſhopricke of S. Aſſaph in Northwales in the yeare of Chriſt 1152. as both *Mathevv Paris* and *Mathevv of VVeſtminſter* do affirme in their ſeuerall hiſtoryes handling that yeare. Neyther did any man to our knowledge ever call him Cardinall, but only a certaine Venetian ſchoolemaiſter named *Ponticus Virunnius*. Who lyuing almoſt a hundred yeares gone, tranſlated ſome part of this *Geffreyes* Brittiſh ſtory, or rather contracted the ſame into an Epitome for the

About Geffrey of Monmouth made Biſhopp an. 1152.

Vide Præf. in librum rerum Brit. Gaufredi &c. Heidelberg. impreſſ. 1587.

pleaſure of a certayne noble family in *Venice*, who in old tyme had come out of Britany. And this man eyther of error or flattery to that family, or both, calleth him Cardinall forſooth againſt the cleere teſtimony of all others that lived with him; as ſoone after his death, did the forſaid *Mathevv Paris* and *Gul. Neobrigenſis*, long before this other late Venetian ſchoolemaiſter.

12. And of this could not be ignorant our Magdeburgians, though they would needs make Geffrey of *Monmouth* a Cardinall alſo: for that in ſome things he ſheweth himſelfe to fauour the old Britans againſt S. Auguſtine that came from Rome. Neyther could they be ignorant alſo of the tyme wherin *Geffrey* lived (except they will confeſſe themſelues to be very vnskilfull and groſſe companions in deed) ſeeing ſo many authors do teſtifie the ſame, to witt, in the yeare of Chriſt 1152. in which yeare he was made Biſhopp of S. Aſſaph and lived diuers yeares after. So as our German heretiks appointing him for his more creditt to haue lived in the yeare of Chriſt 700. doe ad of their owne beneuolence to his antiquity, foure hundred and fifty yeares, which is ſomwhat more then Fox tooke from *S. Bede* a little before, to diſcreditt him, and make him ſeeme a young author. And theſe confederats do proceed ſo ridiculouſly, in this

kind of coſenage, as the one affirming, *Saint Bede* to haue lived a thouſand yeares after Chriſt, and the other, that *Geffrey* of *Monmouth* lived ſeaven hundred, they come betwene them both to make the ſaid *Geffrey* to be three hundred yeares elder then *Saint Bede*, wheras he was indeed 450. yeares younger, the difference is in all 750. yeares. And this not of error, as hath byn ſhewed, and is moſt playne: but of envy; deſyring to preferre Geffrey, that ſeemeth to fauour them ſome tymes in his narracions about Saint Auguſtine, and to putt backe S. Bede, that is euery where and wholy againſt them. And yf you find this iugling in ſo ſmall and ſhort a matter, as this is: imagine what paſſeth in their whole volumes, I meane both of Fox and Magdeburgians, as before I haue noted. And thus much of the title and tyme of Geffrey of Monmouth. Now lett vs come to his words & aſſertiōs.

Notable falſification of Fox and Magdeburgiās in corruptinge of tymes.

13. Firſt in his ſixt booke and 4. Chapter quoted by our Magdeburgians there is noe ſuch matter handled at all as they mention, concerning the ſtrife betweene the Britans and Saint Auguſtine. Nor in the next two books following, nor in all the 4. Chapters of any of the reſt. But in the eleventh booke and 7. Chapter talking of the comming of the forſaid Auguſtine into England, he wryteth thus:

Galfr. Monumetens. lib. 11. cap. 7. *Intereà miſſus eſt Auguſtinus à Beato Gregorio &c. In the meane ſpace vvas ſent into Britany Auguſtine by Bleſſed Gregory, to preach to Englishmen the vvord of God, vvho vvere yet blind in pagan ſuperſtitiō, &c. Though among the Britanes that Chriſtianity vvas yet in force, vvhich being receyued from the tyme of Eleutherius the Pope, had neuer fayled vntill that day, &c. Among vvhome there vvas an Abbot of Bangor named Dinoot, that had aboue tvvo thouſand monks vnder his charge, vvho anſvvered to Auguſtine, vvhen he required ſubiection of the Brittish Biſhopps and that they vvould ioyne vvith him to conuert the English nation: that the Britans ovved no ſubiection vnto him, nor vvould beſtovv the labour of preaching vpon their enemyes, ſeeing the Britans had an Archbiſhopp of their ovvne, and that the Saxons tooke from them their countrey. For vvhich cauſe they hated them extreemely, nor did not eſteeme their religion, nor vvould communicate vvith them more then vvith dogges.*

14. Lo heere all that is to be found in Geffrey of Monmouth to this purpoſe. Which is nothing els, as you ſee, but a paſsionate and cholericke anſwere of the Britanes as of men afflicted and exaſperated. Heere is noe one word of their *not acknovvledging the popes Supremacy.* (as the Magdeburgians wryte) but only that they acknowledged not the Superiority of Auguſtine ouer the Britans, ſeeing he was ſent only to the English. And that the authority of their owne Archbi-

ſhopp was not taken away by his comming for any thing they yet knew, but remayned as before. Which queſtion of iuriſdiction betwene two Archbishops falleth out daylie, even where the Popes authority is moſt acknowledged: & ſo we ſee that it is a manifeſt ly, which the *Magdeburgians* affirme ſo reſolutely, *that the Britãs vvould not acknovvledge any primacy of the B. of Rome ouer them.* For they ſpeake (as you ſee) of Auguſtines authority and not of the B. of Rome, from whome we read not, that he had yet ſhewed to them any authority to place him ouer their Archbishopp. And conſequently it is a vaine and malitious inference which the Magdeburgiãs heere doe make out of this anſwere of the Britans (yf it had byn true) that forſo much as they admitted not Saint Auſtins authoritie they acknouledged not the primacie of Rome; and that this againe, *vvas a cleere ſigne that religion vvas not planted in Britany by the Romans.*

An abſurd kind of reaſoning of the Magdeburg.

15. For how cleere is this, I pray yow? or how hangeth this togeather? might not this error of not acknowledging the power of the Roman Sea (yf it had byn among them) haue crept in after the firſt planting of Chriſtian faith? will theſe Germans or Syr Francis or Fox their ſchollers deny that *Rauenna* in Italy (for example) was conuerted by *Saint Apollonaris* ſent thither from

Petrus Chryſ. ſerm. de S. Apollinari. Et Petrus Damianus de eodem, Membr. tom. 2. Vide Sur. 23. Iulij.

Saint Peter, for that afterwards the Biſhops of that place for many yeares waxing proud and preſumptuous vpon the preſence and court of the *Exarches* and Viceroyes of the Emperours reſiding amongſt them, did refuſe to yeld to the Biſhopps of Rome? Or for that England at this day by error of proteſtant religion refuſeth to acknowledg any ſubiectiō in ſpirituall affaires to Rome, will our men deny, that the Engliſh nation was euer conuerted to Chriſtian faith from Rome? who ſeeth not the impertinency of this kind of argument? And yet with ſuch like kinde of argumēts and inferences, theſe abſurd people do deceiue the world.

16. But the laſt point of theſe Germans aſſertion about Pope *Innocentius* the firſt, is a moſt egregious impudency, to ſay of ſo holy a father, ſo highly commended by Saint Auguſtine & other Fathers, that liued with him and after him, *that he ſpake of vaine glory and deſire of temporall povver*, when he wrote aboue twelue hundred yeares gone, *that all the vveſt Churches* (and the Brittiſh amongſt the reſt) *vvere founded by Saint Peter or his diſciples and ſucceſſors.* And let any indifferent or prudent reader in the world conſider of what waight theſe words of the Germanes may be, when hauing ſaid, that albeit *Innocentius* the firſt wrote ſo, *yet vve iudg that to haue byn ſpoken of vaine glory, &c.* A proud

Centuriatores Magdeburg. Flacius Illyricus. Ioan. Vigandus. Matheus Iudex. Baſilius Faber.

cenſure of ſo great a man by three or foure poore compagnions, that wrote books for their bread and begged the ſame commonly of euery prince, to whome they dedicated their ſeuerall Centuries: that ſo contemptible people (I ſay) ſhould preſume to touch the honour and truth of ſo great and worthie a Saint and father, as was holy *Innocentius*, ſo called commonly by *S. Auguſtine, S. Hierome, S. Baſill, Oroſius* and others: and whome all the reſt of the world togeather with theſe men admired and reſpected in his life for ſuch. *Sancti Innocentij* (ſaith Saint Hierome to the virgin *Demetriades*) *qui Apoſtolicæ Cathedræ, & B. memoriæ Anaſtaſij ſucceſſor & filius eſt teneas fidem, nec peregrinam, quamuis prudens callidáque vedearis, doctrinam recipias.* Hold the faith of holy *Innocentius* which is the ſucceſſor & ſonne (in the ſeat of S. Peters chaire) of Anaſtaſius of bleſſed memory that went before him, & do not admitt any new or forraine doctrine though thou maiſt ſeeme perhaps wiſe & ſubtile to they ſelfe.

Auguſt. tom. 1. pag. 56. & ep 91. ad Conc. Carth. Hier. ep. ad Demet. Baſil. ep. ad Innocēt. Oroſius in hiſt. lib. 2.

17. Thus wrote S. Hierome which is another manner of iudgemēt of *Innocentius*, both for his holines of life & authority of place to direct men in religion, then the Magdeburgians giue, who would make him vaine glorious. But thus they vſe all ancient fathers that ar againſt them. And ſo much for this chapter.

THE

THE FORMER CONTROVERSY IS HANDLED MORE PARTICULARLY, *hovv the Grecian cuſtome of celebrating Eaſter day after the faſhion of the Ievves, came firſt into the Britiſh and Scottiſh Church: & hovv vntruly and vvickedly Iohn Fox and Iohn Bale do behaue themſelues about this matter.*

CAP. III.

That the cuſtome of celebrating Eaſter vvith the Ievves came not in vvith the firſt preachers.

BVT now lett vs returne (yf you pleaſe) to ſpeake a word or two more of the entrance of the forſaid cuſtome of celebrating Eaſter with the Iewes into Britany: to witt, how and about what tyme or vpon what occaſion it is probable, that it entred. Wherin firſt it ſeemeth moſt certayne, that it could not be brought in by the firſt preachers of Chriſtian religion, as Iohn Fox and Syr Francis and the *Magdeburgians*, would haue men beleeue. And this is proued, as well by the reaſons & authorityes alleaged * before, to ſhew that the firſt preachers in Britany eyther came from Rome or preached Roman doctrine: as alſo by the reaſons following.

* Sup. c. 1

The firſt reaſon.

2. Firſt, for that, yf *Damianus* and other preachers ſent into Britany by Pope Eleutherius to inſtruct K. Lucius and the reſt in Chriſtian faith about the yeare 180. had found any ſuch cuſtome there contrary to the Roman vſe from whence they were

ſent: they would haue remoued the ſame, or at leaſtwayes haue made ſome mention therof. For ſo much as at that tyme the contrary cuſtome of celebrating Eaſter vpon the Sunday was publike in the vſe of the Roman Church. And pope Pius the firſt had made a decree for confirming the ſame againſt the Aſian vſe aboue 40. yeare before their going into Britanie: to witt, in the yeare 144. as *Euſebius* teſtifieth.

Euſeb. in Chron. an. 144.

3. Secondly Saint Bede declaring in many places of his works the contention, that was in Britany about this point, as wel betwene Saint Auguſtine, & the Brittish Biſhopps, as betwene *S. Laurentius* and others his ſucceſſors with the Iriſh and Scottiſh nation: he ſheweth in his 2. booke, what lettres *Honorius* the pope, about the yeare of Chriſt 635. as alſo Pope *Iohn* the 4 ſome few yeares after, wrote to the ſaid nations about this error, *pro eodem errore corrigendo* (ſaith Saint Bede) *literas eis magna auctoritate atque eruditione plenas direxit.* The pope wrote them lettres ful of authority and learning for correcting this error. And then Beda addeth further, that pope *Iohn* in the beginning of his epiſtle declared manifeſtly, that this hereſy was ſprong vp among them very lately, *nupperrimè temporibus iſtis exortam eſſe hæreſim hanc,* that this hereſy was ſprong vp very lately in thoſe dayes. And that not the whole

Bed. lib. 2.*c.*2. 4. *&* 19. *Item lib.* 3.*c.*25.

The 2. reaſon.

Bed. lib. 2.*hiſt. cap.*19.

whole Iriſh and Scottish nations, but ſome of them only were infected therwith, ſo as this was neuer vniuerſally receyued among them, nor begonne by antiquitie.

The 3. reaſon.

4. The 3. reaſon is for that Saint German ad his fellowes goyng twiſe into Britany almoſt 200. yeares before this tyme mencioned to reſiſt the Pelagian hereſy, neuer made mention of this other hereſy of *Quartadecimani*, or of *Paſchatitæ* (for ſo they were called as after ſhall be ſhewed.) Which yet was condemned for an hereſy more then 200. yeares before that againe, to witt vnder Pope *Victor* as hath byn ſaid, and ſo held in all ages after, eſpecially after the Councell of Nice had reprooved the ſame, and allowed of the Roman Cath: vſe. As not only Saint Bede in the place before alleaged out of the words of *S. VVillfrid* doth teſtifie: but the ſame alſo appeareth by the Emperour *Conſtantine* his owne letters regiſtred by *Euſebius* in his life. All which being ſo, it is more then probable, that Saint German wold haue ſaid or written ſomwhat of ſo great a controuerſy, yf he had found the contrary vſe in practiſe among the Britans in his daies.

Bed. l. 3. cap. 19.

Euſeb. l. 3. de vit. Conſtant. cap. 17. & 18.

The 4. reaſon

Flor. Vigorn. in Chron. an. 628.

5. A fourth reaſon may be the teſtimony of *Florentius Vigornienſis*, who writeth in the yeare 628. of his chronicle: *Eo tempore errorem Quartadecimanorum in obſeruatione Paſchatis apud*

Scotos exortum, Honorius Papa redarguit, &c. At that time, *Honorius* the pope did reproue the error of the Quartadecimans in celebrating Eaſter, ſprong vp amongſt the Scotishmen. Thus wrote he vpon the point of 500. yeares paſt wherby is euident tha the held not this cuſtome to haue come into Britany with the firſt preachers of Chriſtianity.

The 5. reaſon. A councell in England about celebrating of Eaſter daie. *Bed. l.3. hiſt. c.25.*

6. Finally it appeareth by S. Bede that a Sinod or Councell was gathered of purpoſe in *Northumberland* about this matter in time of our English primitiue Church in the yeare of Chriſt 664. & the 22. of the raigne of K. *Oſvvyn,* who was there preſent with K. *Egfride* his ſonne. The cheefe diſputers in this councell on the Scots behalfe for the Eaſtren cuſtome was one Colmā an Abbot firſt, & after B. of *Lindisferne,* togeather with B. *Cedda* and ſome others. But in defence of the Roman vſe were *Agilbertus* B. of the *VVeſt-Saxons* and *VVilfride* an Abbot of *Northumberland* afterward Archbishopp of all the kingdome of Northumbers, *vir doctiſſimus, &c.* a moſt learned man (as S. Bede calleth him) whoe had ſtuddied both in Italy and France, &c.

A Synod and diſputation about the controuerſie

7. The queſtion was handled about the antiquitie (as hathe byn ſaied) of both vſes and cuſtomes, but eſpecially of that of the Eaſt among the Scottes and British. And albeit that B. Colman did alleadge the tradi-

of celebrating Eaſter in Englãd.

tradition of Aſia from S. Iohn the Euangeliſt downeward, as alſo the writing of one *Anatolius* a learned Aſian Biſhop, that had written therof allmoſt 200. yeares before. Yet for the antiquitie therof among the Scotts and Brittiſh nation, he alleaged noe greater continuance, then from the Abbot Columba, who liued not full 70. yeares before that daie. For that he died (as Iohn Bale teſtifieth) in the yeare of Chriſt 598. *Nunquid Reuerendiſſimum Patrem noſtrum Columbam* (ſaith B. Colman) *& ſucceſſores eius viros Deo dilectos, qui eodem modo Paſcha fecerunt, diuinis paginis contraria ſapuiſſe vel egiſſe credendum eſt?* Shall we thinke that our moſt reuerend Father Columba and his ſucceſſors being men ſo beloued of God as they were, did vnderſtand or doe contrarie to holie Scriptures in celebrating Eaſter as we doe now? &c.

Bed. lib. 3. c. 25.

The anſvvere of S. Vvilfride for the Romane vſe.

8. Wherunto S. Wilfrid anſwered both learnedlie & piouſlie, that this errour might be tollerable in them that liued ſo diſtant from the Sea Apoſtolike in a corner of the worlde, ſo long as it was held without obſtinacie, they being perhaps pious men, that at the beginning brought it in from the Eaſt partes, and continued the ſame vpon ſimplicitie delighted with the facility therof, & not vnderſtanding ſo eaſilie the Cath. Roman Calculation which had many great difficulties, as after ſhall appeare. *Simplicitate ruſtica,*

ruſtica, ſaith he, *ſed intentione pia, &c. ad quos Catholicus Calculator non aduenerat*, By a rude ,,
kind of ſimplicitie, but godlie intentiõ they ,,
erred &c. noe learned Catholike Calcula- ,,
tour of tymes and dayes hauing yet come ,,
to them. Of which point of Calculation we ,,
ſhall ſpeake ſomewhat more preſẽtly after.

9. But yet here now we ſee by this diſputation and conference of that Sinod, that B. Colman himſelf did not aſcribe the beginning of this cuſtome vnto the firſt preachers of Ireland and Scotland, nor yet vnto Saint *Palladius* nor *Patritius* their knowen Apoſtles, that 200. yeares before that tyme were ſent by Pope *Celeſtinus* to conuert both nations in the yeare 430. & 432. as all Authors do agree. And conſequently it is moſt probable to be true, that which Pope Iohn the 4. before named writeth vnto *Thomianus*, *Chromanus*, and other Scottiſhe Biſhopps, and to their whole Cleargie, that this cuſtome of celebrating Eaſter vpon the full moone of Marche was begonne but of late among them (I meane among the Scots dwelling in Ireland, and in the Ilands neere abowt, for that of them principallye Saint Bede profeſſeth him ſelf to ſpeake.) And thereby inſinuateth, that by them alſo the ſame was imparted with the Pictes and Britanes and other Scotts that lived in the Ile of Britanie. And by this the Reader

Marian. Scot. in Chron. an. 430. & 432. *Proſper. in chron. eod. ann. Bed. l.* 2. *cap.* 19.

maye ſee, how good an argument it is, which the Magdeburgians and Iohn Foxe doe vſe and vrge ſo muche: to witt. That for ſo muche, as this Grecke or Aſian cuſtome of celebrating Eaſter with the Iewes, was fownde among the Scotts & ſome Britans in Saint Bedes tyme and afterward: *Ergo* it is likelie, that the firſt preachers of Britanie came not from Rome, nor were not of the Romane Religion, but rather of the Eaſte partes: of which ſequele I haue ſhewed the abſurditie before in the precedent Chapter.

VVhen & hovv the Eaſterne cuſtome came in among the Britans.

10. But now perhaps yow will aske me, how and when it is probable, that this cuſtome came in among the Britans? Whereunto I anſwere, firſt for the Britanes, that ſome are of opinion it was brought into Britannie it ſelf by Pelagius the heretike, or ſome of his followers, abowt the yeare of Chriſt 420. who being a Britane borne and a Monke (as ſome thinke) of the famous Monaſterie of Bangor, travayled into Italie firſt, and then into Sicilia, Aegipt and other Eaſt partes of the worlde to learne and ſtudie, as he profeſſed. And by that profeſſion of hipocriſie he crept into manie learned & godlie mens ſpeciall loue and frendshipp. And aboue others he entred with S. Paulinus B. of Nola, and by him with S. Auguſtine. But afterward being diſcouered by S. Hierom to haue taught hereſies in ſecrett together

Auguſt. ep. 105. Et de dono perſeuer. l. 2. cap. 20.

together with his fellowe and diſciple Celeſtius (who by the deſcription made of hym by S. Hierome maye ſeeme to haue byn a Scottiſhe man, for he ſaieth, *habet enim progeniem Scoticæ gentis de Britannorū vicinia,* for he hath his offſpring from the Scottish nation neere to the Britans) wherfore theſe two men being now diſcouered to be heretikes, and condemned by Innocentius the firſt, and by diuers Sinods, are ſayd for very ſhame to haue retyred into Britanie, and being deadly enemies to the Pope and church of Rome, that had cōdemned them, & conſidering that the Eaſterne cuſtome of celebrating Eaſter was oppoſit to the ſame Churche, and yet defended by manie: it is thought probable enoughe, that they might bring in the ſame. Wherewith doth ſeeme to concurre ſomewhat the woords of Hermānus Contractus a Chronicler, that wrote aboue 500. yeares agoe. Who wryting of the yere of Chriſt 630. ſaieth: *His temporibus hæreſis de Paſcha & Pelagiana Britanniam turbat* In theſe daies the hereſie about the celebrating of Eaſter, and the Pelagian did muche trouble Britanie. By which words it ſeemeth that he would ſignifie, that theſe two hereſies grew to be all one in Ingland, and conſequently like to be brought in by the ſelf ſame men.

Hierom. præf. in lib. in Ezech.

Herm. Contr. an. 430. chron.

11. But yet all this notwithſtanding it

ſeemeth muche more probable according to S. Bedes hiſtorie and the reaſons before alleaged, that this vſe of Eaſter came not in with Pelagius but longe after. For that *Saint German*, and *Saint Lupus*, and others made noe mention therof. But eſpecially for that the wrytings of the Popes *Honorius* and *Iohn* the fowrthe to the Scottish nation and Bishops before mencioned, ſaye, that this cuſtome of Eaſter was newly ſprong vp in their dayes: it ſeemeth more probable (I ſaye:) that this cuſtome was imparted to the Britanes by the ſaid Scottish nation, and namely by thoſe that dwelt (as hath byn ſaied) in Irelād or in the Ilands of Hebredes. But how they themſelues gate it, is not ſo certaine; yet the moſt probable ſeemeth that either ſome of them trauailing into the eaſt cowntries, or others of thoſe eaſt cowntries comming to them brought the obſeruation therof. For albeit euer after that the ſame was condemned by Pope Victor, and the truth eſtāblished by the Councell of Nice, the whole weſterne Churche, yea alſo (as Conſtantine ſaith) the farr greater part of all the eaſt held the Romane vſe: yet was not the contrarie ſo extinguished, but that diuers Churches of *Aſia minor*, did hold and practiſe the ſame for a long tyme. Eſpecially certaine heretiks as the *Nouatians*, *Montaniſts*, *Priſcillianiſts*, *Sabatians*

Conſtāt. epiſt. ad Epiſcopos apud Euſeb. lib. 3. cap. 18. de vita eius.

batians and others that ſeemed of the deuowter ſort, and there with deceiued many ſimple people, pretending that this vſe was more pious then the other, as being fownded in the expreſſe woordes of ſcriptures of the old teſtament and confirmed by the example of Chriſt himſelf, who made his Eaſter together with the Iewes vpon the 14. daye of the Moone of Marche, as appeareth by the Euangeliſts.

Exod. 12. *Leuit.* 23 *verſ.* 5. *Num.* 9. *verſ.* 11. *&* *c.* 28. *Deut.* 16. 5. *Mat.* 26. *Marc.* 14 *Luc.* 22.

12. For theſe (I ſay) and other like reaſons, it ſemeth (according to Saint Bede) that the ſimple and rude Irish & Scottish Chriſtians (as there he called them) falling vpon the vſe of this cuſtome, did like better of it, then of the Romane, which required more exact calculation and obſeruation of times and daies, as before hath byn touched, and as appeareth by that, which *Nicephorus* writeth, that the old calculation of Eaſter according to the Romane vſe (to wytt that it ſhould be vpon the firſt Sunday after the ful Moone of March) was ſo hard to be obſerued often times, as ſome certaine learned men of Aegipt were appointed in *Alexandria* to calculate euerie yeare the ſame before hand, & that the Patriarch of that Churche had care to ſend it abroad to other parts of the world for their inſtruction & direction therin, which office of calculating Eaſter day was exerciſed for diuers yeares in

Niceph. hiſt. Eccl. l. 4. *c.* 36. *& lib.* 5. *cap.* 20.

Alexandria by one *Theophilus* a Prieſt of that Church. Who afterward cōming to be Patriarke wrote diuers paſchall epiſtles in greeke for direction of finding out the true day of Eaſter. Which epiſtles were tranſlated by *S. Hierome* in the yeare of Chriſt 404. And after the ſaid *Theophilus* made a *Cyclus* or calculation to ſerue for 100. yeares togeather, as appeareth by *S. Leo* the Pope in his epiſtle to the Emperour *Martian.* All which obſeruacions and directions being hard for men ſo farre diſtant (as Ireland and Scotland was from Alexandria) to know & keepe: it is like that they followed rather the other, which was more plaine and eaſy.

Hier. in ep. 31. ad Theoph.

Epiſt. 64 ad Martian.

13. And this is inſinuated before by Saint Bede when he ſaith that *S. VVilfrid* obiected to B. Colman that his anceſtors obſerued this *ruſtica ſimplicitate,* by a kind of rude ſimplicity, and added further that *no learned calculator of tymes had euer arryued vnto them,* and if any man will know the reaſons of the difficultyes that were in this Eccleſiaſticall Roman accoumpt or computation for celebrating Eaſter vpon the firſt ſunday after the 14. day of the moone of March, let him read the forſaid paſchall epiſtles of *Theophilus,* as alſo the learned diſcourſe of *Anatolius* B. of *Laodicea* wrytten about 40. yeares before the Councell of Nice, part wherof is ſett downe by *Euſebius* in his Eccleſiaſticall hiſtory.

lib. 3. cap. 25.

Reaſons of difficulties in the Roman accōpt.

Euſeb. l. 7. hiſt. cap. 29.

hiſtory. S. *Auguſtine* alſo in his anſweres to the queſtions of *Ianuarius* ſhewing the Reaſons why the Church of Chriſt would not haue the feaſt of Eaſter to be ſtable & firme, as that of his Natiuity, Circunciſiõ, & ſome other feaſts are, but rather to follow the motion of the ſunne and moone, for diuers miſteryes therin conteyned: doth touch diuers points of the forſaid difficultyes. But the principall grounds that make the matter hard to the common ſort, are: firſt the inequality betwene *annus Solaris* & *annus Lunaris*, that is to ſay, the yeare according to the courſe of the ſunne, and according to the courſe of the moone, the Church vſing the ſecond and not the firſt. And the difference betwene them ſtanding in the odds of eleuen dayes, for equalling wherof ſerueth the rule of the epact anſwerable to the Cycle of the golden number conſiſting of 19. yeares reuolution, for obſeruing the beginnings and full moones that fall out in euery yeare, ſeeing that Eaſter day muſt be kept vpon the firſt Sunday after the firſt full moone of March, as hath byn ſaid. And furthermore for ſo much as this 14. day of the moone muſt be that, which falleth vpon the very day of the ſpring equinoctiall or immediatly followeth the ſame (which equinoctium was obſerued by the Councell of *Nice* to be in thoſe dayes vpon the 21. of

Aug. l. 2. ad quæſt. Ian. cap. 1. & 2.

The vſe of epact, golden nũber, & cycle of Dominical lettres for obſeruing Eaſter daie.

Marche, though ſince that time it fell backe by little and little to the eleuenth day, for correction wherof *Pope Gregory* the 13. was forced to make his reformation from the yeare 1582. by detracting ten dayes as all men know) for this (I ſay) and for that yf the 14. day of the moone of march ſhould happen to be ſunday, the celebration of Eaſter, muſt, by the ſame ancient * fathers preſcription, be transferred to the next ſunday: For obſeruing of theſe points the Cycle alſo of the ſunne or circle of dominicall letters conteyning the reuolution of 28. yeares, was inuented as neceſſary for this obſeruation. I might add much more to this effect, but this is ſufficient to ſhew the grounds of many difficultyes, as alſo (returning home to our affayre in hand) to ſhew the beginning of the Eaſtearn Cuſtome among the Scotts Picts, and Brittans, not to be of that Antiquity which *Iohn Fox and his fellovves* would pretend.

*See *Euſeb. lib.* 5. *Ecc. Hiſtor. cap.* 23. and *S. Amb. epiſt. ad epiſcopos per Aemiliam conſtitutos.* and *S. Bede l. de ratione temp. c.* 57. Vvhere alſo they do yeld the reaſons of this ordinatiõ.

14. But now beſides this, we may not omitt another point of more conſideration for the Readers vtility, which is the ſmall piety or religion of theſe ſectaries of our dayes. Who care not what they graunt, deny, or ſay, ſoe they ſay ſomwhat againſt Rome, her Biſhops or religion, euen in the firſt ages or primitiue Church. For to this end, and with this good mynd, you ſhall

ſee them heere preferre in effect the forſaid Eaſterne cuſtome of celebrating Eaſter vſed by the Britans and Scotts, before the Cath: cuſtome of Rome. Albeit they well know how many ages gone it hath byn condemned not only for error, but alſo for hereſy. Yea though themſelues do practiſe the contrary cuſtome at this day in England and Germany. For that this is alſo a knacke of theſe good men, to ſpeake one thing for aduantage & practiſe another: as for example when the queſtion is about all thoſe books of the old and new teſtament, which by Luther & Lutherans are reiected from the Canon of canonicale ſcriptures as *Eccleſiaſticus, Iudith, Heſter, Machabies, S. Iames epiſtle,* the *Apocalips,* and other like: when we reprehend the Lutherans for this point, our proteſtants of England take their parts and defend them ſtoutly, as we ſee by the wrytings of *Fulke, Charke, VVhitakers* and others againſt *F. Campian*, that obiected the ſame to Luther and his followers. And yet on the other ſide, they ſett the ſame books forth in their English Bibles, as books of the ſcriptures; what dealing I pray you is this? For eyther they be ſcriptures & conſequently of infallible truth, or noe. Yf the firſt, then why do you defend the Lutherans, that call them in doubt? yf the ſecond, why do yow ſett them forth to the people among ſcriptures?

The ſectaries of our time allovv of the celebrating Eaſter vvith the Iewes.

Camp. in ration. reddit. cap. 1.

Luther his opinion of Eaſter, *libr. de Cõcilijs.*

15. The like example may be taken from Martyn Luther, who in his booke *de Concilijs* doth perſuade the German Princes to obſerue Eaſter day, as an immoueable feaſt whenſoeuer it falleth out, without expecting ſunday, as the Roman Church doth. Which point he ſaith is contrary to the Apoſtle, forbidding vs to obſerue dayes, moneths, and yeares. And yet I do not heare, but that he and other Lutherans to this day do obſerue the Roman vſe in practiſe of their Church cõcerninge this point.

Gal. 4.

And the very ſame may be noted heere of our English Caluiniſts. Who though in practiſe of the English Church do obſerue the ſame Roman cuſtome, as all men do know: yet in their wrytings they are content to impugne the ſame, as a matter comming from Rome. Which you may ſe notoriouſly performed by Iohn Bale a cheefe ghoſpeller in K. Henry the 8. and K. Edwards daies, who treating of the former diſputation betwene **Colman** the Scottish Bishopp, and *S. VVilfrid* the English Abbott in the forſaid Councell of Northumberland related by Saint Bede, prayſeth highely the firſt, to witt *Colman* togeather with his learning and piety in defending the Iewish cuſtome, but ſcoffeth very contemptuouſly and ſpitefully at the ſecond, that propugned the Cath. Roman vſe. Notwithſtanding

Iohn Bale defendeth the Ievvish keeping of Eaſter. *libr. 3. c. 25.*

that Saint Bede, (as before yow haue heard) calleth *Saint VVilfrid virum doctiſsimum*, a moſt learned man, and other wayes alſo for his holynes extolleth him exceedingly, affirming among other points, that for his rare learning and great vertue, he was made Archbishop of al the kingdome of *Northumberland*, deuided after him into two bishopricks, *Yorke* and *Lindisferne*. And when afterward (as to the beſt men happeneth) he was perſecuted and driuen out by violence of K. *Egfride* from his ſaid Archbishopricke, he went and preached to the South-Saxons and conuerted all that kingdome togeather with the Ile of *VVight*, working many miracles in like manner among them. Wherby he is trulie called the Apoſtle of Suſſex.

Bed. lib. 3. c. 25. & lib. 4. c. 3. & 14.
Anno Domini 677. & 678.

16. Thus wryteth Bede of *Saint VVilfrid* Apoſtle of the *South-ſaxons*, who vanquished alſo in the former diſputations *B. Colman* & conuerted therby *K. Oſvvyne* from his former rite of obſeruing Eaſter with the Iewes (which he had learned during his education in Scotland) to follow the Roman vſe. But what (thinke you) ſaith *Iohn Bale* therof? Yow ſhall heare in his owne words: *Stulté reſpondit VVilfridus* (ſaith he) &c. Wilfrid anſwered like a foole ſaying that the Apoſtle *Saint Iohn* did play the Iew in many things, &c. ſo ſaith Bale which words beſides

Bal centur. 1. ſcript. Brit.

Bed. l. 3. cap. 25.

Act. 20.

ſides the contumely conteyne a moſt falſe ly, and ſlaunder alſo: for that *VVilfrid* ſaid not ſo, as in Saint Bede may be ſeene: but only that S. Iohn might tolerate perhapps for a tyme certayne rites of the old law as ſome of the other Apoſtles alſo had done (and namely S. Paul in circumciſing Timothy) *to bury the Synagog vvith honour, &c.*

Bal. cent. 1. ſcript. Britan. in Colman.

17. But harken yet further how this new ghoſpeler, and old Apoſtata friar goeth forward againſt this holy man. *Temporum* (ſaith he) *calculatores Euangeliſtis opponit.* *VVilfrid* did oppoſe the Roman Computiſts or calculators of tymes againſt the authority of the Euangeliſts. This is an open ly, as the place in Bede will teſtifie, for he ſaith only, that perhaps one cauſe, why the rude ſimplicity of the auncienter ſort of Scottiſh Chriſtians imbraced the Iewiſh cuſtome at the beginning, amōgſt other things might be, for *that no learned calculator of the Roman vſe had in thoſe dayes arriued vnto them.* He ſaith not one word of oppoſing this to the Euāgeliſts: & yet by the way do yow note, that this falſe Apoſtata would haue his reader thinke, that this Iewiſh heretical cuſtome is conforme to the Euangeliſts, then which nothing can be ſpoken more wickedly.

Abſurd calumniations of Iohn Bale.

Bal. ibid.

18. But let vs go forward and ſee what enſueth: *in fine* (ſaith he) *ſuis præualuit impoſturis, demētatis qui aderāt Regibus, &c.* In the end *VVilfride*

fride in his diſputation preuailed by his impoſtures hauing bewiched the two Kings that were preſent, K. *Oſvvyne* and K. *Egfride*. Did you euer heare a more ſhameleſſe tongue? But this he wrote of Saint Wilfrid (*Obiter*, and by the way) in the narration he maketh of B. Colman. But when he commeth to talke of him in particular and ſeuerally, he is farre more bitter and impudent againſt him. Telling vs firſt, how that after *VVilfrid* had byn in *France*, *Italy* and *Rome* to ſtudy, and there learned the mathematicall calculations of times out of the ghoſpells, *reuerſus in patriam, Romanas conſuetudines, contra quartadecimanos (ſic enim pios homines tunc deriſorié vocabāt) diſceptationibus in Synodo publicis defendebat, gerebátque circa collum reliquiarum quas Roma tulerat, capſulā quandam, &c. Et Archiepiſcopus deniq; ob hæc & his ſimilia conſtitutus, bis infra ſpatium* 45. *annorum, non ob Regum inſolentiam, vt Polidorus immodeſté ſcribit, ſed ob ſuam temeritatem, imò malitiam atque nequitias plures, Archiepiſcopatu pulſus eſt, & longo tandem confectus ſenio, peryt anno Chriſti* 710. He returning from Rome to his contrey did defend by publike diſputations in a Synod the Roman cuſtoms againſt theſe men (whoe being pious and godly were called ſcoffingly in thoſe dayes *Quartadecimans*) he carried about his necke a certaine box of ſaints reliques, which he ,, brought with him from Rome. And being ,,

Bal. cent. 1. in VVilfrid.

moſt malicious ſpeech of Bale againſt S. vvilfrid.

„ for theſe and other like things made Arch-
„ bishop, he was driuen out twiſe within 45.
„ yeares from his Archbishopricke. And this
„ not by the inſolency of the kings, that draue
„ him out (as Polidor doth immodeſtly wryte)
„ but rather for his owne rashnes, yea malice,
„ and many wickedneſſes, &c. And ſo at
„ length being conſumed with old age he pe-
„ rished in the yeare of Chriſt 710.

Crimes obiected by Bale to Saint wilfrid.

19. Behould heere a narration worthy the ſpiritt of a new ghoſpeller and old Apoſtata againſt ſo venerable and worthy a pillar of our primitiue English Church, as was Saint Wilfrid. Marke how he is taxed for traueling and ſtudying at Rome, for defending by publike diſputations, the Roman cuſtome of celebrating Eaſter, which yet was defended and decreed openly by the generall Councell of Nice, as before yow haue heard and after ſhalbe proued. For bearing a box of reliques about his necke brought from Rome, which no doubt is one of the things that moſt troubleth the ſpiritt of *Iohn Bale* as it did the diuells and wicked ſpiritts in England, who cryed and were caſt out by the ſame, as you may read in them that wryte his life.

20. Moreouer he ſaith that for his owne wickednes he was driuen out of his Archbishopricke, and ſo finally perished in the yeare 710. As for his perishing, yf he periſhed,

ſhed, that liued ſo auſtere a religious life, conuerted ſo many thouſand English Heathens to Chriſtian faith, wrought ſo many Miracles, as are recorded of him: then woe to vs, that cannot imitate ſo great holynes, and woe to Iohn Bale that ran out of religion, & being a friar tooke a wench named faithfull Dorothie. And that, as himſelfe braggeth, *neque ab homine, neque per hominem ſed ex ſpeciali Chriſti dono*, neyther from man nor by man but by the ſpeciall gift of Chriſt, as though Chriſt did vſe to deuide ſuch gifts to friars, that had vowed chaſtity. And how good a fellow he became afterward, and how pleaſant a companion, yow may vnderſtand by his owne words, when wryting of his works he ſaith: *Facetias & iocos ſine certo numero feci*, I haue wrytten ieſts and paſtimes without any certayne number (a fit argument for a new ghoſpeling friar.) But yet how farre this exerciſe of ieſting was from the grauity & holynes of S. Wilfrid, no man can doubt. And ſo himſelfe (miſerable man) may be thought to haue periſhed, while the other raygneth eternally in heauen.

Bal. cent. 5. de ſcript. Britan. fol. 244.

Cent. ibid.

21. And as for refutation of the horrible ſlaunder that for his wickednes *S. VVilfride vvas driuen out of his Archbishopricke*, I haue no better meanes preſent, then to oppoſe againſt this one lying Apoſtata the vniuer-

ſall conſent of all antiquity, eſpecially thoſe that wrote his life, as *S. Bede*, and after him *Hedius*, *Odo*, *Fridegenus*, *Petrus Bleſenſis*; and others. Who haue wrytten both his life and death, as of a great Saint. And his memory and feſtiuall celebration is held throughout the vniuerſall Church vpon the 12. day of October, as all Martyrologes do teſtifie. And thus much of the inſolency of Iohn Bale againſt the parſon of *Saint VVilfrid*.

★ Se the martiro-loge of *Vſuard* and the annot. of *Molan. die* 12. *Octob.* and *Baronius* vpon the *Rom. Martyrolog eodem die.*

22. But now wheras further he is not aſhamed to defend the Iewish cuſtome, and the *quartadecimans* condemned for it, ſaying that they were pious men and were called by the nickname of *Quartadecimans* for a ſcoff only, I am forced to deale further therin, & to ſhew him firſt to be an hereticall and moſt ſhameleſſe calumniator, for that the name of *Quartadecimani* or *Quatuordecimani* (ſignifying thoſe that obſerue the 14. day of the moone of March to celebrate Eaſter) is an old name appointed to thoſe that held that hereticall vſe for many ages gone, as may appeare by *Saint Epiphanius* that wrote 1200. yeares gone whoſe words are theſe: *Emerſit rurſus mundo alia hæreſis Teſſeradecatitarum appellata, quos quartadecimanos quidam appellant*. There is another hereſie ſprong vp in the world, of ſome that are called in greeke *Teſſeradecatites* which other in latin do call *Quartadecimãs, &c.* The explication of which

Epiph. hæreſ 50.

words Saint *Auguſtine*, after him, in his booke of hereſies written to *Quod-vult-deus*, doth ſett downe thus: *Hinc appellati ſunt, quòd non niſi quartadecima luna menſe Martio paſcha celebrāt*. Theſe people are called by the Greeke words *Teſſeradecatites* and by the Latin *Quartadecimans* for that they do celebrate Eaſter vpon the 14. day of the moone of march. *Vnde etiam Quartadecimani cognominati ſunt*, ſaith *Nicephorus lib.4. hiſtor. cap.36.* for which cauſe they are called alſo *Quartadecimans*.

Auguſt. hær.29.

23. And yet further the ſame men were called alſo by a third name of *Paſchatites*, as appeareth both by *S. Philaſtrius* Bishopp of *Brixia* ſomwhat before *S. Epiphanius*. Who in his catalogue of hereſies numbring vp theſe *Paſchatites*, yeldeth the reaſon of theire name in theſe words: *qui aſſerunt quartadecima luna celebrandum eſſe Paſcha, non autem ſicuti Eccleſia Catholica celebrat*, who affirme that Eaſter day is to be celebrated vpon the 14. of the moneth of March (vpon whatſoeuer day it ſhal fall out) and not as the Cath. church doth accuſtome to expect the ſunday.

Philaſt. in catal. hæreſ.

24. Well then, we ſee, that *Saint VVilfride* and other Roman Catholiks of his time did not inuent the name of *Quartadecimani* for a ſchoffe to diſgrace godly men therby, as vngodly Iohn Bale bluſſeth not to auouch: but that it is an old name inuented and ap-

pointed by the vniuerſall primitiue Church to them, that defended obſtinately the Iewiſh cuſtome of celebrating Eaſter day ſtrictly vpon the 14. day of the moone of March, according to the preſcript of the Moyſaicall law. Which cuſtome hath byn accoumpted naught, Iewiſh and hereticall for the ſpace of 1400. yeares, to witt euer ſince the decree of *S. Victor,* Pope of Rome againſt the ſame, ſince which time all authors that haue wrytten of hereſies, haue held for heretikes thoſe that defended this cuſtome: as may appeare firſt by *Tertullian,* that liued in that very time of *Pope Victor,* or preſently after. As alſo by the firſt Councell of Nice, which was held ſome 100. yeares after *Victor* againe, and *Victors* decree therin confirmed. As after againe, in the Councell of *Antioch* gathered togeather almoſt 50. years after that of *Nice,* and ſomwhat after that againe by the Councell of *Laodicea.* And then by *Philaſtrius* and *Epiphanius* before cited, and finally by *Saint Auguſtine, Theodoretus, Nicephorus, Damaſcenus* and others that enſued. And the defenders of this hereſie (howſoeuer Iohn Bale & his fellowes will ſanctifie them now againe for pious men, for that they holde againſt the Roman Church) were ſo odious to the Cath. Fathers, euen of the Greeke & Eaſtern Church, eſpecially after the determination of the Councell

Tert. de preſcrip. aduerſ. hereſ.

Concil. Antioch. cap. 1.
Concil. Laod. cap. 7.
Theod. l. 3. c. vlt. de fab. heret.
Niceph. lib. 4. hiſtor. c. 36
Damaſc. hereſ. 50

of Nice (which determination though it be not extant now in the ſaid Councels Decrees, yet is it teſtified ſufficiently both by *Theodoretus* and the letters of Conſtantine himſelfe recorded by *Euſebius*) that *Socrates* in his ſtory writeth of *Saint Iohn Chriſoſtome* Archbishopp of *Conſtantinople* theſe words: *eis, qui in Aſia feſtum Paſchatis* 14. *die menſis primi celebrabrant, Eccleſias, non ſecùs quam Nouatianis, ademit.* Saint Chriſoſtome did take away churches throughout his iuriſdiction from thoſe that in Aſia did celebrate the feaſt of Eaſter vpon the 14. of March no „ leſſe then from the Nouatian heretiks them „ ſelues. And no leſſe doth the ſame author report of *Leontius* B. of *Ancyra* in Aſia, and other Eaſtearn Bishopps.

Theod. l. 6. cap. 9. Euſeb. li. 3. de vita Conſtant. c. 17. & 18. Socrat. lib. 6. hiſtor. cap. 10. & 20

25. And the reaſon heerof was not only for that by this different cuſtome of celebrating Eaſter there grew great ſchiſmes amongſt Chriſtians, but for that indeed the true formality of this hereſie (conſiſting in that they would make it of neceſsity, to keep the old law in this behalfe) was begon firſt by an heretike called *Blaſtus*, as appeareth by Tertullian, who (to vſe his owne words) ſaith thus; *Latenter Iudaiſmum introducere voluit, dicens, Paſcha non aliter cuſtodiendum eſſe, niſi ſecundum legem Moyſis* 14. *menſis.* He meant couertly to bring in Iudaiſme affirming that Eaſter was not to be kept, but „

Tert. lib. de præſc. contra hæreſ.

VVhic the Aſiá cuſtome of celebrating Eaſter vvas cōdemned.

according to the law of Moyſes vpon the 14. day of the firſt moneth. For refutation of which hereſie *Tertullian* ſaith: *Quis autem neſciat, quoniam Euangelica gratia euacuatur; ſi ad legem Chriſtus redigitur?* Who doth not know but that the grace of Chriſtes ghoſpell is made voyd, yf Chriſt be reduced againe to the obſeruation of the Moſaicall law?

26. This then was the very eſſentiall point of this hereſie, & of them that defended the ſame: to witt that they would bynd Chriſtians to the obſeruation of this point according to the Moſaicall law. Againſt which point of obligation Saint Paul is ſo earneſt in many places of his epiſtles, as he reſtiſted Saint Peter openly, for that by his conuerſation only, he did ſeeme to force or bynd men to Iudaicall obſeruations, *Gentes cogis iudaizare*, you do force gentills to follow the Iewes. And for this cauſe he wrote ſo earneſtly to the Galathians: *Ecce ego Paulus dico vobis; ſi circumcidamini, Chriſtus nihil vobis proderit.* Behould I Paull do teſtifie vnto you, that yf you do circumcide you ſelues (or vſe this *Moſaicall* ceremony) Chriſt ſhall profit you nothing.

Gal. 2.

Gal. 5.

27. And againe, he telleth them in the ſame place, that whoſoeuer vſeth but this one ceremony of circumciſion, byndeth himſelfe therby to the obſeruation of all the old law: and conſequently doth depriue

himſelfe of the whole grace of Chriſt. which yet is to be vnderſtood (as Auncient Fathers do expound) after the ghoſpell of Chriſt was fully diuulged, and in them that did vſe any of theſe ceremonies as of neceſſitie. For that otherwiſe we read of the Apoſtles themſelues gathered togeather n Councell, that they gaue leaue to Chriſtians for a time at the beginning, *abſtinere à ſanguine & ſuffocato*, to abſteyne from bloud, and that which is ſtrangled, or rather did ordeyne the ſame. Which yet afterwards was taken away againe by authoritie of the church, ſo as it is euident, that the toleration was for a time only, & as a thing indifferent without obligation. And for like reſpect we read of Saint Paul himſelfe, that albeit afterward he did forbidd to the *Galathiãs* the vſe of circumciſion, with ſuch ſeueritie, as you haue heard, yet at the beginning he circumciſed *Timothe* for reſpect of the Iewes, as S. Luke teſtifieth, for that the ghoſpell was not yet ſo farre preached, as it made the obſeruations of the Moſaicall law to be wholie vnlawfull: eſpeciallie if they were vſed as things indifferent, and not of neceſſitie. As it is probable, that both *Saint Iohn Euangeliſt*, *Polycarp* and others of the Eaſt Church did, when for a time they vſed the feſtiuall day of celebratinge Eaſter, as an indifferent thing, obliging no man to follow the one or

Hovv the celebrating of ſome ceremonies or cuſtomes for a time might be lavvfull.

Act. 15. *verſ.* 29.

Act. 16. *verſ.* 3.

the

the other vſe, to witt, eyther this of the 14. day commaunded by the old law, or the other of the ſunday brought in by tradition from Saint Peter and Saint Paul in the Roman Church. As among others *S. Protherius* Patriarch of *Alexandria* (by the teſtimonie of Saint Bede) doth write to Pope Leo. And long before them both *Saint Ignatius* B. of Antioch (which Church was founded by Saint Peter) doth teſtifie in diuers epiſtles that Eaſter daie was to be celebrated vpon a Sundaie. Yea Saint Iohn himſelfe making mention of *dies dominicus*, the Lords daie, in the beginning of his Apocalips, as of a ſolemne daie aboue the reſt (which no man will denie to be ſundaie:) there is no other reaſon, why this daie ſhould be called our Lords daie with ſo ſpeciall title of feſtiuitie, but onlie for that it was dedicated in the Apoſtles time to the reſurrection of Chriſt. And yf in euerie weeke it be kept feſtiuall for that reſpect, & that the whole Sabboth be turned into it: then much more iuſt is it, that the great Sabboth of Chriſts reſurrection ſhould be once a yeare celebrated vpon this daie. Yet was the matter, as you haue heard, left for arbitrarie & indifferent for diuers yeares in Aſia, without conſtraint on eyther ſide.

How the Roman vſe beganne of celebrating Eaſter vpon a ſundaie.

Bed. lib. de ratio. tēp. c. 42. Ignat. ep. 6. ad Magnes. & 8. ad Philip. Apoc. 1. ver. 10.

28. But when in proceſſe of time the Bishops of Rome, eſpeciallie *Pope Pius* the

firſt and *Victor* had perceyued that by this toleration and difference of obſeruation not onlie ſchiſmes & diſſentiõ grew, but hereſie alſo and Iudaiſme was meant to be brought in: then the ſaid *Pius* the firſt in the yeare of Chriſt 148. (as *Euſebius* teſtifieth) made a decree againſt the Aſian Iewish obſeruation, and after him againe in the next age following *Pope Victor* ſeing the ſame inconueniences greatlie to encreaſe, wrote a letter to *Policrates B.* of *Epheſus* to gather a Synod againſt it about the yeare of Chriſt 249. as Euſebius teſtifieth. And when he perceiued, that both he and diuers Aſian Bishops did ſtand more ſtiffelie in defence therof, then he expected; yea that they began, not onlie to ſhew obſtinacie therin againſt the former decree of *Pope Pius* and the ſea of Rome, but to draw neere alſo to the verie formalitie of hereſie before mentioned, to witt that it was neceſſarie to obſerue the 14. daie; naie further that it was *ex Euangelij præſcripto, & ſecundum regulam & normam fidei,* by the preſcription of the ghoſpell, and according to the rule and norme of faith, as the ſaid *Polycrates* in his epiſtle to *Pope Victor* writeth; when *Victor* (I ſay) ſaw this, he reſolued after counſell taken by conference with diuers Synods both of the Weſt and Eaſt Churches to excommunicate thoſe Aſian Bishops that reſiſted, yf they would

Euſeb. in Chron. an. 148. *De cõſecrat. diſ.* 3. *cap.* Noſſe. *& ibid. diſ.* 4. *ca.* Celebritatem. *Euſeb. l.* 5 *hiſt. c.* 23. & 24

Ibidem cap. 22.

The decree of pope Victor about keeping Eaſter.

not agree. Which determination albeit *Irenæus* & ſome others at that time did miſlike and dehort *Pope Victor* from it, as a thing perilous, and ſcandalous, and ſubiect to manie troubles (as Euſebius reporteth:) yet did neuer anie of them ſai that he could not doe it; but rather, when he had done it in deed, they did accommodate themſelues therunto both in Weſt and Eaſt, ratifying and confirming the ſame by diuers particular Synods as *Nicephorus* recounteth, to witt, in *Ieruſalem*, *Cæſaræa*, *Tyrus*, *Ptolomais*, *Corinth*, *Lions* of France, where *Saint Irenæus* himſelf was Biſhopp and other places, &c.

Niceph. l.4.c.36.

29. And finallie the Councell of Nice confirmed the ſame; as the fathers therof do teſtifie by their particular letters to the Clergy of Alexandria, whoſe words ar theſe, as *Theodoretus* relateth them: *Scitote controuerſiam de paſchate ſuſceptam, prudenter ſedatam eſſe. Ita vt omnes fratres, qui orientem incolunt, iam Romanos, nos, & omnes vos, ſint conſentientibus animis in eodem celebrando deinceps ſequuturi.* Yow muſt
,, vnderſtand, that the controuerſie about
,, celebrating Eaſter taken in hand by vs, is
,, prudentlie pacified: ſo as all our brethrẽ that
,, inhabit the Eaſt parts will follow for the time
,, to come the Romãs (or the Roman church)
,, vs (and the authoritie of the Councell) and
,, all yow (of the Egiptian Church) with full
,, conſent of mind in celebrating the ſame feaſt.

Theod. l. 6. c.9.

feaſt. Note heere that the Councell doth put the authoritie of the Church of Rome in the firſt place euen before themſelues, and then themſelues and the authoritie of the Councell in the ſecond place, and thoſe of *Alexandria* in the third. Which is another reconning, then our heretiks are wont to make of the Roman Church.

The teſtimony of Conſtantine the Emperour.

30. Conſtantine alſo the Emperor writing his letters to all Biſhops of the Chriſtian world, that had not byn preſent at the Councell of *Nice*, nor could come, yeldeth accoumpt vnto them with great Chriſtian modeſtie and zeale of the cheeſe matters handled in that Councell. Where comming to ſpeake of the decree of celebrating Eaſter, he ſaith thus: *Cùm de ſanctiſsimo feſto Paſchatis diſceptaretur, communi omnium ſententia videbatur rectum eſſe, vt omnes vbique vno, eodemq́; die illud celebrarent.* when the queſtion was propoſed about celebrating the holie feaſt of Eaſter: it ſeemed good by the common conſent of all that were preſent in this Councell, that all Chriſtians ſhould celebrate the ſame in one and the ſelfe ſame daie. Which day he ſheweth to be Sunday, and refuteth at large the cuſtome of celebrating the ſame with the Iewes vpon the 14. daie of the moone, though it were a *Feria* concluding thus: *Quæ cum ita ſe habent, &c.* Which things being ſo, do you willinglie

Euſeb. l. 3. de vit. Conſtãt. cap. 17.

Euſeb. ibid. c. 8.

„ imbrace this decree of the Councell as a
„ great gift of God & a commaundment ſent
„ from heauen : For ſo much as what ſoeuer
„ is decreed by holie Councell of Biſhops,
„ that muſt be aſcribed to Gods holie will.
„ Wherfore do you declare and denounce
„ vnto all our deare brethren liuing among
„ you, the decrees of this Councell, and
„ namelie the decree of celebrating this holie
„ feaſt, &c.

31. Thus wrote our good Britiſh Emperor *Conſtantine* with a farre different ſpiritt from thoſe Chriſtian inhabitans of Britanie, which afterward defended the contrarie cuſtome without reſpect of holie decree of the Nicen Councell: but farre more oppoſite and contrarie is the wicked ſpiritt of *Iohn Bale, Iohn Fox*, and other ſuch later brutiſh rather then Britiſh ſectaries, that euen in our dayes, after that the Roman Cath. vſe hath byn receiued for 13. hundred yeares ſince the ſaid Councell, they ar content for hatred of the name of Rome, to bring it into controuerſie againe, and to allow rather the Iewiſh vſe, and to praiſe them that defend it in our Countrey (as you haue heard) reiecting and defacing others that ſtood for the Cath. partie, though neuer other wiſe ſo famous, and illuſtrious for their learning and vertue, as *Beda*, *Agilbert* *VVilfride* and others the cheefeſt pillars of our

The wicked ſpiritt of our ſectaries.

our primitiue English Church were. But this is their ſhameleſſe ſpiritt, to dishonour wherin poſsiblie they can their forefathers.

32. And thus much of this matter, about the firſt conuerſion or preaching of Chriſtian faith in Britanie vnder the Apoſtles. Now will we paſſe to the more publike conuerſiō of our land vnder *K. Lucius*, which as in my *VVard-vvord* I called the firſt in reſpect of our two publike conuerſions from paganiſme: ſo do I heere name it the ſecond in regard of the former preaching in the Apoſtles tyme. About which conuerſion, though in effect our moderne heretiks dare not deny the ſame: yet ſhall you heare no leſſe wrangling of them about this, then the former, for the great greefe they receaue, in that it ſhould be ſaid, or thought to come from Rome.

OF THE SECOND CONVERSION OF BRITANY VN*der* K. Lucius, *by* Pope Eleutherius, *and teachers ſent from him, about the yeare of Chriſt* 180. *and of the notorious abſurd cauillations of heretiks about the ſame alſo.*

CHAP. IIII.

ALL that hitherto hath byn ſpoken, is about the firſt preaching of Chriſtian religion in Britanie by particular men within the firſt age or hundred yeares after Chriſt. Which our Roman enemies only vpon enuy and animoſitye without any one teſtimony of antiquity, will needs take from Rome and the Roman Church, and give it to the Grecians of Aſia, and to the Eaſt-parts, as you haue heard. Now doe follow two other more famous and publike conuerſions of the ſaid Iland vnder the two renowned Popes of Rome, & by their ſpeciall induſtry. Which are acknowledged, and regiſtred by the whole Chriſtian world, & do ſomuch preſſe the ſplene & mooue the galle of our Romebiters, as they leaue no corner of their wits vnſifted to diſcredit or reiect the ſame.

Reaſons mouing K. Lucius to inquire of Chriſtian religion.

2. The firſt conuerſion was (as the warder ſaith) vnder *Pope Eleutherius* towards the end of the ſecond age after Chriſt. When K. *Lucius* of Britanie hearing of the great and horrible perſecutions of Chriſtians in Rome, & of their often martyrings, and that they remayned conſtant notwithſtanding in their Chriſtian faith, to all mens admiration, and that their number did encreaſe daylie euen of the cheefeſt nobilitie, and that two worthie Senators in particular *Pertinax* and *Trebellius* had byn latelie conuerted from Paganiſme to profeſſe Chriſt, yea that the Emperor himſelfe *Marcus Aurelius* then liuing, began to be a frend to Chriſtians in reſpect of a famous victorie obteyned by their prayers

(all which things ***Baronius*** ſheweth the Emperors legate in England to haue told *Lucius:*) for theſe cauſes (I ſay) and for that he hated the Romans and their old religion, to whome he vnderſtood the Chriſtians to be contrary, he reſolued to be inſtructed in that religion. And vnderſtanding the cheefe fountaine therof to be at Rome, contented not himſelfe eyther with inſtructions he might haue at home by Chriſtians there, nor yet from the Chriſtian Biſhopps floriſhing then in France, as *S. Irenæus, Photinus,* and others: but ſent men to Rome to demaund preachers of Eleutherius the Pope. Who directed to him two Romans, named ***Fugatius***, and ***Damianus***, by whome the ſaid K. and his countrey were conuerted about the yeare of Chriſt 180. (as Iohn Fox holdeth) but as ***Baronius*** thinketh 183. from whome ***Pamelius***, ***Genebrard***, ***Nauclerus*** and other chronographers do little diſſent, though ***Marianus Scotus*** doth put it in the yeare 177. And this conuerſion of Britanie vnder *K.* ***Lucius*** is teſtified both by the auncient books of the liues of the Roman Biſhopps attributed by ſome to ***Damaſus***: as alſo by the auncient Eccleſiaſticall tables & martirologes yet extant, as ***Baronius*** proveth, & by ⋆ *S. Bede* in his hiſtorie of England, and after him by ***Ado*** Archbishopp of ***Treuers***, & ***Marianus Scotus*** anno 177. & all authors ſince.

Baron. in Annal. Ecc. an. Chriſti 183. *Tom.* 2.

Vvhen K. Lucius vvas conuerted.

⋆*Beda de geſtis Angl. l.* 1. *c.* 4. & *de ſex. ætat. ſub. Ant. Vero. Ado in chron. ſub. Cōmodo Imp. Mar. Scot. in* 6. *ætat. Pol. virg. lib.* 1.

3. This then being ſo, and Iohn Fox the father of lyes not daring openly to impugne the ſame: yet graunteth he the thing with ſuch difficultie, and ſtrainings and telleth the ſtorie with ſo manie *hems* and *havvs*, *ifs* and *ands*, interpretations and reſtrictions, as a man may ſee how greatlie it greeueth him to confeſſe the ſubſtance therof, I meane of this ſecond conuerſion by *Pope Eleutherius.* And therfore he turneth himſelfe hither & thither, now graunting, now denying; now doubting, now equiuocating, as is both ridiculous and ſhamefull to behould. For as on the one ſide, he would gladly deny the truth of this ſtorie: ſoe on the other ſide being preſſed with the authorityes before alleadged, and generall conſent of all writers, he dareth not to vtter himſelfe playnelie, but endeauoreth to leaue the reader in ſuſpence, and doubtfull whether it were true or noe. Which is the effect moſt deſired commonlie of hereticall writers, to bring all things in doubt, and queſtion, and there to leaue the reader. And to this purpoſe doth the *Fox* tell vs firſt, that diuers authors of later times, *do not agree about the certayne yeare vvherin this conuerſion of K. Lucius did happen, ſome ſaying more, and ſome ſaying leſſe.* But what is this to the ouerthrow of the thing it ſelfe, for that about the particular times, wherin things were done, there is often

Iohn Fox his Tergiuerſatiō.

Fox act. and *mon. pag.* 96. *col.* 2.

found no ſmall varietie among principall writers,and about principall points and miſteries of our faith; as about the comming of the *Magi*, and martyrdome of the infants, about the time of Chriſt his baptiſme, yea alſo of his paſsion, what yeare and daie eache of theſe things happened: which yet doth not derogate from the certainty of the things themſelues.

First cauill.

4. And this is his firſt cauill, or rather light ſkyrmish, wherby he would ſomwhat batter or weakē the creditt of the ſtorie, before he commeth to lay the full aſſault, which inſueth immediatly with ſeaven double cānons plāted by him, which he calleth, *ſeauen good coniecturall reaſons,* againſt the tradition of antiquity about this conuerſion of Britany from *Pope Eleutherius.* Wherin notwithſtanding yow muſt note, that he propoſeth the controuerſie, as though his purpoſe were onlie to prooue that *Pope Eleutherius* was not the firſt, that cōuerted Englād: which thing, as it might be graunted in the ſenſe before often touched, yf he ſpake or meant plainely: ſo finding him to deale guilfully, and to go about to proue in the end (as appeareth by his concluſion) that *Eleutherius* conuerted not *King Lucius* at all: but onlie holp perhaps to conuert him, or to inſtruct him better in religion (being a Chriſtian before) I am conſtrayned to examine briefly the force

The effecte of ſeauen cannons planted by Iohn Fox to batter the ſtorie of K. Lucius conuerſiō from Rome.

force (or rather fraud and follie) of theſe his ſeauen arguments, to the end yow may iudge therby, how he behaueth himſelfe in ſo mayne a volume, as his acts and monuments do conteyne; ſeing that in this one matter he beareth himſelfe ſo fondlie and malitiouſly. And for breuities ſake I will reduce the ſaid ſeauen arguments to three generall heads or kinds, ſhewing firſt that all ar *impertinent*. Secondlie that ſome beſides impertinency haue alſo *groſſe ignorãce*. Thirdlie that others beſides theſe two commendations, haue *fraud & plaine impoſture* in them.

5. To the firſt kind of *impertinent*, do appartaine his 4. 5. and ſixt arguments handled by me before againſt the Magdeburgians, to witt, that Saint Bede ſaid, in his time, *that the Britans celebrated Eaſter after the faſhion of the Eaſt Church: that Petrus Cluniacenſis teſtifieth the ſame in his dayes of ſome Scotts: and that Nicephorus ſaith that Simon Zelotes, preached the ghoſpell in England.* All which three arguments, as they do ſerue to no purpoſe heere, but to ſhew that Fox ſtealeth all out of the Magdeburgians: ſo no other anſwere is needfull to be made vnto them, then that which before hath byn written; ſeing that, all being graunted, that heere is ſaid: yet proueth it nothing, that *the faith of Britany came not from Rome*, and conſequently all is impertinent.

Fox his firſt kind of arguments. *Impertinent.*

The 2. kind of argu-ments. *Imperti-nent* and *ignorant* *Fox pag. 95.*

6. Of the ſecond ſort both impertinent and ignorant arguments, are his ſecond and third probations. *My ſecond reaſon is* (ſaith he) *out of Tertullian, vvho liuing neere about or rather ſomvvhat before this Eleutherius, teſtifieth in his booke contra Iudæos, that the ghoſpell vvas diſperſed abroad by the ſound of Apoſtles in diuers contreyes: and then among other kingdoms he reciteth alſo the parts of Britany &c.* This you ſee how impertinent it is to the purpoſe we haue in hand. For that it concludeth not, but that *Pope Eleutherius* after the Apoſtles time might conuert *K. Lucius* and his people publikely by *Fugatius* and *Damianus*, as we affirme. And then ſecondlie it includeth notorious error and ignorance, in that he ſaith: *Tertullian liued before Eleutherius*. For that it is proued out of *Tertullian* his owne works and words, eſpeciallie in his booke *de Pallio* (wherin he yeldeth the reaſon, wherfore he chaunged his habite from a gowne to a cloake, as Chriſtians were wont to doe in thoſe daies) that he was conuerted to the Chriſtian faith in the tenth yeare of *Pope Victor*, that was ſucceſſor to *Eleutherius*. Which was anno Domini 196. And moreouer he wrote his booke *contra Iudæos* cited by Fox diuers yeares after that againe, as *Pamelius* & others do demonſtrate in his life. So as *Eleutherius* raigning 15. yeares before *Victor* (as all authors doe agree) it followeth, that he was Pope 25. yeares

The age of Ter-tullian falſified. *Tert. lib. de pallio c. 3. n. 42.*

Iac. Pa-melius in vit. Ter-tul. pag 29.

before *Tertullian* was a Chriſtian. And for ſo much as the conuerſion of England is aſſigned to haue ben in the fifth yeare of *Eleutherius*, it followeth, that *Tertullian* was not a Chriſtian in 20. yeares after that time. And thus much for his ſecond reaſon. Now lett vs heare his third.

Fox ibi. col. 2. n. 73.

7. *My third probation* (ſaith he) *I deduct out of Origen, vvhoſe vvords are theſe: Britanniam in Chriſtianā conſentire religionē. That Britany did conſent in Chriſtian religion. VVherby it appeareth, the faith of Chriſt vvas ſparſed heere in England before the dayes of Eleutherius.* Marke his owne contradiction, marke his inference, and note his impoſture. He affirmeth out of *Origen, That Britany did conſent in Chriſtian religion:* And yet he ſaieth in his inference, *vvherby it appeareth it vvas ſparſed in England. Sparſing* importeth, that particular men heere and there were conuerted: *conſent* importeth a generall conuerſion, ſo that by *Origens* words of *conſent* it may ſeeme, that he meant the publike conuerſion made by *Eleutherius.* And by Fox his owne falſe interpretation and fooliſh inference he is made to ſay, that there were onlie certaine ſparkles of Chriſtian religion in his daies in Britanie. But the true words of *Origen* corrupted by Fox do make the matter more cleere. Who diſputing againſt the Iewes, vrgeth them with this queſtion. *Quando enim terra Britannia*

Orig. ho. 4. in Ezechiel. circa medium.

niæ ante aduentum Chriſti in vnius Dei conſenſit religionem? For when did the land of Britanie agree in the religion of one God before the comming of Chriſt?

8. Heere you ſee the words of *Origen*, firſt not trulie but corruptlie alleadged before by *Iohn Fox*. And ſecondlie, that *Origen* doth ſpeake them of a conſent in religion throughout all the land of Britanie. And therby ſeemeth to ſignifie, not the particular conuerſion of ſeuerall men before *Eleutherius* his time (as *Fox* would enforce it:) but rather the publike conuerſion (as I haue ſaid) vnder K. *Lucius* and *Eleutherius*. Which conuerſion according to the former accoumpt of *Fox* himſelfe (who ſaith it was in the year of Chriſt 180.) was about 76, yeares before the death of *Origen*. For that (as *Euſebius* teſtifieth) *Origen* died in the yeare of Chriſt 256. and was of age 69 when he died, ſo as he was borne 7. yeares after our ſaid conuerſion vnder *Lucius*. And conſequently he might meane of this conuerſion in his former homilie. And it is not onlie ignorance, but willfull malice and impoſture alſo in *Iohn Fox*, to make his reader beleeue, (as before in *Tertullian* ſo in this man) that he was eyther equal or elder then *Pope Eleutherius*. And for this cauſe, that *Origen* in his forſaid homilie muſt needs meane of a former conuerſion of Britanie, that came not from

The age of Origen peruerted.

Euſeb. li. 7. hiſt. c. 1.

Rome. Conſider the mans honeſtie & witt in theiſe ſhiftes.

9. And albeit this may be ſufficient, and more than inoughe, to ſhew his falſe dealing, and lacke of fidelity in euery thing he handleth: yet will I add his two laſt arguments, which he calleth his firſt & ſeauēth. And in which (as I ſaid before) that not only the former two qualities of impertinency and error are to be found: but manifeſt fraud alſo and wifull deceypt, Let vs heare his words. But firſt I muſt both pray, and preuent the Reader to take in patience the hearing of one and the ſelfe ſame thing many tymes repeated, for that we hauing to deale with three ſeuerall partyes, that do tell vs tales by retaile one to another of them (to witt, *Syr Francis, Syr Fox*, and *Meſſiers the Magdeburgians*) we cannot well ſee or ſett downe, what each of them ſaith, and borroweth one of another, but by repeating the ſame things. Yet ſhall it be very breefly. Thus then writeth Fox in that, which he calleth his firſt probation againſt the firſt cōuerſion of England by *Eleutherius.*

A requeſt & preuention to the reader.

10. *My firſt probation* (ſaith he) *I take out of the teſtimony of Gildas, vvho in his ſtory affirmeth plainely, that Britany receyued the ghoſpell in the time of Tiberius the Emperour: and that Ioſeph of Arimathia vvas ſent by Philipp the Apoſtle from France to Britanie. Gild. lib. de victoria Aurel. Ambroſij.* Heere you

Fox pag. 96.

you ſee firſt not only *crambe recocta* according to the prouerbe, that is to ſay colewarts and other trash twice ſodden: but many tymes alſo both ſodde and ſett before vs. For all this yow heard before more then once, both out of Syr Francis & the Magdeburgians. And when all is graunted, yet is the whole argument but a vaine and childish cauill: for it proueth only, that *Damianus* and *Fugatius*, ſent by *Eleutherius*, were not the very firſt of all, that preached Chriſtian faith in Britany, which we neuer affirmed: but only that Britanie was conuerted publikely vnder *Eleutherius*, which this impugneth not. And ſecondly for the receauing of Chriſts faith vnder *Tiberius* the Emperour, I haue ſhewed before that it is vnlikely ſeeing *Tiberius* lived but 5. yeares after the aſcenſion of our Sauiour, and that the place alleadged for yt out of Gildas (if he meane the trew Gildas now extant) proueth it not: but only that Chriſt himſelfe appeared to the world in the tyme of *Tiberius*, and that the faith of Chriſt entred Britanie afterward vnder *Claudius*, as may appeare euidently to him that will reade and examine the place with attention. Which the *Fox* perceauing, thought it not beſt to alleadg vs the ſaid true Gildas published by *Polydor Virgill*, and allowed by all learned men of Chriſtendome, woſe title is, *De exci-*

A forged Gildas brought in by Fox.

dio Britanniæ: but runneth to a forged *Gildas, De victoria Aurelij Ambroſij*, to conferme his allegacion withall, of which *Gildas* the ſaid *Polydor* after due examination of the matter had, writeth as followeth.

Pol. Vir. lib 1. hiſtor. pag. 16.

11. *Extat item alter libellus (vt tempeſtiue lectorem nefariæ fraudis admoneamus) qui falſiſſime inſcribitur Gildæ commentarium, haud dubie a quodam peſſimo impoſtore compoſitum, &c. Sane is nebulo longe poſt homines natos impudentiſſimus, &c.* There is extant beſides, another booke alſo (that I may by this occaſion aduertiſe the Reader in time of a wicked impoſture) which is moſt falſely intituled, the Commentary of Gildas, deuiſed no doubt by ſome naughtie deceiuer, &c. Truly he was the moſt impudentſt knaue that euer lived, &c. Thus ſaid *Polydor* of the inuentor of this booke: and as much would he haue ſaid of *Syr Iohn Fox*, that obtrudeth the ſame for a true author, yf he had liued in our daies. And ſeeing that the Caluiniſts themſelues of *Heidelberge* in Germany, taking vpon them to ſett forth all the British writers anno 1587. (*as Gildas, Geffrey of Monmouth, Ponticus Virunnius*, and others) durſt not ſett forth this fained *Gildas* alleadged by *Fox*, but onlie the former true *Gildas* printed before by *Polydor*: it is a token, that *Fox* is more impudent and more greedy to deceiue, then they. As you ſhall much more preceyue by his laſt argumēt enſuing.

12. *For my ſeauenth argument* (ſaith he) *I may make my probation by the plaine vvords of Eleutherius by vvhoſe epiſtle vvrytten to K. Lucius vve may vnderſtād that Lucius had receyued the faith of Chriſt in this land before he ſent to Eleutherius for the Romā lavves. For ſo the expreſſe vvords of the letter do manifeſtly purport, as heereafter follovveth to be ſeene.*

Fox pag. 96.

Fox his laſt and falſeſt argument.

Thus ſaith he, and citeth for his proofe in the margent *ex epiſtola Eleutherij ad Lucium.* And by this laſt and ſtrongeſt argument of his, the ſillie fellow thinketh to ſtrike the nayle dead, and to proue, that K. *Lucius* was a Chriſtian before he receaued preachers from *Pope Eleutherius.* And conſequentlie that all is falſe, which antiquitie hath held attributing the conuerſion of that kingdome and of the Kinge him ſelf to the Bishopp of Rome, For which cauſe *Fox* addeth preſentlie; *peraduenture Eleutherius might help ſomthing eyther to conuert the King or els to encreaſe the faith nevvly ſprong vp then among the people.*

13. So defineth he the matter, and conſider, I pray you, what he attributeth to *Eleutherius* in this conuerſion: *Peraduenture* (ſaith he) *he might help ſomthing to K. Lucius his cōuerſion.* And is not this a great matter, eſpecially being qualified (as it is) with the reſtriction *Peraduenture*? Yf a man ſhould ſay of Eſops fables, *that peraduenture ſome of them, in ſome points might be true:* were it not as much as *Iohn Fox* doth attribute to all this con-

ſent of authors for this conuerſion vnder *Pope Eleutherius?* ſeeing he ſaith not abſolutely, *Eleutherius* did conuert K. *Lucius* or help indeed thervnto: but, that *peraduenture he might help ſomthing &c.* Yow may marke the diminutiues vſed by Fox to leſſen the benefitt, to witt, *Peraduenture, might ſomthing, &c.* And thereby conſider what a holy ſtomake he hath to Rome, and what little accoumpt he maketh of the authority or conſent of all antiquity, when they make againſt him.

Contẽpt of the teſtimony of antiquitie.

14. But now let vs weigh further his prooffes & by them alſo his frauds & impoſtures. Firſt of all for proofes, that K. *Lucius* was a Chriſtian before he dealt with *Eleutherius,* he alleadgeth the epiſtle it ſelfe of *Eleutherius.* Which he ſetteth downe as authenticall citing only in the margent *ex vetuſto codice Regum antiquorum*, taken out of an old booke of old Kings: but telleth not where we ſhall find this old booke. And it may be (perhaps) of as good creditt (if it were found) as the booke of *Gildas* before alleadged, *De Victoria Aurelij Ambroſij*, or as many other fabulous things be in the Storie of *Geffrey of Monmouth,* and *Iohn Fox* after him.

About the epiſtle of P. Eleutherius to K. Lucius cited by Fox.

15. And in deed yf we conſider the beginning of the firſt words of the epiſtle it ſelfe, we ſhall find certaine doubts, which neyther Fox nor his fellowes will euer be able to ſolue, as firſt of all, that it was written

after *Eleutherius* was dead. For ſo it appeareth by the accoumpt of time noted in the title, which is this in Latin, as Fox relateth: *Anno Domini* 169. *à paßione Chriſti ſcripſit D. Eleutherius Papa, Lucio Regi Britãniæ ad correctionem Regis & Procerum regni, &c.* which words Fox omitteth to tranſlate into English, for that they make againſt him, and therfore would not haue his vnlearned reader to vnderſtand the abſurditie therof: for they ſay, *that Pope Eleutherius vvrote this epiſtle to Lucius K. of Britanie to correct both him and the nobility of his Kingdome in the yeare* 169. *after the paßion of Chriſt.* To which 169. yeares yf we add other 33. which Chriſt liued before his paſsion they make 202. which is 19. yeares after *Eleutherius* death who died in the yeare of Chriſt 184. as all authors agree. For which cauſe Fox him ſelfe in this verie place, & els where often, doth appoint the conuerſion of K. *Lucius* to haue byn in the yeare of Chriſt 180. and the tenth of *Eleutherius* reigne, but this epiſtle appointeth it 22. yeares after, to witt *anno Domini* 102. ſo wiſe a man is Fox in bringing it in.

Fox pag. 96. col. 2. n. 40.

16. Secondly this epiſtle was written in latin: and ſo ſhould Fox haue deliuered the ſame vnto vs wholie, yf he had dealt plainelie. But he hath not ſo done, but onlie giueth vs the title in latin without any interpretation, as now hath byn ſaid: & the remnant (or at leaſtwiſe ſo much as he thought conuenient)

Fox his ſubtilty in concealing the originall in Latin.

uenient) in Engliſh onlie, and this of his owne tranſlation without letting vs ſee the Originall. And ſo he plaieth the Fox in euery thing. But, to returne againe to this latin title of the epiſtle, there is another cauſe, why Iohn Fox would not traſlate it into Engliſh. And this is, for that it is ſaid therin that it was written by the Pope *ad correctionem Regis & Procerum regni, &c.* to correct the King, and nobility of the realme. Which prouerh that the Pope tooke him ſelf to be their Superiour alſo in thoſe daies, and they to be ſubiect to his correction. For which cauſes Fox his ſchollers, *Holinshed, Hooker*, and *Hariſon* do leaue out this title altogeather in their chronicles. For that the word *correction* vpon the King and nobilitie is an odious thing in theſe daies, eſpeciallie from Popes.

17. And thus much of the title and fraud vſed therin. Now lett vs paſſe to the bodie of the epiſtle. Thus it beginneth in Iohn Fox his tranſlation. *Ye require of vs the Roman lavves and the Emperors to be ſent ouer vnto yovv, vvhich yovv may practiſe and put in vre vvithin your Realme. The Roman lavves and the Emperors vve may euer reprooue: but the lavv of God vve may not. Yovv haue receyued of late through gods mercy in the Realme of Britany the lavv of Chriſt, &c.* Thus ſaith the epiſtle, and out of theſe laſt words, I. Fox doth frame his former ſeauenth argument,

Fox. pag. 96.

ment, that K. *Lucius* had receiued the faith of Chriſt, *before he ſent to Eleutherius for the Roman lavves.* Well ſuppoſe it was ſo, and that this ſending was a ſecōd Embaſſage ſome yeares after his conuerſion, how doth this inferre, that K. *Lucius* was a Chriſtian before he dealt with *Eleutherius*, or before he ſent the firſt time vnto him? and ſo that he was rather conuerted by Grecians, then by Romans, as the next immediate words of Fox are? *And that hence it may be inferred that Eleutherius did rather help perhaps to his conuerſion, or to encreaſe the faith nevvly ſprong vp, then conuert him?* Are not theſe notorious ſhifts and ſhameleſſe windings of our Fox, to delude his Reader?

18. But you will aske me perhaps, how I do proue that this was a ſecond Embaſſage ſent by K. *Lucius to Eleutherius, and the Popes anſvvere to the ſame?* Wherto I ſay, that this is confeſſed & proued by Fox himſelfe, who writing of K. *Lucius,* ſaith, that ſome yeares after his conuerſion, when he had put his realme in order, for matters of religiō, he wrote againe to haue the ciuill & imperiall lawes ſent ouer to him, wherby to gouerne his kingdome according to Chriſtiā religiō.

19. All this I ſay dothe Fox ſett downe afterward verie particularlie, ſhewing that after K. *Lucius* and his realme had receyued the baptiſme of Chriſt, were made Chriſtians, & had turned 28. heathen flaminies, and

Fox act and monument *pag.* 96. *col.* 2. *n.* 30.

and three Archflaminies, that were before of Gentiles, into ſo manie Chriſtian Biſhopps & Archbiſhopps, all this being done and well ſettled: *the forſaid K. Lucius* (ſaith he) *ſent againe to the ſaid Eleutherius for the Roman lavves, therby likevviſe to be gouerned, as in religion novv they vvere framed accordingly. Vnto vvhome Eleutherius againe vvryteth after the tenour of theſe vvords follovving: Ye require of vs the Roman lavves, &c.*

Act. and monu. ibid.

20. Wherby it is euident, that this letter of Eleutherius (yf it be true, & not faigned by Fox) was written to *King Lucius* ſome number of yeares after his cõuerſion, ſeeing he could not ſettle his realme, as heere Fox deſcribeth, but in ſome good ſpace of time. *Holinshed, Hooker,* and *Hariſon* (diſciples alſo of this Fox) in this do take vpon them to determine the tyme (though I know not by what authoritie) ſaying, that it was three yeares after K. Lucius his conuerſion and baptiſme. *The faith of Christ* (ſay they) *being thus planted in the Iland an. 177. it came to paſſe the third yeare of the ghoſpell receaued, that Lucius did ſend againe to Eleutherius the Bishopp, requiring that he might haue ſome breefe epitome of the order of diſcipline then vſed in the Church, &c.*

Holinsh. pag. 24. diſcript. Angl. col. 2. n. 40.

The cõtrariety betvven Fox and his ſchollers.

21. Thus hold they, and that vpon this ſecond Embaſſage followed the foreſaid letter of *Eleutherius* to *K. Lucius.* Which yf it be true, then let them giue ſentence of their

good father what an egregious hypocrite and deceauer he was, to argue out of this letter, that, for ſo much as it apeareth by the ſame, that K. *Lucius* was a Chriſtian, when this letter was written: ergo *K. Lucius vvas not conuerted by Eleutherius, but by ſome other before him; though perhappes he might help ſomvvhat to his confirmation in religion, &c.*

About the ſubſtance of Eleutherius epiſtle to kinge Lucius 183.

22. But now to the ſubſtance of the letter it ſelfe or rather of the peece or parcell that it hath pleaſed Fox and theſe his ſchollers to impart with vs. You muſt note firſt, that theſe good ſchollers ſeeing their maiſter to haue left vs this English epiſtle of *Eleutherius* ſo imperfect and cutted, as it ſeemeth to haue neyther end or iuſt beginning, do ſay that the reſt was loſt, which yet Fox telleth vs not. Secondly, they ſeeing the title to make much againſt them, left it out, as before hath byn ſaid. Thirdly touching the very corpes it ſelfe of the epiſtle ſett downe by him, they put it downe ſo different both in words, ſentences, authorities and textes of ſcriptures, from that which Fox hath: as it ſheweth, eyther the thing to be wholy faigned by them, or their maiſter; or that they haue a great liberty and priuiledg to alter the ſame at their pleaſures.

23. And this would be ſufficient for this matter: but further perchance yow might demaund, why this Epiſtle of Eleutherius is al-

is alleadged & vrged ſo earneſtly by them: ſeeing it ſeemeth to make ſo little for them? Whervnto I anſwere, that the cheefeſt cauſes ſeeme to be two or three. The firſt, that Fox might frame therypon his former foolish argumēt: that for ſo much as by this epiſtle it appeareth, that K. *Lucius* was a Chriſtian when this epiſtle was written by *Eleutherius*: yt may ſeeme that *Eleutherius* conuerted him not, nor any other ſent from Rome: the falshood and childishnes of which argument hath byn ſufficiently layd open before.

Firſt cauſe.

2. cauſe.

24. The ſecond cauſe is, to found two points of doctrine theron. The one, that ſcriptures onlie ar ſufficient to gouerne any kingdome without other Eccleſiaſticall, ciuill, or temporall lawes. Which yet themſelues do not practiſe, where they haue dominion, as experience teacheth vs. The other point is, that euerie king is Gods vicar, that is to ſay, abſolute & ſupreme head in all cauſes as well ſpirituall as temporall within his realme: & to this end is brought in the teſtimonie of this letter of *Eleutherius*, not onlie by *Fox, Holinshed, Hooker, Hariſon, Haſtings* and other of that crew, taking one from another that argument: but euen their great Champion *Ievvell*, as *Holinshed* relateth in the firſt volume of his ſtories.

Hol. l. 4. hiſt. Angl. cap. 19 pag. 52.

25. *The Reuerend Father Iohn Ievell* (ſaith he) *ſome*

ſometyme Biſhopp of Salisbury vvryteth in his reply vnto Hardings anſvvere, that the ſaid Eleutherius for generall order to be taken in the realme and churches heere, vvrote his aduiſe to Lucius in manner and forme folovving. Yee haue receyued in the kingdome of Britany by Gods mercy both the lavv and faith of Chriſt, yee haue both the nevv and the old teſtament. Out of the ſame through Gods grace by the aduiſe of yovv realme make a lavv, and by the ſame through Gods ſufferance rule your kingdome of Britanie. For in that kingdome yovv are Gods Vicar, &c. Ievvell. *fol.* 119.

26. Theſe are the words alleadged by *Mayſter Ievvell* out of this epiſtle. Which differ not much from that, which is in Fox and Holinshed. But both of them do ad a third clauſe out of the ſaid epiſtle, which is this: *A King hath his name of ruling, and not of hauinge a realme. Yovv ſhalbe a King, vvhile yovv rule vvell. but yf yovv do othervviſe, the name of a King ſhall not remayne vvith yovv, but yovv ſhall vtterly loſe, and forgoe yt, vvhich God forbidd.* And then maketh Holinshed this annotation in theſe words: *Hitherto out of the epiſtle that Eleutherius ſent vnto Lucius. VVherin many prety obſeruations are to be collected, yf tyme and place vvould ſerue to ſtand vpon them.* Fox *acts* and *mon. pag.* 96. *Hol. deſcript. Brit. pag.* 25.

27. So he ſaith: but what annotations theſe ar, he declareth not, though it be eaſy to gheſſe by others which he maketh in other places. For that in the very next page before, he maketh vs a very graue diſcourſe

hovv that Lucius ſent to Rome the ſecond tyme for a copy of ſuch politike orders, as vvere then vſed in the regiment of the Church. But that Eleutherius for diuers reaſons thought it beſt, not to lay any more vpon the necks of the nevv conuertites of Britany, then Chriſt and his Apoſtles had already ſett dovvne to all men in the ſcriptures. And is not this a wiſe diſcourſe? as though no temporall lawes were to be made in a Chriſtian comon welth, but onlie thoſe, that are ſett downe in ſcriptures. Who ſeeth not the madneſſe of theſe concluſions or illations? nay, who doth not conſider, how greatlie this matter is againſt themſelues? that K. *Lucius* dwelling ſo farre of from Rome, (as he did) yea, being otherwiſe an enemy to the Roman nation, as theſe men confeſſe that he was: did not withſtanding ſoe highlye reſpect, euen in thoſe auncient daies, the Sea & Bishopp of Rome, that he ſubmitted himſelfe therto, & demaunded from thence direction, not only in matters of Religiō & Eccleſiaſtical lawes; but in temporall and ciuill alſo. And *Eleutherius* knowing his owne authority ouer him and his, doubted not to appoint them, what was to be done. And albeit M. Iewell doth call it an aduiſe, as yow haue heard; yet the title of the epiſtle imployeth more, ſaying that it was *ad correctionem Regis & Procerum regni,* as aboue we haue declared. And this for the firſt point contayned in this epiſtle.

The firſt point of Eleutherius his epiſtle.

28. And

Hovv temporal princeps are Gods vicars alſo.

28. And for the ſecond, wherin *Eleutherius* ſaith that *K. Lucius* was Gods vicar or vicegerent (as Holinshed tranſlateth it) within his owne realme: what Catholike euer denyed this, or that any lawful temporall prince is not Gods vicar and ſubſtitute in gouerning his people vnder hym? Sure we are, Saint Paul ſpeaking euen of a heathen prince or magiſtrate, ſaith: *Dei enim miniſter tibi eſt in bonum*: for he is Gods ſubſtitute to thee for thy good. And in another place teaching ſeruants how they ſhould obey their heathen lords and maiſters, he ſaith: *Serui obedite Dominis carnalibus, cum timore & tremore, ſicut Chriſto.* Seruants obey your carnall or temporall lords, as to Chriſt himſelfe. And againe in the ſame place *Sicut Domino, & non hominibus*, as vnto our lord Ieſus and not as vnto men. And doth not heere the Apoſtle confeſſe expreſſely, that temporall lords & princes, yea though they were pagans, are Chriſts vicars and ſubſtitutes in their gouuernement of temporall affaires? But yet I do not thinke, that eyther *Fox* or *Holinshed* will ſay, that they were Chriſts vicars alſo in ſpirituall affaires or heads of the Church within their Realmes: as by this epiſtle of *Eleutherius* they would make *K. Lucius* ſeeme to be.

Rom. 13.

Ephes. 6.

29. And ſo finallie whether this epiſtle of *Eleutherius* be true our feighned, it maketh

Reaſons vvhich make the epiſtle of *Eleutherius* ſuſpected.

Iohn Fox plaieth Reinold the Fox.

little for them, but much rather againſt them. And there be diuers things in it, which do make it probable, that it is a feigned matter. Firſt, for the time ſett downe in the title, ſhewing it to be written after *Eleutherius* was dead. Secondlie, for that neyther *Fox* nor *Holinshed* would deliuer it vnto vs in latin as it was written. Thirdly, for that the copie ſett downe by *Holinshed* hath manie texts of ſcriptures full little to the purpoſe, and fondlie applied, & vnworthie the great learning of *Pope Eleutherius*. Which Iohn Fox perceiuing, like a wylie Fox indeed, left them quite out of his copie. Profeſsing notwithſtanding to put downe the epiſtle wholie, as he found it.

Encoũt. 2. c. 4.

30. Fourthlie, the laſt point of doctrine therin taught, *that Kings are no longer Kings then they rule vvell: and do looſe and vtterlie forgoe the ſame, vvhen they do othervvayes*, is a doctrine not fitt for *Eleutherius*: but agreeing rather with that of *Huſſe* & *VVickliffe* mẽtioned before in the 2. Encounter, as condemned by the generall Councel of *Conſtance*. And this ſhalbe inough about this firſt hereticall cauillation concerning the cõuerſion of Britanie vnder *Pope Eleutherius*, which our English Sectaries for hate to Rome will needs call in doubt. But not being able to ſtand in this quarrel, they fly to another of more moment, which ſhalbe handled in the enſuing Chapter.

OF

OF ANOTHER HERETICALL SHIFT, ABOVT THE FORMER *Conuerſion of Britany, vnder* Pope Eleutherius, *and* K. Lucius, *as though the faith of* Rome, *that vvas then, did not remaine novv; vvhich is reprooued by tvvo euident demonſtrations, the firſt negatiue, the other affirmatiue.*

CHAP. V.

WHEN all the former Foxly ſhifts and deuiſes will not ſerue to ſhake of the praiſe of our Britans conuerſion from Rome by meanes of ***Eleutherius***, our Fox diggeth to him ſelfe another ſtarting hole wherunto, when he is preſſed, to runne: & his good cubbe Syr Francis followeth him diligently at the heeles. The Fox his words are theſe: ***But graunt vve heere, that it be, as they vvould haue yt (and indeed the moſt part of our English ſtoryes do confeſſe yt) neyther vvill I greatly ſticke vvith them therin. Yet vvhat haue they got therby, vvhen they haue caſt all their gaine? In fevv vvords to conclude this matter: yf ſo be, that the Chriſtian faith and Religion vvas firſt deriued from Rome by Eleutherius; lett them but graunt to vs the ſame faith and religion, that vvas taught in Rome, and from thence deriued hither by Eleutherius, and vve vvill deſire no more. For then vvas there not any vni-*** 1.
uerſall Pope, neyther any name or vſe of the maſſe, nor 2. 3.
any ſacrifice propitiatory, nor any tranſſubſtantiation, 4.

Fox his confeſſion act. and *mon. pag. 96.*

neyther any images of Saints departed ſett vp in the Churches, &c.

Compariſon betvvene the Fox and the Cubbe.

2. Thus ſaith the Fox, graunting by teſtimonie of moſt writers, that which before he laboured ſo much to impugne. Now lett vs heare the cubbe how well he hath learned to barke after his ſire. *Though it be graũted* (ſaith he) *that Eleutherius ſending hither preachers from Rome in K. Lucius his time, did firſt conuert this land to the Chriſtian faith, I ſay there is not novv the ſame faith in Rome that vvas then: there vvas then no maſſes ſaid, no tranſſubſtantiation knovvne, no ſetting vp of Images in Churches, noe vniuerſall Pope, &c.*

VVaſt. pag. 192.

3. Heere you ſee the ſelfe ſame ſpeech, with the ſelfe ſame ſpiritt, betwixt the cubbe, & the Fox, the ſcholler, and the maiſter: But that the ſcholler altereth ſomwhat the order, to couer therby his borrowing from the other. Nay we may note another thing alſo which is vſuall in ſuch people; the ſcholler is more earneſt and eager then his maiſter of whome he tooke it, & more ouerlashing. So as what the one ſpeaketh but doubtfullie, the other affirmeth moſt reſolutelie; what the one ſaieth, the other ſweareth. *Let them graunt vs* (ſaith Fox) *the ſame faith vvhich vvas then at Rome, and vve deſire no more.* This was ſomwhat modeſt, though falſe and hipocriticall. For he meaneth it not, whatſoeuer yow graunt him or proue againſt him. But what ſaith his ſcholler?

I ſay (quoth he) *there is not novv the ſame faith in Rome that vvas then.* This is more reſolute and peremptorie as yow ſee. For who ſaith it I pray yow? *I ſay it* (quoth he.) as though he would chaleng the field of him that will dare to deny it or proue the contrarie. But who are yow (Sir) that we ſhould yeld vnto yow this Pythagoricall authoritie of *ipſe dixit?* graunting all things vpon your owne aſſertion without further proofes? yf you be the man that ſo often before haue byn made a mouſe, and your creditt ſo manie times ſhaken by ſhewing your falſe dealing: then may it be now an argument rather to the contrarie: to witt, Syr Francis ſaith this or that without alleadging any proofe, *Ergo* it is probable that the matter is eyther feigned or falſified: and this conſequence you ſhall ſee much cōfirmed both in him & his father Fox, by this that heere we are to examine.

4. For firſt both of them do affirme (as you haue heard) and that with great aſſeueration, that in the time of *Eleutherius* the Pope, that is to ſay, in the ſecond age after Chriſt, *there vvas not the faith in Rome that novv is*; For that there was no mentiō or knowledg then, *eyther of any vniuerſall Authority of the Church or B. of Rome, or of the name or vſe of maſſes, or ſacrifice propitiatory, or of tranſubſtantiation, or of images vſed in Churches and the like.*

5. To which vayne arguments of both

theſe poore men, I might anſwere ſufficientlie, by telling them (yf they will learne) that albeit it were true in ſome ſenſe, that theſe doctrines, which here they alleadg & ſome other in controuerſie betweene vs, were not found in the ſecond age, when *Pope Eleutherius* liued, ſo expreſſely ſett forth, as in other ages afterward, when better occaſion was offered, and the times did more permitt the ſame: yet is this no good argument to proue, that they were not beleeued then alſo in the Cath. Church. For if this conſequence ſhould be admitted, then as well might it be admitted alſo againſt many other principall points and articles of our faith, which are acknowledged & beleeued by Proteſtants alſo at this daie, though not expreſſely handled, diſcuſſed or determined in thoſe firſt two hundred yeares after Chriſt: as for example, the name & doctrine of the *Bleſſed Trinity, the tvvo diſtinct natures, and one parſon in Chriſt, his tvvo diſtinct vvills, the virginity of our B. lady both before & after her childbirth, the proceeding of the holy ghoſt, as vvell from the ſonne, as from the father, &c.*

Points of religion not expreſlelie handled or determined by the Church vvithin the firſt tvvo hundred yeares.

6. All which points and ſome others are not found to be handled ſo clearly and diſtinctly by authors of the firſt two hundred yeares, as afterward, partly for that they were occupied in other matters againſt Gentiles and heretiks that touched not

theſe points, and partly for that generall Councells could not yet be gathered togeather to diſcuſſe and declare them diſtinctly. though no good Chriſtians will or may doubt, but that they were beleeued in the Church before, from Chriſt downeward, and that the generall Councells that determined them afterward for articles of true beleefe againſt heretiks, that had called them in queſtion, did not ſo determine them, as yf they had made them articles which were not before (for this the church could not do, as is held by all Catholiques) but onlie that they being articles of true & Cath. beleefe before, the Church did now declare them to be ſuch.

Wherfore this being ſo, I might anſwere (and I ſee not how they could reply) that Iohn Fox and his ſcholler may as well deny and call in queſtion all or any of theſe forſaid articles, as the other, which they recite. For that they were as little, or perhaps leſſe ſpecified in the firſt two hũdred yeares, then theſe, which they obiect.

Tvvo vvaies of proofe the one negatiue the other affirmatiue.

7. But I will deale more liberallie with our miniſter & Knight, & will ſeeke to ſatisfie them with reaſon, who do brabble and argue againſt vs without reaſon. I ſhall endeauour to do the ſame by two wayes, hoping to make their follie appeare to euery indifferent man by them both. The firſt

ſhalbe *via negatiua*, the negatiue way, by putting them to ſome proofe. And the ſecond ſhalbe affirmatiue, ſhewing them what proofes may be brought for our ſide. No thing doubling, but that each ſhalbe ſufficient to ſatisfie the equall Reader: Let the firſt kind of argument then, by the way of negatiue be this.

8. We deny that the faith now held in Rome, and namely the articles heere mentioned, of the *Pope, maſſe, tranſſubſtantiation,* & *vſe of images,* were not beleeued in *Pope Eleutherius* daies, as now for the ſubſtance of the doctrine. And lett them proue it if they can, and yf they ſay, that it is hard to proue a negatiue, we are content that they proue only an affirmatiue, whereby the ſaid negatiue may be inferred, to witt, that any one of theſe doctrines did begin to enter into the Church after *Eleutherius.* And to this proofe they are bound in all equity and reaſon, as we ſhall ſhew by our ſequent diſcourſe. For if it be true, that the articles and points of doctrine heere mentioned by Fox and Syr Francis wherin they differ from vs, be indeed not things heard of, or beleeued at Rome in the time of *Pope Eleutherius* (which yet they deny not, but that in other ages after they were generallie receyued) then followeth it, that Fox & his fellowes muſt ſhew the time, place, men and occaſion of their

The firſt vvay of argumēt negatiue againſt Proteſtants.

their beginning, towitt, when, where, and by what men, and vpon what cauſes, and with what authoritie, or induction, or violence, or by what deceipt, or with what contradiction of others theſe doctrines entred firſt, & were continued in the Church. All which points we can ſhew of euery other error or hereſie, that hath riſen and was held for ſuch, from Chriſts time to ours.

9. And yf eyther Fox or his cubbe, or any of that kennell can or will ſhew this, and ioyne iſſue with vs vpon this one point, we do accept therof, and the matter may be quicklie diſpatched. But yf this cannot be done, then muſt we follow the rule of *Saint Auguſtine* held by him for infallible in ſuch affaires: to witt, that when any doctrine is found generallie receyued in the knowen viſible Church, at any time, or in any age, wherof there is no certaine author, time, or beginning found: then is it ſure, that all ſuch doctrine hath come downe from Chriſt and his Apoſtles.

The firſt ground of Saint Auguſtines rule.

10. This doth that holie Doctor and great pillar of Gods Church *Saint Auguſtine* affirme and reiterate in euery place of his works againſt heretiks of his time, which argued, as our men do, by denying onlie, & putting Catholiks to proofe. As for example, againſt the Donatiſts denying the cuſtome of baptizing infants, for that it was not in ſcripture

nor recorded by Fathers of the firſt ages, *Saint Auguſtine* anſwereth thus. *Illa conſuetudo, quam & tunc homines ſurſum verſum aſpicientes non videbant à poſterioribus inſtitutam, rectè ab Apoſtolis tradita creditur.* That cuſtome of baptizing of infants, which men before vs in the Church looking vpward to antiquitie, did not find to haue byn ordained by them that came after the firſt ages, is rightlie beleeued to haue byn deliuered by the Apoſtles.

Aug. l. 4. de Bapt. cont. Donat. c. 6.

11. And againe in another place ſpeaking of Eccleſiaſticall cuſtomes, he ſaith: *Quod vniuerſa tenet Eccleſia, nec Conciliis inſtitutum ſed ſemper retentum eſt, non niſi authoritate Apoſtolica traditum rectiſſimè creditur.* That, which the the vniuerſall Church doth hold, and was not inſtituted by any Councell, but hath byn ſtill retayned in the Church, this we may moſt iuſtlie beleeue to haue come from no other authoritie, then from the Apoſtles.

lib. 4. de bapt. c. 24.

And the like ſpeeches vnto this hath *S. Auguſtine* in diuers other places both of this booke againſt the Donatiſts, as *l. 2. c. 7. & l. 5. c. 23.* as alſo *lib. de vnitat. Eccleſiæ. c. 19. & epiſtola* 118. *&c.* And as for that he ſpeaketh of inſtitution by Councells, he meaneth of cuſtomes and ceremonies, & not of articles of beleefe. Which no Councell can appoint, but onlie declare and expound, as before we haue ſhewed.

12. This poſition then of *Saint Auguſtine* is moſt true and conſonant to the doctrine of all other Fathers in that behalfe, that when any thing is found generallie receyued in the Church, & no author, inſtitutor, or beginning can be found therof, this without all doubt cometh downe from the Apoſtles. And of this poſition may be alleadged two infallible grounds. The one of faith, the other of euident reaſons. For in faith who can thinke ſo baſelie of Chriſts power or will in performing his promiſes made vnto his Church, to conſerue her in all truth vnto the worlds end, as that he ſhould permit her notwithſtanding to admitt or teach generallie any one falſe article of doctrine, & much leſſe, ſo manie as theſe men obiect againſt vs? For wheras he ~~per~~promiſed his holie Spiritt to be with her vnto the worlds end, and that ſhe ſhould be the *pillar* and *firmament* of truth to direct others, and finallie that *hell gaets ſhould neuer preuaile againſt her*: How ſhould all this be performed, if ſhe fell into theſe errors, of which proteſtants accuſe her? or what greater victorie could the gates of hell haue againſt her, then that from an Apoſtolicall Church, of whome Chriſt ſpake, ſhe ſhould become an Apoſtaticall Church, as theſe men do call her? which is the greateſt Blaſphemy againſt Chriſt, and his diuinitie, that poſsiblie can

Tvvo reaſons vvhy that vvhich is generallie receaued in the Church and hath no knovvne beginning, may be preſumed to come from the Apoſtles.

Ioa. 14. 15. 16.
Mat. 16.

be imagined, ſeing it doth euacuate his whole incarnation, life, death, doctrine, reſurrection and other benefitts of his comming, which were all imployed to this end, to make vnto himſelfe a Church and kingdome in this world, that ſhould direct men in all truth to their ſaluation. And this being taken away, & the other graunted, that the Church her ſelfe may fall into error & falſe doctrine; then is there no certaintie in anie thing. And conſequentlie it cannot be, that any erroneous doctrine ſhould be taught or receiued generallie by the Church. And this is the firſt ground of *S. Auguſtines* aſſertion.

The 2. ground of Saint Auguſt. rule.

13. But beſides this, there is another founded in Reaſon and experience, which cannot be denied. And for that it is a conſideration of great importance and may ſerue the Reader to manie purpoſes of moment, for decerning of doubts and controuerſies; I ſhall deſire him to be attent in peruſing the ſame. We do find by experience, & that not onlie in Eccleſiaſticall, but temporall affaires alſo: that when orders, lawes and cuſtomes are once ſetled in anie common welth, it is hard to alter or take them away, or to bring in things oppoſite or different to them without ſome reſiſtance, diſpute, contradiction, or at leaſt ſome memorie therof, how, whie, and by whome it was done. As for example, yf a man would go about to

bring in anie innouation in the particular lawes of London, and much more in the generall lawes of all the land: no doubt, but he ſhould find ſome reſiſtance therin, ſome that would diſpute about the matter, alleadginge reaſons to the contrarie: others would reſiſt and oppoſe themſelues. And when all did faile, at leaſt wiſe, ſome record, ſtorie or memorie would be left of this chaunge.

14. But much more yf this matter did concerne religion, which is moſt eſteemed aboue other points. As for example, yf a man would beginne to teach anie points of doctrine at this day in England contrarie or different from that which is there receiued, and eſtablished by publike authoritie; he ſhould preſentlie be noted & contradicted by ſome no doubt: as vve ſee the *Puritans, Brovvniſts, Family of loue*, and other ſuch newer teachers haue byn, and the hiſtorie therof is notorious, and will remaine to poſteritie.

15. And this is the verie reaſon alſo, why all heretiks and hereſies from the beginning did no ſooner peepe vp in the viſible Cath. Church, but that they were noted, impugned, confuted, and finallie caſt out from that bodie, to the deuils dung-hill. And the Records therof do remaine, who were the authors, and beginners, who the fauourers and ſetters forward, at what time, vpon

vvhat

what occaſion, vnder what Popes & Kings, and other ſuch like circumſtances. And this will endure to the end of the world.

The proper ſtate of the queſtion

16. This then being ſo; we now come to the ſtate of our queſtion, and to ioyne with the Proteſtants vpon this iſſue. That ſeeing the doctrines before mentioned, of the *Popes authority, Sacrifice of the Maſſe, Tranſſubſtantiation, Vſe of Images*, and the like, were found to be generallie receyued and beleeued in the viſible and vniuerſall Cath. Church of Chriſtendomme, when Martyn Luther firſt began to breake from the ſame, Yea and manie ages before by their owne confeſsion: they muſt ſhew vs, when the ſaid doctrines were brought in afterwards to the Church, not being there, nor beleeued therin before. To witt by what man or men, with what authoritie, conſtraint or perſuaſion, with what repugnance of them, that miſliked the ſame, and other like circumſtances before mentioned. Which yf they be not able to do, moſt certayne it is, that whatſoeuer they prattle againſt theſe doctrines, ſaying they were not in *Eleutherius* his time, it is nothing, but cauills and hereticall ſhifts.

17. And now that they cannot ſhew any ſuch particularities for the entrance or admittãce of theſe doctrines into the Church, is moſt euident. For whatſoeuer time they aſsigne for their beginning, we can ſtil

ſhew, that before that time, they were in vſe, yf they meane of the things themſelues and not onlie of words or phraſes. As for example, when they obiect, that in the Councell of Lateran vnder *Pope Innocentius* the third in the yeare of Chriſt 1215. the vvord of *Tranſſubſtantiation* vvas firſt vſed: we anſwere, that albeit that vvord vvas then added for better explication of the matter, as theſe words *Homouſion, conſubſtãtial, Trinity* & the like vvere, by the firſt generall Councell of *Nice*; yet the ſubſtance of the article was held before from the beginning, vnder other equiualent words of *Change and immutation of natures, transformation of elements,* & the like. As for example, that of *S. Ambroſe,* ſpeaking of the words of Chriſt in the conſecration, *Non valebit ſermo Chriſti, vt ſpecies mutet elementorum?* Shall not the vvords of Chriſt be of power to chaung the natures of elements? And againe, *Sermo Chriſti, qui potuit de nihilo facere, quod non erat, non poteſt ea, quæ ſunt in id mutare, quod non erat?* The ſpeech of Chriſt that vvas able to create of nothing that vvhich vvas not before: ſhall it not be able to change things that are alreadie, into that vvhich they vvere not before? He meaneth the bread and vvine into the bodie and bloud of Chriſt, as himſelfe doth expound.

Tranſubſtantiation euer in the Cath: Church.

Amb. l. 4. 5. & 9. de Sacramentis.

8. So as heere vve ſee the change of the

natures of elements, and of the ſubſtance of one body into another, auerred by *S. Ambroſe* longe time before the Councell of Lateran. Which is the ſame, that vve meane by Tranſſubſtantiation. And conforme to this do ſpeake alſo other ancient Fathers, as wel Greeke, as Latin, and one thing is ſpeciallie to be noted, that both the Greeke & Latin Church did agree therin in the ſaid councel, There being preſent two Patriarcks of the Greeke Church: to vvit, thoſe of *Conſtantinople* and *Hieruſalem*, and others bothe Archbishopps, Bishopps, and Prelates. So as of bothe Churches, the Archbishopps vvere 70. the Bishops 412. Abbates & Priors 800. and Prelats in all 1215. togeather vvith the Legats, Doctors and Embaſſadors of both Empires vveſt and eaſt, as alſo of the Kings of France, Spaine, England, Hieruſalem, and others. So as this point of doctrine, about Tranſſubſtantiation was not handled in corners, but publikely. And the Councell doth not deliuer the ſame, as any new doctrine: but onlie as an explication of that, vvhich euer had byn held before.

The councell of Lateran vnder Innocētius 3. anno 1215.

19. And the ſame is anſwered to the other like hereticall cauills about other points heere obiected by Fox and Syr Francis of *an vniuerſall Pope, The vſe of the maſſe, and propitiatory ſacrifice, the ſetting vp of dead mens images*, and the like. For yf they vnderſtand by the firſt,

the primacie and ſupreme authoritie Eccleſiaſticall of the Sea of *Rome*, and her Biſhops; and by the ſecond, the Chriſtian externall ſacrifice of the bodie and bloud of our Sauiour inſtituted by himſelfe, as the complement of all other ſacrifices that went before; and by the third, ſacred memories and images of Chriſt and his Saints, that are not dead, but liuing and raigning euerlaſtinglie in heauē: then are all theſe doctrines (howſoeuer diſguiſed by heretiks with different words, to make them more odious) moſt true and Cath. Doctrines, and receaued in the Church from the beginning, and continued from the Apoſtles downeward.

20. And albeit theſe people to continue cauilling, do alleadg diuers times, that the firſt of theſe articles, *about the Popes ſupremacy*, did begin firſt vnder *Pope Gregory* the great & *Phocas* the Emperour, about the yeares of Chriſt 600. and that the laſt about the *vſe of images* was decreed in the ſecond generall Councell of *Nice*, about the yeare 700. and that the other of the *vſe of Maſſe* began by little and little they cannot tell when: yet is this all moſt ridiculous, and themſelues dare not ſtand to anie certaine time by them aſſigned. For that preſentlie we appoint another time before that, wherin theſe things were alſo acknowledged. Which they cannot do in the hereſies by vs obiected to

A ſelie ſhifte of the heretiques.

them. For that we ſhew indeed the verie true time, wherin they began, and had their offſpring, togeather with the proper authors, places, occaſions, and other like particularities, recorded not by our ſelues, but by other authenticall writers before vs, ſo as reaſonablie there can be no doubt therof. And heerin ſtandeth the true difference betwene vs. We reallie and ſubſtantiallie ſhew the beginning and authors of their hereſies, for that they are hereſies indeed. But they cannot ſhew the beginning or author of anie of our articles of beleefe ſince Chriſt and his Apoſtles, for that they are no hereſies, but Catholike doctrines, and haue euer indured from Chriſt downeward. Though in ſome ages more then other, they haue byn expounded or declared by fathers and councels according to the neceſsities of the time. And this is one proper office of the holie Ghoſt appointed for guider of the church to explane matters, as douts do ariſe.

The inference vpon all the former negatiue argument.

21. Wherfore this is the firſt way of triall, whether the forſaid articles of the Roman Religion taught at this daie about *Tranſſubſtantiation, Maſſe,* and *the like,* be the ſame that *Pope Eleutherius* held and ſent into Britanie, or not. And I do call all this kind of argument negatiue: both in reſpect of our aduerſaries that deny them to haue byn then in vſe; and of vs that deny them to haue byn

brought in afterward. And they ought to proue the ſeconde, ſeeing they cannot deny but that they were once generally in vſe & receaued ouer Chriſtendome. Wherof we do make the former moſt infallible inference with *Saint Auguſtine*: that for aſmuch as they were once in vſe and generally receaued and no particular beginning can be ſhewed of them or of theire entrance, *ergo* they came from the Apoſtles themſelues.

22. To this inference the ſectaries & heretikes of our time, haue one only ſhift more, which is, that albeit theſe doctrines haue for many ages byn receiued generally in the Church of Chriſtendome; Yet that they crept into the ſame by little and little, and finding no reſiſtance, began at laſt to be vniuerſally beleeued. But this creeping inſtāce can haue no place heere by any probability. For to ſay nothing of the prouidence of God in protecting his Church from ſuch creeping errors, nor yet of the promiſes of Chriſt before mentioned to the ſame effect: reaſon it ſelfe doth demonſtrate alſo, that this poſsiblie could not be. For if the Doctors and Fathers of the Church did note and diſcouer from time to time euery leaſt hereſie or error, that did peep vp in their daies, and this not onlie in heretiks, but in diuers principall fathers alſo, that held anie particular opinions, as is manifeſt in *S. Cy-*

That hereſies could not creepe into the Church vvithout beinge eſpied.

prian, *Lactantius*, *Arnobius*, *Caßianus*, and others: if this diligence (I ſay) were vſed by them in all other occaſions, how could it happen, that ſo manie, ſo manifeſt, and ſo important doctrines, as are in controuerſie betwene vs and Proteſtants, ſhould be lett paſſe without note or contradiction, if they had byn eyther new or erroneous? how ſhould it come to paſſe (I ſay) that noe one of theſe auncient fathers ſhould euer impugne anie of theſe doctrines, if they were new opinions and brought into the Church contrarie to the doctrine that was before, as theſe men do ſay? yea, how ſhould it fall out, that noe one record in the world ſhould be left by our aunceſtors, that at ſuch a time by ſuch or ſuch occaſiõs began the doctrine *of Purgatory, of Praying to Saints, of the Reall preſence, of the vſe of Images, of Maſſe & ſacrifice, of 7. Sacraments* and the like, that were not held in the Church before?

An experimẽtall deduction.

23. And that this is impoſsible, may be ſhewed by this experimentall deduction, which now I will ſett downe. Let vs imagine that none of theſe doctrines were in the firſt age vnder the Apoſtles, and namely, that then there were but *two Sacraments*, *no purgatory* at all, or anie *externall ſacrifice* held. We aske them concerning the ſecond age, wherin *Iuſtinus*, *Policarpus*, *Irenæus*, *Clemens Alexandrinus*, and *Tertullian* were cheefe teachers,

thers, whether theſe doctrines were in this age or noe? yf they denie it, though vve might proue the contrarie out of their works, yet not to paſſe from this firſt kind of argument, we aske the like of the third age, vnder *Origen*, *Cyprian*, *Dionyſius Alexandrinus*, *Pamphilus*, *Arnobius* and the reſt. And yf they denie of this age alſo, that theſe doctrines were not held by them: we go to the 4. age vnder *Athanaſius*, *Hilarius*, *Optatus*, *Baſill*, *Nazianzen*, *Ambroſe*, *Hierome*, *Chriſoſtome*, *Epiphanius*, *Cyrillus*. In whoſe writings euery where there is mention of all theſe doctrines, as afterward in our ſecond argumēt, we ſhall ſhew out of the Proteſtāts themſelues: & namelie the Magdeburgians, that profeſſe to note all.

24. Now then, I aske our aduerſaries touching this creeping inſtance; how could theſe doctrines ſo creepe into the Catholike viſible Church in this fourth age, for example, and be receaued ſo generallie ouer all nations, countries, & kingdoms by theſe principall lights, captaines, watchmen, and guiders of the ſame, as no note, detection, reſiſtance or memorie ſhould be left of anie doubt, diſpute or oppoſition made againſt them? Is this likelie? is this poſsible? Read all the Fathers works ouer, and find if yow can, but one place, wherin one Father did euer hitherto note another for holding *Purgatory*, *Praying to Saints*, *beleeuing the Real preſence*,

or the like: as they did *Cyprian* (though otherwiſe a moſt learned and holie man) for teaching rebaptization of heretiks, and ſome other Fathers, for other particular opinions different from the Catholike doctrine of that age. Wherof we may inferre, that they would haue done the like alſo in theſe other points, yf they had byn held for new or erroneous in thoſe daies. And hereof alſo may be inferred another ſequele or obſeruation of verie great moment againſt our heretiks, that whenſoeuer any doctrine is found in any of the ancient Fathers, which is not contradicted nor noted by any of the reſt as ſingular: that doctrine is to be preſumed to be no particular opinion of his, but rather the generall of all the Church in his daies. For that otherwiſe, it would moſt certainely haue byn noted and impugned by others. Wherby it followeth, that one Doctors opinion or ſaying in matters of controuerſie not contradicted or noted by others, may ſometimes giue a ſufficient teſtimonie of the whole Churches ſentence & doctrine in thoſe daies. Which is a point verie greatlie to be conſidered.

A conſideration of much importance.

25. But yet further to all this may be added another conſideration of no ſmall weight, which is the difficultie of bringing in certaine doctrines if any man would haue attempted it, as for example, the doctrine of

The difficultie of bringing in 5. nevv Sacraments.

7. *Sacraments*, if there had byn but two only before in the Apoſtles time: it had byn an extreme great noueltie to haue added fiue more, which neuer would haue byn admitted whithout much ſtrife and reſiſtance, ſeeing all Catholiks do hould, that Chriſt only could inſtitute Sacraments, for that he only could aſſure the promiſe of grace made therunto, as excellently doth declare the Councell of * Trent; and long before that againe the *Maiſter of Sentences*. And * *S. Thomas* in name of all Catholiks did leaue that doctrine regiſtred: and there can be no doubt therof.

* *Seſſ. 7. cap. 1.*

* *4. diſt. 5. q. 10. art. 2. & part. 3. q. 64. act. 4.*

26. Wherfore this truth being admitted, that the whole Church hath no authority to inſtitute any Sacrament or to alter any thing about the ſubſtantiall partes therof, to witt, the matter, forme, or number (as the ſame Councell of *Trent* in another place declareth:) how was it poſsible, that fiue whole Sacraments ſhould be added or brought into Catholike doctrine, and receiued and beleeued throughout Chriſtendome without any reſiſtance or oppoſition at all, yf there had byn but two only inſtituted by Chriſt, and exerciſed by the Apoſtles in the firſt age? How I ſay, could fiue more ben brought in afterward? by whome? at what time? in what countrey? &c. For yf any one had begone to do it, others would

Seſſ. 21. cap. 7.

Impoſſibilities.

haue reſiſted, it being a matter of ſo high moment. And yf one countrey, prouince, or church had admitted them, another would haue refuſed, or at leaſt wayes there would haue byn ſome doubt or diſputation, and ſome generall meeting, and Synode, or Councell gathered about that matter. And ſome parts would haue admitted one number, and ſome another, as we ſee that the ſectaries of our time haue done, ſynce the matter hath bin called in queſtion by them, ſome allowing fiue, ſome fower, ſome three ſome two. But noe memorie of any of theſe differences being to be found among Catholiks: moſt certaine it is, that this number came downe from Chriſt, and his Apoſtles themſelues.

The difficultie of bringing in the vſe of confeſſion.

27. The like or greater difficulty would alſo haue byn about the vſe of ſacramentall confeſsion, if it had not byn appointed by Chriſt, and putt in vre preſently, & ſo continued from time to time. For that it being a thing in it ſelfe moſt repugnant to mans ſenſuall nature, to be bound to open his particular ſinnes to another, with that humility & ſubiection, which Cath. doctrine doth preſcribe in the vſe of that Sacrament: cleere it is, that if it had not byn in vre euen from the Apoſtles time, and that as a matter of abſolute neceſsity, it could neuer haue byn receaued afterward, nor yet brought in

by any humane power, art, or deuiſe. For who (I pray you) ſhould or could bring in ſuch a thing of ſo great repugnance and difficultie vpon the whole Chriſtian Church? will they ſay any Pope? let them name eyther him or them to geather with the time and other particularities. Which they neuer will be able to doe.

28. Beſides this I aske them further, what Pope would euer haue attempted this, if it had not byn by obligation before him? ſeing that Popes themſelues the more great and eminent they be aboue others, the more naturall repugnance muſt they needs find in themſelues, to goe and kneele downe at the feete of an inferior Prieſt, and confeſſe vnto him their moſt ſecrete ſinnes. And the like may be ſaid of temporall Princes & Emperors. Who if any Pope or power Eccleſiaſticall would haue laid ſuch a burthen vpon them not vſed, nor of obligation before, how vvould they haue yelded vnto yt? which of them would not haue anſwered, that ſeing their fathers and anceſtors were ſaued without this ſubiection, & irkeſome obligation of reueyling their particular ſinnes: they would hope to be ſo alſo. And finallie ſome great difficultie, doubt, or contention would haue byn about this matter, before it could haue byn ſo brought in, and eſtabliſhed ouer all the Chriſtian world, as

we ſee by experience it was. And at leaſt wiſe ſome memorie would haue remayned therof in hiſtories, which we find not. And conſequentlie we may conclude, that there was neuer any ſuch thing. And this is ſufficient for our firſt argument. Now lett vs paſſe to the ſecond.

IT IS PROVED BY THE SECOND KIND OF AFFIRMATIVE *or poſitiue arguments, that the pointes of* Catholike *doctrine before denied by* Fox, *and* Syr Francis, *vvere in vſe in Pope Eleutherius his time, and in other ages immediatlie follovving; and this by teſtimony of Proteſtant vvriters themſelues.*

Chap. VI.

ALbeit the reaſons and conſiderations before alleadged, wherby our aduerſaries are vvilled to ſhew the beginning of ſuch articles and points of our Catholike doctrine, as they deny to haue come downe from the Apoſtles time, vvere ſufficient to put them to ſilence, being not able to performe any part therof, and conſequentlie alſo may open the eyes of any ſtudious reader to ſee the infirmitie of their cauſe, & the ſtrength and truth of ours: yet vvill vve for greater ſatisfaction of all ſorts, paſſe ouer to the other part alſo of poſitiue and affirmatiue proofes, which are ſo abundant in this behalfe, as if I would ſett them downe all, this onlie point would require a particular treatiſe, wherfore I meane to abbreuiate the matter, as much as I may.

Tvvo meanes of prooſes by citinge authors.

2. For which reſpect, wheras there are two meanes to ſett downe theſe prooſes, one out of the authors themſelues that liued in the ſame age with *Eleutherius* and the next after; and the other to cite the ſame out of Proteſtant writers: I haue made choice of the ſecond way in this place, both for that it is ſhorter, and ſeemeth alſo more ſure and effectual. For if I ſhould cite the places, as for example in the ſecond age *Saint Irenæus lib.5. aduerſ. hæreſes*, for the ſupremacy of the B. of Rome, & the ſame *lib.4. cap.77.* and with him *Iuſtinus Martyr*, *q.* 103. togeather with *Theophilus, Athenagoras, Clemens Alexandrinus*, for freewill, and the ſame *Clemens lib.5. ſtromatum*, and diuers other of that age, for the meritt of good works, for the manner of dooing penance, and the like: and if I ſhould alleadg the ſaid *Irenæus lib. 4. cap.32.* for the ſacrifice of the maſſe; and *Iuſtinus Martyr Apolog.2.* and *Clemens Alexandrinus lib.7. Stromatum*, about the rites and ceremonies of the ſaid maſſe, and the ſame *Iuſtinus q.136.* & the ſame *Irenæus lib.1. c.18.* for the ceremonies of Baptiſme and chriſme vſed in thoſe daies: Yf (I ſay) I ſhould alleadge theſe & other authors of that time for poſitiue

prooſes

proofes of Cath. articles againſt Proteſtants in *Eleutherius* daies, the matter would firſt grou to be very long. For that I muſt alleage the places at length; ſeeing that otherwiſe the quarrelling aduerſary would ſay, that I left out the antecedents and conſequents, as themſelues are wont to do, when they meane not to haue any text rightly vnderſtood. Secondly they would quarrell with vs (when they ſee them ſelues preſt) about the authors bookes, whether they be truly theirs or noe. And thirdly about the tranſlation, words and ſenſe. All which would bring a long diſpute.

Ordinarie cauillatiõ of the aduerſarie.

3. But now finding that certaine authors of their owne religion, (yf they be of their religion) I meane the *Magdeburgians*, called otherwiſe the *Centuriatores*, haue taken vpon them to ſett downe the whole ſtorie of the Church, and haue heere with all treated aſwell of the doctrine, as alſo the Doctors of euerie age: I haue thought beſt to take my proofes out of them, being Confeſsions as it were againſt themſelues, & their mates the Caluiniſts (though not very frendly mates in many matters of doctrine, as yow ſhall heare) and their ſtorie being the verie ground and fountaine of all Iohn Fox his volume of *Acts* and *monuments*, except onlie thoſe things vvhich concerne England in particular. Wherin vvether he or they be-

haue themſelfes with leſſe honeſtie or conſcience, is hard to ſaye. But in this treatiſe you ſhall haue diuers taſtes of them both. And this being ſpoken as it were by the way of preface, we ſhall now take in hand the matter propoſed.

The ſtorie of Magdeburgiās.

4. Theſe men being 4. Saxons, vvhome before vve haue named, gathered togeather in the Citty of *Magdeburge* to vvitt *Flaccus Illyricus, Ioannes Vigandus, Mathæus Iudex* and *Baſilius Faber*, and in Religion ſtrict or riged Lutherans, tooke vpon them (as hath byn ſaid) to write the whole Eccleſiaſticall hiſtorie from Chriſt to their time by centuries or ages: allowing 100. yeares to euerie age, vvherof they are called *Centuriatores.* And in euery age they handle theſe and like Chapters, of the Church, & increaſe therof, or doctrine therin taught, of hereſies & heretiks, of Doctors and writers and the like. But amongſt other points eſpeciallie to be noted to our purpoſe, that preſentlie after the Apoſtles in the ſecond Centurie, they make this chapter, repeating the ſame in euery age after: *Inclinatio doctrinæ, complectens peculiares & incommodas opiniones, ſtipulas, & errores Doctorum quæ palam quidem, hoc eſt ſcriptis tradita ſunt?* That is: The declyning of true Chriſtian doctrine, conteyning the peculiar and incommodious opinions of Doctors, their errors, ſtraw, or ſtubble, which were left

A proud title againſt the Fathers vvrytings.

„ left publikelie by them, that is to ſay, in
„ their writings.

5. This is the title of this chapter in euery age, and thoſe laſt words ſeeme to be added, therby to inſinuate to the Reader, that the ſaid Doctors inwardlie did hold perhaps manie more errors and ſtraw opinions, in theſe mens iudgments, then they left openlie in writing. And by this arrogant title, yow may ſee theſe 4. good fellowes meane to iudg and cenſure all from the beginning of Chriſtian religion vnto their daies, and among other they will cenſure *Iohn Fox* alſo and his fellowes, as you way ſee in the preface of one of their Centuries dedicated vnto the Q. of England the third yeare of her raigne 1560. where hauing told her Maieſtie a long tale of the ghoſpell and pure word of God, naming the ſame aboue halfe a hundred times (yf I haue counted right) in this one epiſtle, and ſhewing how Princes muſt haue noe other rule of gouernment then the ſaid word (but yet vnderſtood as theſe men will interprete it) they tell her alſo, that they now do bring her antiquitie to looke vpon, yet complayning that few in auncient times did write *luculenter, & cum iudicio*, perſpicuouſlie and with iudgment, And then againe: *Sacroſanctæ antiquitatis titulo plurimos quaſi faſcinari, vt citra omnem attentionem, rectumq́ue iudicium, quantumuis tetris erroribus applaudant.*

Magdeb. in præf. Ep. dedicat. ad Elizab. Angl. Reginã in cent. 4.

plaudant. That verie manie are as it were ſo bewiched with the holie title of antiquitie, that vvithout all attention and vpright iudgment, they do giue willinglie conſent to neuer ſo foule errors, if they be ſet doune by antiquitie.

6. Lo heere what an entrance this is of them that profeſſe antiquitie, to diſcredit by their preface all antiquitie of Chriſtian religion, & of the eldeſt & primatiue Church, whoſe acts and geſts they promiſe to ſett downe, but the verie point indeed is, that they themſelues wilbe iudges of all (as the faſhion of proud heretiks is) and admitt onlie ſo much as maketh for their particular ſect, and diſcreditt or reiect the reſt. And in this point our English Caluiniſts are like to find as little fauour at their hands, as we that are Catholiks, and leſſe too. For that by the whole courſe of antiquitie, they do ſhew theſe men to be cleerlie heretiks, and their opinions about the *Sacraments Inuiſibilitie of the Church*, and *other like*, to be *hereticall*. Wheras our doctrines, which they find in auncient Fathers differing from them, they call eyther incommodious opinions, blotts, ſtubble, or errors of Doctors, as before you haue heard: and not lightlie hereſies. As in this their preface to the Q. they admonish her Maieſtie more carefully to beware of their doctrine, then of ours in theſe

Magdebugians againſt the Caluiniſts.

Cent. ib. pag. 9. Tom. 4. theſe words: *Cùm iam variæ graſſentur quaſi factiones opinionum, &c.* Wheras euery where now adayes diuers factions of opinions ,, grow vp among them, that profeſſe the ,, ghoſpel: there are ſome among others, who ,, by certaine philoſophicall reaſons go about to euacuate, or make voyd the teſtament of our lord, ſo as they would remooue the preſence of the true bodie and bloud of Chriſt from the communion, and would by a certaine ſtraunge perplexitie of words deceiue the people againſt the moſt cleere, the moſt euident, the moſt true, and the moſt potent words of our Sauiour himſelfe. Wherfore ,, your Maieſtie muſt principallie looke to this ,, point, and prouide, that the articles of our ,, faith be kept without ſuch phariſaicall le- ,, uen, and that the Sacraments inſtituted by ,, Chriſt, be reſtored without all corruption ,, and adulteration. Thus farre the Magdeburgians to her Maieſtie by which you may perceaue, why I call them Fox his maiſters in lying, but not his mates in beleeuing.

The Magdeburg. ſpeech to her Maieſtie againſt Caluiniſts.

7. To come therfore now to our purpoſe, I might as before hath byn ſaid if it were not ouer long vſe two wayes for this poſitiue proofe, that theſe articles denied by Fox & his ſcholler, were heard of and acknowledged in *Eleutherius* time. The firſt by citing the places themſelues out of the principall Doctors that then liued; but this (as I haue

ſaid) would be ouerlong. Yet one place I cannot omitt of *Irenæus* in the verie age we ſpeake of, and vvritten vvhile *Eleutherius* yet liued. The vvords are theſe: *maxima & antiquiſſima Eccleſia, &c.* We ſhewing the *Tradition* of the greateſt, & moſt auncient Church of Rome known to all the vvorld, as founded by the two moſt glorious Apoſtles Peter and Paul, (vvhich tradition & faith ſhee receiuing from the Apoſtles, hath preached & deliuered vnto vs by ſucceſsion of her Biſhopps from time to time vnto our daies) do confound therby all thoſe (*Heretiks*) vvhich by any waies, eyther through delite in themſelues, or vaine glorie, or blindnes of vnderſtanding do gather otherwiſe, then they ſhould. For that vnto this Church in reſpect of her more mighty principalitie, it is neceſſarie that all Churches muſt agree, and haue acceſſe: that is to ſay, all faithfull people vvherſoeuer they liue. In vvhich Church the tradition, that hath deſcended from the Apoſtles, hath euer byn kept by thoſe that liue in any place of the world.

Iren. lib. 3. cap. 3. aduerſ. hæreſ.

A notable ſpech of Irenæus, that liued vvith *Eleutherius.*

8. And againe a little after, hauing for proofe of his faith, & confirmation of Apoſtolicall tradition, recounted all the Biſhops of Rome from S. Peter to his daies, he ſaith: *Nunc duodecimo loco, &c.* Now in the twelth place from the Apoſtles hath *Eleutherius* that Biſhopricke, & by this ſucceſsiō (*of the forſaid*

,, *Roman Bishops*) is the tradition of the Apoſtles
,, conſerued in the Church, & the preaching
,, of the truth hath come downe vnto vs; and
,, this is a moſt full demonſtration, that one
,, and the ſelfe ſame liuely faith, hath byn con-
,, ſerued in the Church from the Apoſtles
,, time, and deliuered vnto vs in truth, &c.

A collection vpon Irenæus wvords.

9. Lo heere tradition of the Apoſtles deliuered and conſerued by the ſucceſsion of the Biſhops of Rome! Lo heere the Church of Rome called ſo long agoe the greateſt & moſt auncient of all other Churches, her principality both named and confirmed! Behould the obligation of all other Churches of the world, yea and of all faithfull Chriſtians, to agree and haue acceſſe to her. See heere all vaine glorious and ſelfe willed heretiks confounded by *Irenæus*, with the onlie tradition and ſucceſsion of this Church of Rome & her Biſhops, euen from *S. Peters* time to *Eleutherius*, that liued with *Irenæus*. What Catholike man could ſaie more at this daie! and will anie iangling *Fox* or *Syr Francis* avouch yet without ſhame, that none of theſe points were euer knowne or heard of in *Eleutherius* time?

10. Well then, this is one way to confound them, if I would follow it. But being ouer tedious, I meane to take another, and ſhew out of their owne hiſtoriographers the *Magdeburgenſes*, that al theſe doctrines denied by

Fox, and his follower heere, were knowne & in vre among the cheeſeſt writers in the primitiue Church, & firſt ages after Chriſt.

And firſt of all to beginne with this very matter firſt named by them *of the Primacie of the Pope and Church of Rome*: The Magdeburgians haue an eſpeciall paragraph therof, *De primatu Eccleſiæ Romanæ* vnder the forſaide title *of the incommodious opinions ſtubble, ſtravve, and errors of the Doctors that liued vvithin the firſt 200. yeares after Chriſt.* And in that paragraph they not onlie doe alleadge for ſtubble, this laſt authoritie of *Irenæus* by me cited, (though they alleadge it ſo miſerably maimed, as of ſixe partes they leaue oute more then fiue) but alſo an other place of *Saint Ignatius*, that liued in the firſt age with the Apoſtles themſelues, to the ſame purpoſe, which they cite in like manner *vnder the ſame title of Stravve & ſtubble & incommodious opinions.* And then paſsinge to the third cẽtury or ſecond age after that of Chriſt, they cite *Tertullian* for the ſame incommodious opinion, aboute the primacie of the Roman Church and Biſhop, ſayinge of him. *Non ſine errore ſentire videtur Tertullianus claues ſoli Petro commiſſas, & Eccleſiam ſuper ipſum ſtructam, &c.* Tertullian doth ſeeme not without error to thinke that the keyes of the Church were giuen onlie to S. Peter and that the Church was built butt on him.

About the primacie of the Pope & church of Rome.

Cent. 2. *cap.* 4. *pag.* 63.

Ignat. epiſt. ad Rom.

Tert. lib. de præſcript.

Cent. 3. *cap.* 4. *pag.* 84.

„ *Roman Bishops*) is the tradition of the Apoſtles
„ conſerued in the Church, & the preaching
„ of the truth hath come downe vnto vs; and
„ this is a moſt full demonſtration, that one
„ and the ſelfe ſame liuely faith, hath byn con-
„ ſerued in the Church from the Apoſtles
„ time, and deliuered vnto vs in truth, &c.

A collection vpon Irenæus words.

9. Lo heere tradition of the Apoſtles deliuered and conſerued by the ſucceſsion of the Biſhops of Rome! Lo heere the Church of Rome called ſo long agoe the greateſt & moſt auncient of all other Churches, her principality both named and confirmed! Behould the obligation of all other Churches of the world, yea and of all faithfull Chriſtians, to agree and haue acceſſe to her. See heere all vaine glorious and ſelfe willed heretiks confounded by *Irenæus*, with the onlie tradition and ſucceſsion of this Church of Rome & her Biſhops, euen from *S. Peters* time to *Eleutherius*, that liued with *Irenæus*. What Catholike man could ſaie more at this daie! and will anie iangling *Fox* or *Syr Francis* avouch yet without ſhame, that none of theſe points were euer knowne or heard of in *Eleutherius* time?

10. Well then, this is one way to confound them, if I would follow it. But being ouer tedious, I meane to take another, and ſhew out of their owne hiſtoriographers the *Magdeburgenſes*, that al theſe doctrines denied by

Fox, and his follower heere, were knowne & in vre among the cheefeſt writers in the primitiue Church, & firſt ages after Chriſt.

And firſt of all to beginne with this very matter firſt named by them *of the Primacie of the Pope and Church of Rome*: The Magdeburgians haue an eſpeciall paragraph therof, *De primatu Eccleſiæ Romanæ* vnder the forſaide title *of the incommodious opinions ſtubble, ſtravve, and errors of the Doctors that liued vvithin the firſt 200. yeares after Chriſt.* And in that paragraph they not onlie doe alleadge for ſtubble, this laſt authoritie of *Irenæus* by me cited, (though they alleadge it ſo miſerably maimed, as of ſixe partes they leaue oute more then fiue) but alſo an other place of *Saint Ignatius*, that liued in the firſt age with the Apoſtles themſelues, to the ſame purpoſe, which they cite in like manner *vnder the ſame title of Stravve & ſtubble & incommodious opinions.* And then paſsinge to the third cētury or ſecond age after that of Chriſt, they cite *Tertullian* for the ſame incommodious opinion, aboute the primacie of the Roman Church and Biſhop, ſayinge of him. *Non ſine errore ſentire videtur Tertullianus claues ſoli Petro commiſſas, & Eccleſiam ſuper ipſum ſtructam, &c.* Tertullian doth ſeeme not without error to thinke that the keyes of the Church were giuen onlie to S. Peter and that the Church was built butt on him.

About the primacie of the Pope & church of Rome.

Cent. 2. *cap.* 4. *pag.* 63.

Ignat. epiſt. ad Rom.

Tert. lib. de præſcript.

Cent. 3. *cap.* 4. *pag.* 84.

11. They cite alſo fowre or fiue places oute of *Saint Cyprian* where he holdeth the ſame with *Tertullian*, and ſoe they are bothe confuted for ſtubble Doctors togeather. Yet go they furthe with *Saint Cyprian* citing diuers other places out of him to the ſame effect, for the B. and Church of Rome, all which they take for ſtubble as where he ſaith *Cypr. li. 1. epiſt. 8.* *One God, one Chriſt, one Church, one Chayre builded vpon the arke by the vvord of oure Sauiour.* And three or foure like places more, which for breuitie I omitt, and finallie they ſay of him Cyprian egregiouſly abuſed by the Magdeburgians. & three other Fathers of his time, *Cyprianus, Maximus, Vrbanus* and *Salonius*, doe thinke that one (Chief) B. muſt be in the Catholike Church, &c. Loe fowre olde Fathers that liued almoſt 14. hundred yeares agonne, and were the lightes of that primitiue church, reiected heere by fowre drinckinge *Germans*, gathred togeather in ſome warme ſtowe of *Magdeburge*, tipplinge ſtronglie, as a man may preſume, and iudginge all the worlde for ſtubble beſides themſelues: for which cauſe the third perſon in this quaternitie is called perhaps *Matheus Iudex*. But lett vs goe forward.

12. They are not content with this reiection of *Saint Cyprian*, but they fall vppon him againe in theſe words. *Cyprian affirmeth expreſlie vvithoute all foundation of holy ſcripture that the Roman Church muſt be acknovvledged by all*

Chriſtians for the mother and roote of the Catholike Church. And further yet in an other treatiſe *That this Church is the Chayre of Peeter from vvhich all the vnitie of Priſthoode proceedeth. And finallie Cyprian ſay they, hath diuers other perilous opinions about this matter, as for example, that he tyeth the office of trevve Paſtorship to ordinarie ſucceſsion, and that he denieth that Biſhops can be iudged, &c. And Origene alſo in this age hath noe meane blotts aboute the povver and office of the Church, &c.*

Cypr. ea. 4. epiſt. 8.
Tract. de ſimplic. Pralat.
Cypr. li. 1. epiſt. 6. & lib. 4. cap. 4. epiſt. 9.
Origen. tract. 1. in Matt. & hom. 15. in Leuit.

13. Hitherto are the woords of the *Magdeburgians* againſt the chief writers of theſe two firſt ages after the Apoſtles, concerninge the pointe of principalitie and ſupremacie of the Church and Biſhop of Rome, ſo clearly confeſſed by the ſaide Fathers (as the *Magdeburgians* do graunte) & on the other ſide ſo boldlie denied by the Fox, and the K. his follower and Proſelite as a thinge not ſo much heard or dreamed of in theſe firſt ages. Wherof you haue heard theire ſeuerall and reſolute aſſeuerations before. *Let them but graunte me* (ſaith Fox) *and then I ſay* (quothe the knight) *Their is no ſuch matter, &c.* And by this one pointe onlie of the fiue articles before obiected by them, and denied flatlie to haue ben knowne or beliued in *Eleutherius* time, you may ſee howe they behaue themſelues, & what may be ſaide on oure part, & howe greate a volume this booke woulde growe vnto, if I ſhoulde proſecute all the

other fowre articles alſo by them mentioned before, and ſhoulde paſſe through the firſt three or foure or fiue hundred yeares afrer Chriſt (for ſo much oure aduerſaries ſometimes vppon a good moode of bragginge will ſeeme to allow vs) to ſhewe not oute of the bookes and writinges of the auncient fathers themſelues, for that this were ouerlonge, but what thes *Magdeburgians* doe note & gather againſt themſelues oute of theire workes, for the antiquitie of that doctrine which they impugne, reiectinge afterward all againe with this onlie friuolus & fonde cauill, that thes opinions of the Fathers were but *naui, ſtipulæ, & palia* ***Doctorum***, ſtaynes, ſtubble and ſtrawe of Doctors, *opiniones incommodæ, &c.* and incommodious opinions.

Greg. de Valent. The ridiculous manner of proceedinge of the Magdeburgians

14. Wherin it is well noted by a lerned man of our time, that thes fellowes do proceede, as if one beinge ſuſpected or accuſed of thefte, hereſie, or anie other greeuous crime, ſhoulde willingly preſent himſelf before the Magiſtrate, or Senate of the Cyttie: & there firſt of all for his clearing, ſhoulde bringe in for witneſſes againſt himſelf, the beſt lerned, moſte graue, auncient and beſt
,, reputed honeſt men of all that citty, to te-
,, ſtifie that he is indeed ſuch a one, to witt a
,, falſe theefe, an heretike, or the like, but yeat
,, hauinge ſo donne, woulde endeuour to re-

fute all thes againe by one bare reiection ,,
ſainge that they ſpake raſhly and incommodiouslie, ,,
and that they were ouerſeene ,,
& knewe not what they teſtified, or were ,,
in a dreame when they ſpake or teſtified ,,
againſt him, and finallie that all were deceaued, ,,
and he alone to be beliued againſt ,,
them all: & woulde this ſhifte (thinke you) ,,
counteruayle ſoe graue witneſſes againſt ,,
him? or would anie indifferent iudge leaue ,,
to condemne him for this euaſion? or woulde anie man thinke him much better then madd, that woulde take ſuch a courſe of defence? And yeat this is the very courſe of theſe *Magdeburgians,* who citinge firſt the graueſt and moſt auncient Fathers of Chriſtendome againſt themſelues, do reiect the ſame againe with this onlie ieſt and contumelie, that they ſpake incommodiouſlie, ignorantlie, and were ſtubble Doctors.

15. Well then, for ſo muche as concerneth the firſt article mencioned by Fox and Syr Francis, as a thing not heard of in *Eleutherius* time, (to witt the vniuerſalitie and *Primacie of the Churche and Bishopp of Rome)* you ſee, that with going to the Authors themſelues of that age, the *Magdeburgians* do make it cleare againſt themſelues. And for the ſecond pointe concerning the vſe of Maſſe, and propitiatorie Sacrifice, we haue cited ſufficientlie before in the firſt Chapter of this

About Maſſe & ſacrifice.

Treatiſe out of the ſame *Magdeburgians*, who condemne diuers of the moſt auncient Fathers for teſtifying this matter. And we maye do the like in all the other Articles ſpecified by Fox and his Knight, but that it would be ouer tedious. And therfore I do remitt the curious Reader to the volumes of the *Magdeburgians* themſelues, if he haue ſo muche time to leeſe, as the reading therof doth require. Onlie in this place I am to note vnto him, for his better inſtruction, three or fowre kindes of ſhiftes and fraudes vſed ordinarilie by theſe Proteſtant Germans, in ſetting downe theſe and other like matters out of the Fathers, which I ſhall do in the next enſuing Chapter.

THE SAME ARGVMENT IS CONTINVED, AND IT IS SHEVVED *ovvt of the Magdeburgians, hovv they accuſe and abuſe the Fathers of the 2. and 3. age for holding vvith vs againſt them.*

CHAP. VII.

Three manner of fraudulent ſhiftes in alleaging & diſcrediting the Fathers.

1. DIVERS are the ſhiftes and fraudes & maniefold the abuſes which Proteſtant writers, and namelie the *Magdeburgians*, do offer to the auncient Fathers in examyning their ſentences about Controuerſies in Religion. Wherof one principall maye be accoumpted, that of fowre, or fiue places, or more that maye be alleaged out of them for vs and our doctrine, in the queſtion propoſed, they will not cite two, leaſt the multitude of authorities (yf they alleage all that in the Fathers are found) ſhould giue our cauſe to muche creditt. Secondlie of foure or fiue partes of the Fathers woordes, conteyned in the places by them alleaged, theſe good fellowes doe cutt of ordinarilie three: leaſt if they did ſett them doune at lengthe with their reaſons, antecedents and conſequents, their opinions might appeare more probable and plauſible, then theſe men would haue them. And of this you haue had an example in the firſt authoritie alleaged by me euen now, out of *Irenæus* about the principalitie of the Churche of Rome. Which being ſett downe ſomewhat at leingthe, as it is in the author, maketh the matter cleere. But ſhuffled vp in fowre or fiue woordes after a moſt cutted ſort (as the *Magdeburgians* do alleage them) do ſcarſe make anie ſenſe at all. Which is the thing the alleagers do deſire, therby to diſcreditt the author. 2.

2. Their third fraude is, that hauing alleaged the firſt authorities for vs, and againſt themſelues, they deuiſe diuers prettie and wittie ſleights to diſcreditt them againe. As ſometimes ſaying, that in other places the ſaid Father expoundeth or contradicteth himſelf. 3.

himſelf. Sometimes, that he ſpeaketh raſhlie, or incommodiouſlie, or without Scripture, and other ſuch contemptuous reiections. As for example, talking of *S. Cyprian* that famous Biſſhopp, Doctor and Martyr, and the Chriſtian Phenix of his age (as *Saint Auguſtine* iudgeth of him) theſe men do handle him this ſorte.

Cen. 3. *c.*4. 3. *Cyprianus ſine Scriptura loquitur*, Cyprian ſpeaketh without ſcripture. *Cyprianus ſuperſtitioſè fingit*, Cyprian doth faigne ſuperſtitiouſlie. *Cyprianus malè iudicat*, Cyprian doth iudge naughtelie, and the like. Nay, they endeuour to diſcreditt the whole multitude of Doctors and Fathers in euerie age. As for example, in the beginning of the firſt age next after the Apoſtles, they write thus.

Cent. 2. *c.*4.*p.* 55. The iudgmēt of the Magdeburgiās concerning the ſecond age.

Tametſi hæc ætas Apoſtolis admodum vicina fuit, &c. Albeit this age was neareſt to the Apoſtles: yet the doctrine of Chriſt and his Apoſtles, beganne to be not a litle darckned therein, and manie monſtruous and incommodious opinions are euerye where found to be ſpread by the Doctors therof. Perhaps ſome cauſe hereof might be, for that the gifte of the holie Ghoſt in theſe Doctors, did be-
„ ginne to decaye, for the ingratitude of the
„ world towards the truthe.

4. Lo heere what a Preface this is to make contemptible to the Reader all the Fathers of the verie firſt age after the Apoſtles. But

what then do you thinke they will ſaye of the next following? you ſhall heare by their owne woords in the Preface of that age, which are theſe. *Quò longiùs ab Apoſtolorum ætate receſſum eſt, eò plus ſtipularum doctrinæ puritati acceſſit.* The farther that we goe of from the Apoſtles age, the more ſtubble we ſhall find to haue byn added to the puritie of the Chriſtian doctrine. Thus they ſaie of theſe two ages, and by this laſt ſentence you may imagine what they will ſaie of all the ages following.

Cent. 3. cap. 4. p. 17.

5. And this is now ſpoken by them by way of preuention to diſcredit generallie the Fathers of theſe firſt ages, when they ſaie anie thing againſt them. But when they come to particulars, they haue notable quippes for them. Wherof, for example ſake, we ſhall let you heare ſome few, whereby you maye as well learne their ſharpe witts, as hereticall ſpiritts. About the matter of *Mans Free-vvill*, whether it were wholie loſt by originall ſinne (as Proteſtants ſaie) or wounded onlie, as Catholiks holde, and ſtrengthened againe by Gods grace, to do good in him that will; they write thus of the Doctors of the ſecond age. *Nullus ferè doctrinæ locus eſt, qui tam citò obſcurari cœpit, atque hic de libero arbitrio:* Noe one place or part of Chriſtian doctrine beganne ſo ſoone to be darckned, as this of Free will. And then they goe on thus with the

Magdeburgians quippes againſt the Fathers.

About Free-vvill.

Cent. 2. cap. 4. pag. 53.

Iren.l.4. cap.72.

the chiefeſt Doctors of that age. *Irenæus diſputes not diſtinctly and vvreſteth the ſpeeches of Chriſt and of S. Paule in fauour of Free vvill ſaying. That there is free vvill alſo in faith and belief, Sed hæc ſatis craſſè dicuntur, & aliena ſunt à ſcripturis.* But theſe things are ſpoken groſlie by *Irenæus*, and are farre from the ſenſe of ſcriptures. But whether theſe good-fellow-Saxons may be accoumpted leſſe groſſe in witt or grace, then *Irenæus*, is eaſy to gheſſe.

Clemens Alexan.

6. From S. Irenæus they paſſe to *Clemens Alexādrinus* another piller of that age, ſaying: *Eodem modo Clemens Alexandrinus liberum arbitrium vbique aſſerit vt appareat in eiuſmodi tenebris non tantùm fuiſſe omnes eius ſaculi authores: verum etiam in poſterioribus eas ſubinde creuiſſe & auctas eſſe.* Clemens Alexandrinus doth in like māner euery where affirme freewill, wherby it appeareth, that not only all the Doctors of this ſecond age were in the ſame darkeneſſe, but that the ſame did grow and was increaſed in the ages following. Behold here their generall ſentence, both of this age, & the other enſuing. To what end then ſhould we alleadge more particulars in this matter, ſeeing their reſolution to diſcredit all? In the third age they do berate ſhamefully *Tertullian, Origen, Cyprian* and *Methodius* for the ſame doctrine of free will ſaying: *They do abuſe the ſcriptures intolerably for maintenance thereof.*

All Doctors in Eleutherius time ſaid to be in darknes about freevvill

Cent. 3. c.4.p.77

7. For the fourth age hauing giuen this generall ſentence; *Patres omnes ferè huius ætatis de libero arbitrio confuſè loquuntur*: All the Fathers almoſt of this age do ſpeake confuſedly of freewill, &c. they adde alſo, *contra manifeſta ſcripturæ ſanctæ teſtimonia*, cōtrary to the manifeſt teſtimonyes of holie ſcripture. And then they take in hand to courſe 7. cheefe Fathers & Doctors in particular, *Lactantius, Athanaſius, Baſilius, Nazianzenus, Epiphanius*, and *Hieronymus*, ſaying *that they vvere all deceiued, all in darkenes, all miſledd about this doctrine of mans free vvill*. So as it is noe marvaile, if Syr Francis ſharp ſight diſcouer ſo many thicke clouds and darkneſſe in the Cath. Church of our daies; ſeeing his maiſters the Magdeburgians diſcouer ſo many in the primitiue Church, as by this you may ſee.

Cent. 4. cap. 4. pag. 291.

8. About the point of Iuſtification they beginne the next age after the Apoſtles thus: *Doctrina de Iuſtificatione negligentiùs & obſcuriùs ab his doctoribus tradita eſt*. The doctrine of Iuſtification, was deliuered by the Doctors of this ſecond age after Chriſt, more negligently and obſcurely, then it ought to haue byn. And the ſame they ſaie of the third age alſo: *Hunc ſummum articulum de iuſtificatione obſcuratum eſſe, iuſtitiam enim coram Deo operibus tribuerunt*. that this cheefe article of Iuſtification hath byn obſcured in this age, for that the Doctors therof did attribute iuſtice

The cōtrouerſie of Iuſtification.

Cent. 2. pag. 59.

Cent. 3. pag. 79.

before God vnto works, and not to only faith. &c. And then againe in the fourth age, they reprehend greatly *Lactantius, Nilus, Chromatius, Ephrem,* and *Saint Hierome* for the ſame doctrine. The other lower Centuries I haue not lying by me, but it is eaſy to gheſſe, what theſe men will ſay of later ages authors, ſeeing they doe exagitate ſo greatly the more auncient. *Cent. 4. pag. 191.*

About the Sacrament of Penanee. *Cent. 2. pag. 62.*

9. About the Sacramẽt of Penance, which is another cõtrouerſy betwixt vs, they write in the beginning of the 2. age thus: *Quòd iam tum cœperit hæc pars doctrinæ de pœnitentia labefactari, ex Tertulliano, Cypriano, & hæreſi Nouatiana infra patebit.* That this part of Chriſtian doctrine about Pennance, euen then *(in the firſt age after the Apoſtlès)* began to be weakened, ſhall appeare afterward by **Tertullian, Cyprian** and the *Nouatian* hereſie. Thus they write boldlie and confidentlie as you ſee. And then in the age following: *Plerique huius ſæculi Doctores, doctrinam de pænitentia mirè deprauant.* The moſt of the Doctors of this age, do wonderfullie depraue the doctrine of pennance. And what is the reaſon thinke you? They tell vs preſentlie. *Ad ipſum tantum opus pœnitentis, ſeu contritionem, eam deducunt: de fide in Chriſtum nihil dicunt.* They reduce pennance onlie to the worke of the penitent, that is to ſaye vnto contrition: & do ſpeake nothing at all of faith in Chriſt. But who doth not *Cent. 3. pag. 81.* *Cent. ib.*

ſee this to be a notorious ſlaunder? For how is it poſsible to haue contrition without faith? Conſider then how little it is to be maruayled at, if theſe companions & others of their crew, do ſlaunder and calumniate vs, that liue in theſe daies: when they ſhame not to do it, againſt ſo manie holie and learned auncient Fathers of the primitiue Church? But lett vs go forward.

10. About the perfection and meritt of good works, theſe Cenſurers affirme alſo; *that the true doctrine of Chriſt in this behalfe, vvas obſcured in the ſecond age, immediatly after the Apoſtles.* And they do wounderfully by name fall out with *Clemens Alexandrinus* for that he ſaith; *Gratia ſaluamur, ſed non abſque bonis operibus*: we are ſaued by Chriſts grace, but yet not without good works. Which is the verie expoſition that Syr Francis himſelfe holdeth before in the ſecond Encounter: but his maiſters heere do denie it. And then in the next age they ſay: *magis, quàm ſuperioris ſæculi, Doctores huius ætatis, à vera doctrina Chriſti & Apoſtolorum de bonis operibus declinarunt.* The Doctors of this age are fallen away from the doctrine of Chriſt, and of his Apoſtles about good works, more then the Doctors of the former ages. And then in particular they cry out of *Origen*, that he writeth: *That God giueth glory to euery one in the life to come pro menſura meritorum, according to the meaſure of his me-*

About good vvorkes. *Ibidem pag.* 59.

Clem. li. 5. *ſtrom.*

Enc 2. *cap.* 16.

Ibidem pag. 80.

Orig. l. 8. *in epiſt. ad Rom.*

Cipr. lib. epiſt. ep. 25.

his meritts. Et ſimili errore (ſay they) *Cyprianus meritorum præcedentium defenſione obuelari peccata ſubſequentia.* And that Cyprian by like error (to *Origen*) doth ſaye, that by the defence of precedent meritts, ſinnes that follow, may be couered. Which they cannot abyde to heare.

About faſting, virginity, obſeruatiō of holy daies.

Cent. 2. pag. 65.

Cent. 2. pag. 65.

Ignat. epiſt. ad Phil.

11. Well, I might runne ouer manie other things, as about *Lavves of faſtings, Obſeruation of holy dayes, Virginitie, Continencie,* and the like: wherin the auncient Fathers no leſſe diſagreed from theſe our new ghoſpellers, then we do at this daie. And they complayne therof euen at the verie firſt entrance of the ſecond age, ſaying: *Doctrina de libertate Chriſtiana nonnihil cæpit obſcurari, &c.* The doctrine of Chriſtian libertie began greatlie to be obſcured in theſe daies. Note I pray you, that ſtill their complaint is of *obſcuritie* and *darkneſſe* no leſſe in thoſe auncient firſt ages: then now they complayne of oures, and with the ſelfe ſame reaſon. For what is the reaſon thinke you, why they complaine ſo greatly here of *Chriſtian liberty* abridged 1500. yeares gone? You ſhall heare the particulars, which they alleadg, complayning firſt of theſe words of *Saint Ignatius* ſcholler to the Apoſtles: *Do not diſhonour* (ſaith he) *the holy-dayes; do not neglect the faſt of the lent, for that it conteyneth the imitation of God, vvhile he liued vpon earth. Deſpiſe not the paſſion vveeke; but do yovv faſt vvedneſ-*

vvedneſdayes and fridayes, and giue the reſt of your meat to the poore, &c.

12. Thus ſaid he and it miſliked greatlie the *Magdebnrgians* to heare ſo much talke of faſting. And from this complaint they paſſe to another againſt all the Fathers of that age ſaying: *De martyrio nimis magnificè ſentire cœperunt.* The Doctors of this age did begin to haue to magnificent an opinion of martyrdome. And about the conſecrating of virgins to Chriſt, they miſlike greatly certayne ſpeeches of *S. Ignatius.* As for example *epiſtol. ad Antiochen. Virgines videant, cui ſe conſecrarint.* Les virginnes conſider well, to whome they haue conſecrated themſelues. And againe *epiſtol. ad Tharſen. Eas, quæ in virginitate ſunt, honorate, ſicut ſacras Chriſto.* Do you honour them, that liue in virginity, as conſecrated vnto Chriſt. And yet further in his epiſtle *ad Herònem. Virgines cuſtodi; tanquam Sacramenta Chriſti.* Haue care to keepe virgins, as ſacraments of Chriſt. Which kind of ſpeeches misliking our *Magdeburgians*, they ſay, that *they vvere an occaſion and opened the vvay to thoſe things, vvhich afterwards vvere therupon founded, concerninge cloiſters and vovves.*

Againſt martyrdome.

Sacred virginitie.

pag. 65.

13. In the next age after, to witt the third, they alſo complaine greatlie of the ſame things, and manie other the like. As namelie about chaſtitie and virginitie: *nimium prædicari & extolli continentiam*, That continency and

Cent. 3. *pag.* 86.

and chaſtitie was to much commended and extolled. And they are ſo earneſt againſt *Tertullian, Origen,* and *Cyprian*, for this matter, (eſpeciallie the later) as they do accuſe the holy man for hatred to womankind, ſaying: *ex profeſſo quaſi vbique deteſtatur muliebrem ſexum*, he dothe euerie where almoſt euen of purpoſe deteſt woman-kind. But in what ſenſe I pray you? In noe other point (without doubt) but that he had no deſire to haue a ſiſter for himſelfe, as each of our Germane miniſters may be preſumed to haue. But why is this falſe ſlaunder of deteſting women-kind laid vpon holie *Saint Cyprian* by theſe good fellowes? for ſooth for that he praiſed ſo much *Virginitie*, affirming as they alleadge him; *That Virginity doth equall it ſelfe to Angells. Yea yf vve do examine vvell the matter, vve ſhall find it to exceed Angells. For that contrary to nature, it getteth a victory in fleſh, againſt fleſh, vvhich Angells do not*. And againe in another place: *Albeit mariage be good & inſtituted by God; yet continency is better, & virginity exceedeth all.* Behold the cauſe why theſe proteſtants affirme *S. Cyprian* to haue hated the feminyne ſexe.

S. Cyprian accuſed to hate vvomen.

Cypr. li. de bono pudititiæ.

Cyp. ſer. de natiu. Chriſti.

Martyrdome.

14. They ſay alſo of *Martyrdome*, that the Fathers of this age ſpoke immoderately therof: *Martyrium immodicè extulerunt omnes huius ætatis doctores*. All the Doctors of this age, did praiſe immoderatlie martyrdome. And then againe of *Inuocation of Saints*.

Videas in doctorum huius ſæculi ſcriptis non obſcura veſtigia inuocationis Sanctorum: You may ſee in the writings of the Doctors of this ſecond age, cleere ſtepps of inuocation or prayer to Saints. And then of *Purgatory*, *Semina purgatorij in aliquot locis apud Originem ſubinde ſparſa videas*: You may ſee the ſeeds of purgatorye diſperſed in this age in the writings of *Origen*. And you muſt note, that thes good felowes do ſpeake by diminitiues of purpoſe, calling it *ſignes or footſteppes of prayer to Saints, & ſeeds of purgatory*, and the like. But preſentlie in the next age they accuſe openlie and by name, *Saint Athanaſius*, *S. Baſill*, *S. Gregory Nazianzen*, *S. Ambroſe*, *Prudentius*, *Epiphanius* and *Ephrem*, eight great Doctors and principall guides of the Chriſtian Church, for this error of Praying to Saints. They accuſe alſo for expreſſe holding of Purgatory *Lactantius*, *Prudentius*, and *Saint Hierome* in the ſame age.

pag.83. Inuocation of Saints.

Cent. 4. c.4 pag. 295.

Ibid. pa. 304.

15. They accuſe all the Doctors of this age, for attributing to much to *Traditions* and obſeruations of the Church: eſpeciallie about *Monaſticall life*, *virginitie*, *honoring the memorie and reliques of martyrs*. And they are ſo earneſt and impudent in theſe fantaſies of theirs, as hauing cited the Fathers ſentences againſt them ſelues, they cannot lett them paſſe without intollerable reprochfull words. So do they accuſe holie *Athanaſius* of ſuperſtition, for comending vir-

Traditions.

Monaſticall life.

Reliques

ginitie. And hauing alleadged a long place of *S. Baſill* in prayſe of monaſticall life, they add this cenſure: *Quæ quidem omnia & præter, & contra ſcripturam ſunt.* All which words (of *S. Baſill*) are bothe beſides and contrarie to holie ſcripture. Then take they in hand *Saint Ambroſe* ſaying: *nimis inſolenter pronunciat de virginum meritis Ambroſius.* Ambroſe doth pronounce to to inſolently of the meritts of virgins. And for that holie *Ephrem* had ſaid, *that all pious people ſhall come merilye in the day of iudgment before the face of Chriſt: but eſpeciallye monks, and other ſuch as haue liued in deſerts in chaſtity, labors, vvatchings, faſtings and the like.* Theſe good fellowes, whoſe greateſt labours of pennance haue byn to drinke and be merie in warme ſtowes, ſaie: *Quid poteſt monſtroſius dici contra meritum Chriſti?* what can be ſpoken more monſtrouſlie againſt the meritt of Chriſt? And then to a Godlie ſpeech of *Saint Ambroſe*, about the pious honouring of martyrs tombes, they giue this cenſure: *Cogitet pius lector, quàm tetra ſint iſta.* Let the Godlie reader conſider how horrible theſe things are, vtered by *Ambroſe.*

pag. 300.

lib. 2. ad Marcell.

Ephr. l. de lucta- min. ſpiritus c. 2.

pag. 301.

Ambroſ. ſerm. 6. de marg. tom. 3. & in orat. funeb. de obitu Theodoſij.

16. And in another place vpon certayne words of *Saint Ambroſe* about the holie croſſe found ont by *Saint Helena*, they haue in their iniurious ſpeches: *Multa commemorat ſuperſtitioſa, quæ vehementer contumelioſa ſunt in meritum Chriſti, & repugnantia fidei.* Ambroſe doth

reckon vp many ſuperſtitious things, which are greatlie contumelious againſt the meritt of Chriſt, and are contrarie to faith. And thus they goe forward againſt the reſt of the Doctors and Fathers, that agree not with them in their fancies and hereſies. And generally hauing ſought to diſcredit about the article of Iuſtification and good works this fourth age after Chriſt, and the cheefe Doctors therof by name, as *Lactantius*, *Gregory Niſſene*, *Hilarius*, *Nazianzen*, *Ambroſe*, and *Ephrem* by name: they cōclude with this contumelie againſt them all. *Iam cogitet pius lector, quàm procul hæc ætas in hoc articulo, de Apoſtolorum doctrina deſciuerit.* Let the godly Reader now conſider, how farre this fourth age departed from the doctrine of the Apoſtles in this article, *of good vvorks* and *Iuſtification.* *Cent. 4. pap. 293.*

17. Well then in all theſe points of controuerſie betwene vs and the proteſtants, to witt; *the primacy and principality of the Church and Bishopp of Rome, the Sacrament and ſacrifice of the altar,* otherwiſe called the *maſſe, freevvill, iuſtification, pennance, meritt of good vvorks, traditions, obſeruing of faſts, holy daies, ſacred virginity, continency, monaſticall life, prayer to Saints, purgatiry, memory, and reliques of martyrs, and otherlike* (which in effect are the principall points wherin the proteſtants do diſagree from vs) we ſee by the teſtimonie and wittneſſe of their owne men, that the auncient Fathers

The ſumme of this chapter and ſhamefull ſhifting of heretiques.

of *Eleutherius* daies, & the next two ages after him (for I goe no lower) did wholy agree with vs againſt them. And this, ſo farre forth, as the *Magdeburgians* do ſay, more then once, of all the Doctors of the ſecond age after Chriſt (wherin Eleutherius liued) *that they erred and liued in darkeneſſe,* for that they held with vs, as now you haue heard. And with what face then doth Iohn Fox ſay a little before: *let them but leaue vs the religion that vvas in Eleutherius tyme, & vve vvill aſke no more.* With what forhead alſo doth Syr Francis his ſcholler add, *I ſay there is not novv the ſame faith in Rome that vvas then, there vvas then no maſſes, no vniuerſall Pope, &c.* But with ſuch men vve deale, that care not vvhat they ſay or deny, ſo they may beare out the matter for the preſent, and ſeeme alwayes to haue ſomwhat to ſay.

Cap. 5. *num.* 2.

Suprà ibidem.

18. But now will we leaue this, and paſſe to another conuerſion vnder *S. Gregory* the great, which concerneth vs Engliſhmen more particularly, then the former, wherabout you ſhall ſee no leſſe hereticall fraude and malignity vſed, then in the other before mētioned, if not more. For that theſe people finding all antiquitie againſt them, and hauing no other authorities for proofe of their Religion, but onlie their owne inuentions, with ſome light ſhew of Scripture expounded by themſelues: are forced to vſe moſt

ſhamefull, and deſperate ſhiftes, when their cauſe is examined by the hiſtories of former ages. And ſomuch of this point.

OF THE THIRD CONVERSION OF OVR ILAND AND ENglish nation by Saint Auguſtine *& his fellovves ſent from* Pope Gregory *the firſt, anno* 596. *And of diuers notorious hereticall ſhiftes & impudences vſed to deface the ſaid tvvo excellent men, & the religion brought into Englād by them.*

CHAP. IIX.

YOV have heard the two ſhifts before vſed about the firſt publike couuerſion of Britanie by *Pope Eleutherius*, to witt, firſt of all to diſcreditt this ſtorie ſo much as in them lay, & then being forced to graunt it, their laſt refuge was to ſay, that the ſame faith was not then in *Rome* that is now, nor that the points of doctrine now beleeued and taught, were knovvne and acknowleged then. Both which ſhifts haue byn moſt euidently refuted, and the ſame religion ſhewed to haue byn in Rome vnder *Pope Eleutherius*, which at this daie is there taught.

2. But novv there remaineth the other publike conuerſion of the English nation from *Pope Gregory* vnder *K. Ethelbert* of *Kent* ſome foure hundred yeares or more after the other, in which neither of the two for-

Bed. l. 1. hiſt. Angl. c. 23. & deinceps. Malm. de geſt. Regum Angl. l. 1. & de Pont. Angl. l. 1. Galf. mon. hiſt. Angl. l. 11. c. 22. Hũtingt. hiſt. l. 3. cap. 1.

mer ſhifts can be vſed by our aduerſaries. For neither can thy denie or bring in doubt the hiſtorie it ſelfe, recorded by all writers of that time & ſince (and namelie and moſt abundantlie by our countreymen *Saint Bede*, & his continuator *VVilliam of Malmesbury*, & others) nor can they ſay, that the faith of Rome then deriued into England, was any other then that, which is now in Rome. Which later point, he that will ſe proued ſubſtantially, and examined article by article, and point by point, by conferring the doctrine, rites and ceremonies brought into England by our ſaid Apoſtle *Auguſtine*, with that which at this daie is taught, and practiſed in the Roman Church: lett him read the tranſlation of the ſaid Storie of *Bede*, put into English by our famous learned countreyman M. Doctor *Stapleton*, with his notes to the ſame; and the learned treatiſe, which theron, and by that occaſion he made, intituled *the Forterеſſe of faith*, which ſheweth the ſame to be cōforme likewiſe to al antiquity

3. Wherfore our wyly knight Syr Francis ſeeing this, hath anſwered not one ſentence or ſyllable in this his reply or Waſt-woord, to this conuerſion of Englishmen vnder *Pope Gregory*, though I vrged the ſame ſomvvhat earneſtly in my Ward-word. And yet for that vpon other occaſions, he ſaith once or tvvice in his booke, *that Auguſtine*

brought in the Romiſh religion: as though the Romiſh religion had byn different at that daie from that of the Chriſtian Britans; and for that his maiſter *Iohn Fox* (out of vvhome he hath ſtolne all this ſtorie) runneth alſo to this ſhift vpon diuers occaſions: I am forced to ſay ſomwhat thervnto in this place.

4. You muſt then vnderſtand, that *Fox* & his fellowes being excluded from the former two ſhifts (as I haue ſaid) and yet forced to ſeeke out ſomwhat, againſt this euident deduction of our English faith from the Sea of Rome, they betake themſelues to two other refuges, as abſurd, or rather more, then the former. The firſt wherof is, to diſcredit by all meanes, they can deuiſe, the authors of this conuerſion, to witt, *Saint Gregory* the Pope, and *S. Auguſtine* our Apoſtle. *About this tyme* (ſaith Fox) *departed Gregory B. of Rome, of vvhome it is ſaid; that of the number of all the firſt Bishopps before him in the primitiue Church, he vvas the baſeſt, and of all them that came after him, he vvas the beſt.*

Tvvo nevv vvicked deuiſed ſhifts.

Fox act. & Mon. p. 107. *col.* 2. *n.* 84.

5. Lo heere enuy and malice how blind they are; for as for baſenes, if he meane in bloud or worldlie honour, it might perhappes with more probabilitie haue byn attributed to all, or anie of the Popes that were before him, then to *Gregory*, who was (as is knowne) the ſonne of a moſt noble & riche Senatour *Gordianus*, as all authors do

The defence of S. Gregorie againſt heretiks.

Ioannes Diac. in vita Gregor. Magni.

teſtifie. Whoſe pallace on the hill *Scaurus* neere to that of the Emperours, is at this daie a faire church and monaſtery. And this man beinge his Fathers heire, built with his owne ſubſtance 7. monaſteries, and endewed them with rents before he entred into anie religious order himſelfe. Wherfore touching birth & wordlie wealth, this man was ſo farre of from the baſenes, wherwith *Fox* would diſgrace him, as he might perhaps with more probabilitie haue aſcribed this note (as before I ſaid) to anie other Pope from *Saint Peter* downeward, then to *Saint Gregory.* And as for rare and ſingular learning (which impugneth alſo baſenes) or for holines of life ;(that increaſeth much nobilitie) I thinke *Iohn Fox* dareth not to make *Saint Gregory* inferior to many Popes, that went before him, though he were noe martyr as manie of them were. So that hard it were to determine wherin this baſeneſſe doth conſiſt, but that the ſimple fellow would needs ſaie ſomwhat to ſo great a mans diſgrace. And as for terming him the beſt of all that followed, this is not ſpoken ſo much to praiſe him, as to diſpraiſe the reſt: or to make baſe and beſt to fall out in tune. And ſo we paſſe it ouer as impertinent ſpeech.

6. But if we would ſtand vpon the teſtimonies of antiquitie in this behalfe, to op-

poſe them againſt *Iohn Fox*, as namelie *Ioannes Diaconus* that liued with him, and wrote his life, and manie other after him: we ſhould oppreſſe the poore fellow with multitude of wittneſſes. Yet cannot we let paſſe two that liued in Spayne at the ſame time, the one and the other ſoone after. The firſt is *Iſidorus* Archbiſhopp of *Syuill*, who writeth thus preſentlie vpon his death: *Gregorius Papa, Romanæ Sedis & Apoſtolicæ præſul, compunctione timoris Dei plenus & humilitate ſummus, tantóque per gratiam Spiritus ſancti ſcientiæ lumine præditus, vt non modò illi præſentium temporum quiſquam, ſed nec in præteritis quidem par fuit vnquam.* Pope Gregory Biſhopp of the Romane & Apoſtolike Sea, being full of compunction of the feare of God, and moſt highe in humilitie, was indued by the grace of the holy Ghoſt with ſo great light of knowledg, as not onlie anie man of the preſent time is equall vnto him, but nether of the ages paſt.

Iſid. de viris illuſt. ca. 27.

The teſtimony of Iſidorus concerning S. Gregory.

7. This is his iudgment, which holie *Saint Hildeſonſus* Archbiſhop of *Tolett*, hauing cited in a booke of his of the ſame title not long after, yeldeth as it were the reaſon of this aſſeueration of *S. Iſidore* in theſe words: *Ita enim cunctorum meritorũ claruit perfectione ſublimis, vt (excluſis omnium illuſtrium virorum comparationibus) nihil illi ſimile demonſtret antiquitas. Vicit enim ſanctitate Antonium, eloquentia Cyprianum, ſapientia Auguſtinum, &c.* For *S. Gregory* did ſhine „

Hildeſ. libel. de viris illuſtrib.

with

The iudgmēt of Saint Hildefonſe.

with ſo high a perfection of all kind of meritts, as (the compariſons of all other worthy men being excluded) antiquity hath nothing to ſhew like vnto him; ſeing that in „ holines he ſurpaſſed *S. Anthony*, in eloquence „ *Saint Cyprian*, in wiſdome *Saint Auguſtine, &c.*

Thus wrote theſe men in thoſe daies, and albeit it may ſeeme ſome kind of exaggeration: yet we may herby behold the iudgmēt of thoſe ages, & the ſenſe of theſe two learned & holie prelats, how differēt they were from *Iohn Fox* & his mates in our daies, that ſeeke ſo fondlie to diſcredit ſo rare a man. And this ſhal be ſufficient for *Saint Gregory*.

Fox act. & Mon. col. 2. n. 5. p. 105.

Fox praiſeth S. Auguſtine our Apoſtle againſt his vvil.

8. Now as for our Apoſtle *Saint Auguſtine*, though the malice of our heretiks be exceeding great, both againſt his perſon, and actions: yet is *Fox* oftentimes forced to ſpeake well of him and his companie. As in theſe words; *At length vvhen the King* (Ethelbert) *had vvell conſidered the honeſt conuerſation of their life, and mooued vvith the miracles vvrought thorough Gods hād by them: he heard them more gladly; & laſtly by their holſome exhortations & example of godly liſe, he vvas by them conuerted & Chriſtened in the yeare aboue ſaid 596. and the 36. of his raigne.*

9. Thus writeth he there. And moreouer talking of a great and ſpeciall miracle wrought by *Saint Auguſtine* in ſight of the Britans, then his aduerſaries, for confirmation of the Roman doctrine in obſeruing

the Eaſter feaſt, as now it is vſed, (which miracle was the reſtoring of a blind man to his ſight, by only kneeling downe & praying to God for him in the preſence of the multitude (whoſe prelates had attempted the like before, but could not acheiue it:) he ſaith, that the ſtories both of ***Bede, Polychronycon, Huntington, Iornalenſis, Fabian***, and others moe do agree in this matter. And yet in the verie next page following. he goeth about do diſcredit him by all meanes poſsible, and to diminiſh the opinion of ſanctitie in him. For talking of a certayne meeting of 7. Brittan Biſhops with him, where they ſay *S. Auſtine* being made now Archbiſhopp and primate of England, would not ariſe nor moue his bodie at their comming in, Fox writeth thus. *Much leſſe vvould his phariſaıcall ſolemnitie haue girded himſelfe as Chriſt did, and vvash his brethrens feet after their iourney.* but how knoweth *Iohn Fox* this? heare his reaſon; *ſeeing his lordship vvas ſo highe, or rather ſo heauy, or rather ſo proud: that he could not find in his heart to giue them a little moouing of his body, &c.*

Fox act. p. 107. *col.* 1.

Fox ſeeketh to diſcredit S. Auguſtine.

10. By this is his affection ſeene to the man, and alſo by that he would gladly bring him in ſome manner of ſuſpition, to haue byn ſome part of the cauſe of the ſlaughter of the Brittan monks of *Bangor*, ſlaine by ***Ethelfride*** a heathen K. of Northumberland, for that they came to Cheſter to pray againſt

him. Wheras *Fox* himſelfe notwithſtanding doth confeſſe, that both *Huntington* & other authors (and he might haue ſaid alſo Bede himſelfe) do ſay, that *S. Auguſtine* was dead when this ſlaughter happened, nor could any way this matter appertaine vnto him, or to any occaſion giuen by him. Yet doth another companion of Iohn Fox go further, and more malitiouſly againſt this holy man our Apoſtle: to witt, *Iohn Bale* the Apoſtate friar, who writeth thus: *Auguſtinus Romanus à Gregorio primo ad Angloſaxones papiſtica fide initiandos Apoſtolus mittebatur*. Auguſtine the Romane was ſent as an Apoſtle from Gregory the firſt, to cōuert the English-Saxons to a popish faith. Behold heere, how auncient papiſts the Catholiks of England are, by this mans opinion.

Bed. lib. 1. hiſt. c. 35.

Io. Bale cent. 1. ſcrip. Britt. fol. 35.

11. I paſſe ouer the reſt of *Bales* falſe and contumelious ſpeech concerning *S. Auguſtine*, as *that he being ignorāt of the ſcriptures, taught falſe doctrine, and that he made himſelfe Archbiſhopp by violence; that he attended more to gett tithes and oblations for maſſes, then to preach the goſpell, & that he vvas cauſe of the ſlaughter of* 1200. *monks*, and other ſuch like reprochfull lies. Againſt whome I could propoſe the whole ſtreame of the beſt authors euer ſince his time, both domeſticall and externe, yf it were worth the ſtriuing with ſo contemptible an aduerſary. And if nothing would reſtraine the

Bales ſcurrilitie againſt Saint Auguſtin.

libertie of ſo reprochfull a tongue: yet at leaſt waies the reſpect of our nation conuerted by hym, and ſo many great miracles wrought to that effect, as both *S. Bede* and others do recount, and Fox dareth not deny, ought to haue byn ſome bridle to this ſhameleſſe Apoſtata. For that not only *Saint Bede, Malmesbury, Marianus Scotus, Sigebert,* and others do recount them: but euen *Saint Gregory* himſelfe wrote the ſame by his owne pen to *Eulogius* Archbiſhopp of *Alexandria*, who had written vnto him of ſome like miracles wrought in Egypt alſo about that time, in the conuerſion of new Chriſtians. Saint Gregories words are theſe.

Of the miracles vvrougt by Saint Auguſtine.

12. *Sed quoniam, &c.* But for that truly the good, which they do there, is much increaſed by the ioy you take of other mens good alſo: I will requite yow with the like „ good newes, as yow haue vvritten to me. „ Knovv then, that, vvheras the English na- „ tion placed in a corner of the vvorld haue „ remained hitherto in their infidelity, vvor- „ ſhiping ſtones and blocks, I did by the help „ of your prayers theſe daies paſt (God, as I hope, mouing me therunto) ſend vnto that nation a monke of my monaſtery to preach vnto them. Who vpon my licence, afterward being made Biſhop in the countreyes neere vnto them, arriued at laſt vnto that „ end of the world. And now lettres are come „

Greg. li. 7. epiſt. 30. Indict. 1.

S. Gregories relacion of English affaires.

„ vnto vs both of his health and of his worke,
„ that he hath in hand. And ſurelie eyther he
„ or they which were ſent ouer with him, do
„ worke ſo manie miracles in that nation, as
„ they may ſeeme therin to imitate the power
„ and miracles of the Apoſtles themſelues.
„ And in this verie laſt ſolemnitie of Chriſts
„ natiuitie paſt, there were aboue tenn thow
„ ſand Engliſhmen baptized by the hands of
„ this our brother and fellow Biſhopp, &c.

13. Thus farre *Saint Gregory*. Who is another manner of wittneſſe then *Fox* or *Bale*. though Fox doth confeſſe, (as yow haue heard before) both the vertuous life and miracles of *S. Auguſtine* and his fellowes. And if he do ſo indeed, and do thinke them to haue byn wrought by Gods power, and not by the operation of Sathan: then is it great blaſphemie both in him and his fellowes, to thinke, that God would concurre by miracles to the planting of falſe doctrine and error, which ſcornfullie they call the papiſticall faith. Wherof now we ſhall treat more in particular, hauing diſputed theſe things about *Saint Auguſtines* perſon.

About the doctrine brought in by *S.* Auguſt.

14. About which doctrine theſe good fellowes ſeeke to quarell much more, giuing ſimple people to beleeue, that he brought from Rome a different Chriſtian religion from that, which was in Britanie before, as out of Syr Francis owne words alleaged

may appeare. And albeit Iohn Fox in his hiſtorie treating of this matter, doth not dare to affirme it plainelie, but rather ſeeketh heere & there to picke out ſome differences betwene the Roman Religion, that *S. Auguſtine* brought in, and that vvhich is novv, as for example vvhere he ſaith: *Note by the vvay, Chriſtian Reader, that vvheras it is ſaid that Auguſtine* * *baptized ten thouſand English Saxons vpon a Chriſtmaſſe day in à Riuer, yt follovveth* (ſaith he) *that then there vvas no vſe of fonts, &c.* Yet in a certayne Preface of his, vvhich he calleth his Proteſtation to the whole Church of England, he hath theſe words: *All this vvhile about the ſpace of* 400. *yeares (after the conuerſion of Kinge Lucius) religion remayned in Britany vncorrupt, & the vvord of Chriſt truly preached; till about the comming of Auguſtine and his companions from Rome, many of the ſaid Britan preachers vvere ſlayne by the Saxons. And after that began the Chriſtian faith to enter and ſpring amongst the Saxons after a certayne Romish ſort: yet notvvithſtanding ſomvvhat more tollerable, then in other times, vvhich after follovved, &c.*

Fox pag. 107. *col.* 2.

*A vviſe conſequence! for that novv alſo fonts vvould hardly ſuffice to baptize 10000. in a day.

Fox in Proteſt. pag. 9.

VVhether S. Auguſtine taught the Saxons true religion.

15. Thus writeth Fox malitiouſlie ynough (as you ſee) to bring in doubt and diſcredit our firſt Chriſtian religion, planted by Saint Auguſtine. But yet heerby it is euident, that, if English men vvere euer true Chriſtians eyther at their firſt conuerſion, or for more then 900. yeares after, they vvere *Roman*

Chriſtians. But vvhether they vvere euer true Chriſtians in deed, or not: that point Fox dareth not plainly to determine in this place. But onlie, as the faſhion of hereticks is, to call matters in queſtion & leaue them in doubt; ſo doth he: and (as one ſaid vvell) To lay the eggs for an other to hach the ſerpents. For that *Fox* his Schollers, *Holinshed*, *Hooker*, and *Harriſon*, and other like haue preſumed vpon this foundation, to determine reſolutlie the matter: that Englishmen vvere neuer true Chriſtians in deed before Luther beganne his doctrine. Which appeareth in theſe their vvords follovving, ſpeaking of the inhabitans of *Britanie.* *VVhen the sheepe of Gods paſture (ſay they) vvould receiue no holſome fodder, it pleaſed his Maieſtie to let them runne on headlong from one iniquitie to an other. In ſo much that after the doctrine of Pelagius, they receiued that of* Rome *alſo, brought in by Auſtine and his Monks. VVherby it vvas to be ſeene, hovv they fell from the truth into hereſie, and from one hereſie ſtill into an other, vntill at laſt they vvere drovvned all together in the pitts of errour, digged vp by Antichriſt, &c.*

Holin. in deſcript. Britan. c. 27. col. 1.

16. Thus do vvrite theſe Compagnions of the firſt conuerſion of English-men by *Saint Auguſtine:* but vvhether they meane of the *Britans*, or of English-men, or both, that fell into theſe pits: it is not ſo eaſie to iudge. For they name both, and do determine or diſtin-

Vvhether English mē vvere euer true

diſtinguish neyther people. And vvhich vvay ſoeuer you take it, it hath not only falſhood & impiety: but open contradictiōs alſo in it ſelfe. For if they meane of the Britons, then is it euidētly falſe, that they were conuerted by S. Auguſtine and his monkes. And if they meane of the English, it is much more falſe, that they euer receiued the doctrine of *Pelagius*, or fell from truth to hereſie, as theſe phantaſticall men both ignorantlie, & malitiouſlie do affirme. But lett vs heare yet further their blaſphemous and deſperate ſpeches of our firſt Apoſtle Saint Auguſtine.

Chriſtians before Luthers time.

This Auguſtine (ſay they) *after his arriuall conuerted the Saxons in deed from Paganiſme, but as the prouerbe ſaith, bringing them out of Gods bleſſing into the vvarme ſunne, he imbued them vvith no leſſe hurtfull ſuperſtition, then they did knovv before. For beſide the only name of Chriſt, and externall contempt of their priſtinate Idolatrie, he taught them nothing at all, but rather made an exchange from groſſe to ſubtile treacherie, from open to ſecret Idolatrie, and from the name of Pagans to the bare title of Chriſtians, &c.*

Holinsh. ibid.

Moſt vile blaſphemie againſt the firſt Chriſtiā English men.

17. Lo heere theſe mens cenſures of the firſt conuerſion of our English nation to Chriſtianitie. They compare Paganiſme to Gods bleſſing, and our nevv Chriſtian religion to the warme ſunne, and all our forefathers faith and religion, for more then

900. yeares to geather, they define to be nothing but ſuperſtition, treacherie & Idolatrie, no leſſe hurtfull then the Paganiſme it ſelfe, which they profeſſed before: & that they liued & dyed only with the bare name of Chriſtians without the ſubſtance, &c. & conſequently are moſt certainly damned all eternally. Now if the worſt diuell that is found in hell had a mouth, and ſhould be lett foorth to preach, curſe, or ſcold againſt vs, as theſe men do; could he ſpeake worſe, or more blaſphemouſlie (thinke you) againſt the firſt Chriſtianitie of our nation, or againſt Cod himſelfe, that teſtified the truth and ſanctitie therof by ſo manie rare miracles, as before hath byn ſhewed? Could this diuell (I ſay) in his owne ſhape or language ſpeake more opprobriouslie of our primitiue English Chriſtian Church, then theſe new Ghoſpellers doe? eſpecially if we ad that which Fryar Bale hath in theſe words, *Carnalis illa Anglorum Synagoga, quæ Roma venerat, illam perſequebatur Eccleſiam, quæ ſecundum Chriſti ſpiritum, apud Britannos erat.* That Carnall Synagoge of English Chriſtians, that came from Rome, did perſecute the Church that was in England, according to the ſpirite of Chriſt before Auguſtine came.

Baleus de ſcript. Britan. cent. 1 *fol.* 35.

18. Behold our firſt Chriſtian English Church not onlie called a ſynagoge, but a carnall ſynagoge: and the British Church,

which a litle before Holinſhed condemned (as you heard) of hereſie, is now called the true Church, according to the ſpirite of Chriſt. But what ſpirituall man, (thinke you) was this, that ſo ſpeaketh of ſpirite and condemneth our primitiue Engliſh Church of carnalitie? You ſhall heare him deſcribed by his owne penn. And firſt of his vocation, how he became a fryar. ***Duodecim annorum puer,*** (ſaith he) ***in Carmelitani Monachatus Barathrum, Nordouici detrudebar.*** When I was a boy of twelue years old at Norwich, I was thruſt into the pitt of being a white Fryar. So he ſayth, and out of theſe vvords two things may be noted of his ſpirite, which is no doubt of lying, for that both of them are ſlaunderous fictions of his owne. Firſt that he vvas made a fryar at the age of tvvelue yeares, for that no religious order can admit men to the ſame, according to Eccleſiaſticall Canons, but of conuenient yeares, & fitt to make their choyſe for ſo great an attempt, as is to renounce the world, and lead a religious life, according to the vowes they make: which before the Councell of Trent was at 14. yeares, wherunto the ſaid Councell added two yeares more. It might be then perhaps, that this boy was put into the white Fryars monaſterie at Norwich at twelue years old, to ſweepe the Church, or cleanſe Candleſticks, or other ſuch offices

Ibidem cent. 5. *fol.* 245.

Hovv Iohn Bale became a friar.

De reg. iuris lib. 6. *c.* Non ſolum. *& Caët. in Sum. Conc l. Trident. ſeſſ.* 28. *cap.* 15.

fitt for that age, and his perſon: but not to be a fryar, or to be admitted into the order it ſelfe, and much leſſe (which is the ſecond lie) can it be probable, that he was forced therunto, as heere he telleth his Readers: for that it is well knowne, that ſuch profeſsion were not auaylable, for which cauſe euerie order of Religion hath their nouiceſhips, or times of probatiõs appointed, wherin men are to be proued, and to proue alſo themſelues, & to haue free libertie to make their elections, without force or conſtraint at al. And ſo do all true religious men know and profeſſe, albeit this miſerable Apoſtata, hauing loſt all ſpirite, and ſenſe of religion, and become wholie carnall indeed, would haue it thought, that he was put into Religion againſt his will.

Hovv Bale vvas vnfriared, & made an Apoſtata.

19. But hovv did he gett himſelfe out againe (trow yow) from this ſeruitude into libertie of the fleſh, world and diuell, and of his nevv ghoſpell, you ſhall heere it alſo from himſelfe, *Apparente Dei verbo* (ſaith he) *deformitatem meam vidi, &c.* The vvord of the Lord appearing, I ſawe myne owne deformitie of being (to vvitt) a prieſt, & a fryar. Well, & vvhat followed? *horribilis beſtiæ maledictum characterem deinceps eraſi.* I did preſently then ſcrape out the curſed marke or character of the horrible beaſt, ſo he calleth his old character of prieſthood, his vowes of

pouertie

pouerty, chaſtitie, and obedience, and other obligations of Religion.

20. But vvhat vvas the meanes to ſcrape out theſe characters? you ſhall haue it from himſelfe in like manner, *Non enim* (ſaith he) *ab homine, neque per hominem, ſed ex ſpeciali Chriſti & verbo, & dono, vxorem fideliſſimam accepi Dorotheam.* For that I tooke vnto me (and you »
muſt marke the vvord *enim* that yealdeth »
the cauſe) a moſt faithfull vvyfe Dorothie »
(ſome Nunne you may imagine, as faithfull »
in keeping her vow of chaſtitie as himſelfe) »
& this not from any man, nor by any mans »
helpe, but by the eſpeciall gifte and vvord »
of Chriſt, &c. Lo heere Chriſt made a woër »
for this fryar to marry a Nunne againſt both their vowes, and promiſes made to him before. And is not this a fitt ſpirituall Father to call the vvhole primitiue Church of England a carnall Synagoge, &c.

Bal. ibi.

21. But yet heare him out further, vvhat he vvriteth of our firſt Chriſtian K. *Ethelbert*, and of the Religion receyued by him from *Saint Auguſtine*: and therby conſider, vvhat manner of men this new Ghoſpell bringeth foorth. *Ethelbertus Rex* (ſaith he) *Romaniſmum, cum adiunctis ſuperſtitionibus, tandem ſuſcepit: hac nimirum adiecta conditione, vt omnino liber & non coactitius eſſet nouus ille Deorum cultus.* K. Ethelbert at length hauing heard the preaching, and conſidered (as Fox ſaith) the Miracles

Fox pag. 105. *col.* 2. *nu.* 5.

and

„ and vertuous life of *Auguſtine*, and his fellowes, admitted the Roman Religion vvith all the ſuperſtitions adioyned thervnto, but yet with this condition, that this new worſhip of Gods (vvhich he now admitted) ſhould be altogeather free, and no way ſubiect to coaction, &c. In which words the Apoſtata (if yow marke him) doth not only ſpeake blaſphemouslie of our vvhole firſt Chriſtianitie, calling it a new worſhipp of many Gods: but ſeemeth alſo to inſinuate, that it vvas ſo admitted by *King Ethelbert*, at the beginning, as it might be free for men to leaue it againe, vvhen they would. Then which contumelious ſlaunder (if he meane it ſo) nothing can be ſpoken or imagined more abſurd or wicked. Let any man read *Saint Gregories* letters to *K. Ethelbert* after his conuerſion, and he ſhall ſee an other leſſon there taught him: to witt, his great & perpetuall obligation to God for ſo ſingular a benefitt, confirmed from heauen with ſo manie miracles, and ſuch other points.

Bed. lib. 1. hiſtor. cap. 33.

22. But by this we may ſee, whither theſe mens drifts do tend: which is to diſcredit all antiquitie and religion, and to bring in queſtion, whether Engliſhmen were euer true Chriſtians hitherto, or noe. And as for the ſpace of 900. yeares togeather after *Saint Auſtens* time vnto Luther, theſe men deny it flatlie. For ſo much as they ſay, that our firſt

The vvicked entents of our ſectaries.

faith receyued from Rome, was not the true faith of Chriſt, nor of Chriſtendome: but a particular Romish faith, full of errour, ſuperſtition, and Idolatrie, as you haue heard; Yea vvorſe (if vve vvill beleeue *Holinshed, Hooker* and *Harriſon*) then was the Paganiſme, which Englishmen profeſſed before their conuerſion. And then followeth, that for ſo much as they hold alſo, that the longer religion endured in England, the vvorſe it vvaxed: needs muſt they conclude, that when Luther began his ghoſpell, our fathers & grand-fathers were no Chriſtians at all, and much leſſe true Chriſtians. And this for them.

That Proteſtāts can not be ſure that they are Chriſtians according to Fox & Holinshed.

23. But if vve vvill talke of our ſelues, that now liue in England, vve muſt needs alſo conclude the ſame: to vvitt, that after all mutations made in England about Religion, ſince Luther began, the proteſtants cannot be ſure, vvith any reaſon, that they are true Chriſtians, or haue yet receyued the right faith or ghoſpell vnto this daye. Which I proue thus. Firſt, for that the ghoſpell preached by Luther, was neuer yet admitted wholie into England. For that at the verie beginning therof vnder *K. Henrie*, it was contradicted by him and the ſtate, during his whole raigne, yea condemned for hereticall, as by manie decrees as vvell of Parlamēts * as otherwiſe by particular ordinances

* *See the*

acts of Parlam. anno 31. Henr. 8. cap. 14. & anno 32. c. 26. & anno 34. ca. 1.

nances is manifeſt : his maieſtie alwayes holding Luthers opinions for hereſies, and according thervnto, burned the profeſſors therof for heretiks vnto his dying day, as is notorious: Though in one article about the *Popes Supremacy* he concurred with them: but not as taking the ſame from Luther or his doctrine. So as Luthers ghoſpell (if it were a ghoſpell, as Iohn Fox calleth it euerywhere in his acts and monuments) was neuer yet receyued in England. For that in *K. Edvvards* dayes the doctrine of Zwinglius and not of Luther was admitted. Which doctrine Luther alwayes held for oppoſite to his, & for plaine hereſie, as before at large hath byn declared.

Enc. 1. c. 3. 4. 5.

24. And as for her Maieſties time that now is, cleare it is that neyther of both the former doctrines or Ghoſpels haue formallie, or fullie byn admitted : I meane neither the Lutherans, or Zwinglians, but rather the doctrine of a third, oppoſite in many points to them both; to witt of Ihon Caluin. And yet neither hath this ghoſpell byn ſo franklie, or generallie receyued or practiſed, as the cheefe profeſſors therof, & ſuch as take themſelues to follow the ſame moſt exactlie (I meane the Puritans) do remayne content, but rather complaine, that their true doctrine in deed, and ghoſpell vvas neuer hitherto trulye eſtabliſhed in our

country, as in the firſt Encounter againſt Syr Francis we haue ſhewed abundantly. *Sup. ibi.*

25. So as if the firſt ghoſpell of *S. Auguſtine* brought into England from Rome, vvherwith our Anceſtors liued and profeſſed Chriſtianitie for 900. yeares together, were not the true Ghoſpell of Chriſt in deed, nor the other Ghoſpell of Martyn Luther, that appeared to the vvorld in the yeare 1517. was euer admitted into England in K. *Henries* time, that died in the yeare 1547. and if from thence forward vnder *K. Edvvard, Zuinglius* his doctrine and not Luthers was eſtabliſhed, for the Engliſh ghoſpell of that time: And if vnder her maieſtie that now is, neyther of theſe two, but Caluins doctrine and ghoſpell hath byn admitted (though yet with ſuch reſtrictions, and alterations, as the pureſt patrones therof ſay it is not their ghoſpell, but a patched thing, as * before at large we haue declared) what followeth then (I ſay) but that we Engliſhmen haue yet no true ghoſpell at all, nor euer had, and conſequentlie we were neuer yet true Chriſtians, nor are at this day. For that the Chriſtianitie of the ancient Engliſh from K. *Ethelbert* to K. *Henrie* the 8. was no true Chriſtianitie, as theſe men ſay; and much leſſe will they graunt of the Religion eſtabliſhed by K. *Henrie* as oppoſite as well to Proteſtants as to Catholiques. That alſo of K.

* *Enc. 1. c. 6. 10. & 12.*

of K. *Edvvards* dayes was different from all; and that which now is in England, is contradicted as well by *Lutherans*, *Zvvinglians*, and *Puritans*, as by *Catholiques*. Where then and among whom ſhall we find the true ghoſpell?

26. One only ſhifte theſe people do pretend, which is to runne to the Britans Religion at that time, when Saint Auguſtine came into England. For this both Fox and Bale do acknowledge to haue byn the right Religion, and (to vſe their words) *the naked vnſpotted ghoſpell, and farre different from the Romish religion, that Auguſtine brought in from Gregorie.* Wherfore that point reſteth now to be examined. And albeit you haue heard a litle before, how Holinshed accuſeth the Britans religion of *Pelagianiſme* and *other hereſies*; yet Bale writeth thus, *Priùs illic fuerat Chriſtianiſmus, &c.* Christian religion was in Britanie before the comming of Auguſtine and his fellowes. But it was not to their commoditie, for that it was without Maſſes, & without diſtinction of meates or daies. And the Britans obſerued the bare naked ghoſpell without Iewish ceremonies, &c.

Baleus de ſcrip. Britan. cent. 1. fol. 35.

27. So writeth he. And Fox as before (as you haue heard) ſaid, that for 400. yeares after *Pope Eleutherius* and *K. Lucius*, religion remained in *Britanie* vncorrupt, & the word of Christ truly preached, till about the comming

Fox in his proteſtation to the church of Englãd p. 9 ming of Auguſtine and his fellowes from *Rome*, &c. And yet he cannot denie, but that in this ſpace both the *Pelagian*, and other hereſies had entred alſo among them, and that ſome reliques therof remained, euen when Auguſtine arriued: & wheras they ſay, that the British religion before the comming of Auguſtine was vncorrupt, and free from all Iewiſh ceremonies, it is ridiculous: for ſo much as we haue ſhewed * before, that the Chiefeſt defference betwene theſe two religions at that day, was about a Iewish ceremonie obſerued by the *Britans*, againſt the order and faith of the Church of *Rome*; to wit, the ſuperſtitious keeping of Eaſter day, vpon the 14. of the firſt mone of March, together with the Iewes.

* *Supr. cap.* 3.

28. But as for other ſubſtantiall points of faith (eſpecially ſuch as be at this day in controuerſie betwene vs and Proteſtants, as *Maſſe, Sacrifice, Faſting, Obſeruing of holy dayes*, and *the like* heere named) the old Britans religion did agree with that of *Rome*, brought in by Saint Auguſtine, and ſo hath continued vntill this daie, and this ſhall we ſhewe in the chapter following. So as if the old British faith was the true faith, we haue it among Catholiques at this day, and not Proteſtants, as ſhalbe declared.

THAT

THAT THE ROMAN RELIGION BROVGHT INTO England *by* Saint Auguſtine *vnder* Pope Gregorie, *vvas the verie ſame, that vvas brought in before vnder* Pope Eleutherius *by* Fugatius *and* Damianus, *& continued aftervvard among the Britans vntill the comming of* Saint Auguſtine *to the English Nation.*

Chap. IX.

WE haue ſheweed before how that the Chriſtian faith, preached in England in the Apoſtles tyme, was the *Roman faith*; and that the encreaſe, or publike eſtabliſhment therof againe vnder *K. Lucius*, was alſo from Rome: and finallie that the third propagation was in like manner from the ſame cittie, vnder *Pope Gregorie* by *S. Auguſtine.* Now remaineth it that we ſhew and declare, how the *Britans* from *K. Lucius* time vntill the comming of *Saint Auguſtine* (which was foure hundred yeares & more) downward did not alter their faith, nor yet the *Sea* of *Rome* hers: and conſequentlie, that the faith remayning among the *Britans*, when *Saint Auguſtine* entred, and that which was brought by him from *Rome*, and taught vnto the English, was all one. *Sup. c. 1. 3. 5. 6.*

2. And firſt for the Church of *Rome*, if we count the Biſhops therof that held that ſeat

from *Eleutherius* the fourtenth *Pope* after *S. Peter*, who died *anno Domini* 196. vntill the beginning of *Pope Gregorie* the firſt, the 66. *Pope*, & was choſen *anno Domini* 590. in this ſpace (I ſay) of 400. yeares, there paſſed fiftie *Popes* all of one faith, nor ſhall it be found, that any one of them chaunged his religion; or was different in beliefe the one from the other. Which is a ſufficient proofe, that the *Roman* faith in *Gregories* time was the ſame, that it was in *Eleutherius* his time.

That Rome changed not her faith frõ *Eleutherius* to *S. Gregory.*

3. And as for the *Britans*, we read not, but that from the time of *K. Lucius* they continued the faith receyued vnder him, from *Pope Eleutherius*, vntill the riſing vp of the heretique *Pelagius*: which was ſomwhat more then two hundred yeares after. And for other two hundred yeares againe after that, to witt, from the time of *Pelagius* vntill the comming of *S. Auguſtine*, we find not in any hiſtorie, that the *Britans* (being once deliuered from the hereſie of *Pelagius*, by the helpe of *S. German* and *Lupus* Biſhops of the *Roman* faith) they euer chaunged their Religion in any one ſubſtantiall point, nor that they ſwarued from the generall faith of the reſt of Chriſtendome, except onlie ſome fewe of them infected vvith the forſaid hereſie vvhiles it laſted, and the cuſtome of keeping Eaſterday vvith the Iewes. Which before we haue ſhewed to haue byn perhaps ſome remain-

That the British Chriſtiã faith vvas the ſame vvith the Romans. *Sup. c. 3.*

remainder of Pelagianiſme, or otherwiſe brought in after. But how ſoeuer it gott in, certaine it is, that in other ſubſtantial points of doctrine & religion, there vvas no difference betweene the *Britans* & *Romans* at that day, to witt, vnder *Pope Gregorie* that ſent hither *Auguſtine*, Which I ſhall ſhew by the reaſons following.

First reaſon. 4. First, that if *Saint Auguſtine* at his comming, had found anie other ſubſtantiall difference of beleefe in the *British faith*, from that which he brought from *Rome*, he would haue reprehended the ſame, as well as he did their different cuſtome in celebrating Eaſter after the Iewish manner, and ſome fewe other rites of leſſe moment: or at leaſtwiſe, being afterward made Archbiſhopp and Primate of all the land, and conferring with the British Bishops in Councel (as Fox ſaith he did) he would haue communed whith them about the ſame, or obiected it vnto them, or at leaſtwiſe, haue made ſome mention therof, either in his letters to *Pope Gregorie* (as he did of farre leſſer matters) or to ſome other man. But anie ſuch thing we do not read, and conſequently it may be concluded certainely, that there was no ſuch difference in matter of faith and doctrine.

Fox pag. 117. col. 2.

2. reaſon. 5. An other reaſon may be taken on the other ſide, from the *Britans* towards *S. Auguſtine.*

ſtine, who being in controuerſie with him about his preaching to the *Saxons*, whoſe conuerſion for the preſent they ſeemed not to deſire (in reſpect of mannie iniuries receyued from them, as *Saint Bede* affirmeth) they did obſerue all occaſions, cauſes, and reaſons vvhich they might alleage by any probabilitie, why they would not ioyne with him in that worke, and if they could haue alleaged this cauſe, that the doctrine vvhich he preached had byn different in any one point of faith from that, vvhich they had receyued and obſerued before, it had byn a verie ſufficient excuſe and reaſon for them. But we do find no ſuch exception alleaged by them, & conſequentlie we may conclude (as before) that there was none.

6. Our third argument or reaſon may be deduced from the conſideration of the vniuerſall ſtate of Chriſtian faith in thoſe daies, to witt, vnder *Gregorie* the firſt, who was choſen *Pope* about the yeare of Chriſt 590. at what time there was vnitie and conformitie of one religion throughout all Chriſtendome, except onlie in ſome places of the world certain reliques of [a] *Pelagians*, [b] *Originiſts*, [c] *Donatiſts*, and [d] *Eutychians*, out of whom ſprong alſo in thoſe dayes the [e] *Armenian* errours, as appeareth by the hiſtorie of thoſe times, eſpeciallie out of *S. Gregorie* his owne works. Neyther do we read, that the *Britans*

3. reaſon.

[a] *Greg. l. 5. ep. 14.*

[b] *Philaſ. l. de hær.*

[c] *Greg. l. 3. ep. 32.*

[d] *Greg. l. 10. in Iob c. 29.*

[e] *Niceph. l. 18. c. 53*

were noted with anie of theſe hereſies, but onlie with *Pelagianiſme* ſome yeares before. From which they had byn deliuered by the preaching of the French Biſhops *S. Germane* and *S. Lupus:* and by the diligence of their owne Metropolitans *S. Dubritius*, & *S. Dauid* afterward. Seing then *Saint Auguſtine* came from *Rome* by Italie and France, and was directed to the Biſhop of Arles, from whom he paſſed through France into Britanie: it is certaine he brought no other faith, then the vniuerſall faith of Chriſtendome receyued, and beleeued in thoſe daies. From which ſeing that *Britanie* was not held nor noted to be different, nor yet excommunicated (as certaine Biſhops of Ireland appeare to haue byn, by diuers letters of *S. Gregorie* himſelfe written to them in their reprehenſion, for participation with certaine ſchiſmatiks:) it followeth, that the faith, which *Saint Auguſtine* brought, and that which the *Britans* had before, muſt needs be one, and the ſelfe ſame in all materiall, & ſubſtantiall points.

Bed. lib. 1. c. 25.

Greg. li. 2. ep. 36. indict. 10. & l. 9. ep. 61. indict. 4.

4 Argument. The preſence of British Bishops in forain coũcels.

7. To which effect alſo may be added, that in the verie next age among the *Britans* before the Engliſh entered, there were *British Bishops* in diuers generall & nationall Councels, as in the time of *Conſtantine* and *Pope Sylueſter* vve read, that one * *Reſtitutus* a famous Biſhop of London, was preſent at the Synode of Arles in France, in the yeare of

** See Syn.*

Chriſt 325. & ſubſcribed to the ſame, as by the Actes of the ſaid councell appeareth: wherin among other points was ordeyned, that no man hauing a wife ſhould be made prieſt, but with his wiues conſent, promiſing to forbeare her companie for the time to come.

2. Arelatenſ. to. 1 Concil. and the ſubſcriptions. *Cap. 2. & 3.*

It appeareth alſo by the Apologie of *S. Athanaſius* that diuers Biſhops of *Britanie* were preſent at the councell of *Sardica* held for *S. Athanaſius*, againſt the *Arrians*, about the yeare of Chriſt 350.

Athan. Apolog. 2. cōtra Arrian.

As alſo at the councell of *Ariminum*, wherin though the greater parte of that councell were beguyled by the *Arrians:* yet *S. Hilarie* doth praiſe diuers good Biſhops for their conſtancie, and among other ***Prouinciarum Britannicarum Epiſcopos*** certaine Bishops of the *Britan Prouinces.* By all which is ſhewed, that the Chriſtian Religion of *Britanie* was catholique & vniuerſall, and concurring in all points with the *Romane* in thoſe dayes, as *Athanaſius* and *S. Hilarie*, who prayſed theſe Bishops, are knowne to haue done.

Hilar. de Synod. aduerſus Arian.

And conſequentlie it cannot be preſumed that eyther the *British Religion* ſhould be different from the *Roman* in the next ages after, when *S. Gregorie* ſent *Auguſtine* to conuert the English, or that the *Romane Religion* brought in by *S. Auguſtine*, ſhould be different from the *British*, except onlie in certaine rites, or reliques of *Pelagianiſme*, which yet were not generallie receyued

ued of all, as before hath byn declared.

5. **Argument. Obſeruations out of hiſtories**

8. The fifth argument ſtandeth vpon ſome obſeruations taken out of hiſtories, & other monuments of antiquitie. Wherby it may be gathered more or leſſe, what points of Religion among ſuch, as now are called in controuerſie by Proteſtants, were beleeued in thoſe daies by the Auncient Britans. For albeit the ſtorie of that Church before the comming of *S. Auguſtine* be not ſo left written by anie Authenticall Author, as were to be wiſhed, and as other countryes haue (and namelie ours by *S. Bede*) and this in reſpect of the manifold warres, great miſeries, and continuall calamities fallen vpon the Britiſh nation for 200. yeares togeather before the cōuerſion of the Engliſh (wherby neyther the orderlie ſucceſsion of their Biſhops, neither their meetings in Synods & Councels, neither the obſeruation of Eccleſiaſticall diſcipline, neither their communication vvhich the Churches of other countries, and eſpeciallie the *Sea* of *Rome*, could be ſo well performed, or recorded) yet of the ſmall ſparkles, & reliques that do remaine, it is not harde to gheſſe (beſids the reaſons, and conſiderations before alleaged) what Religion the Britans were of, and whether their faith agreed more with the Proteſtants of our daies, then with the Religion of *S. Auguſtine* brought in from *Rome*,

and continued by Catholiques vnto this preſent.

9. For firſt if we will heare externall Authors, *Saint Chryſoſtome* teſtifieth againſt the Gentils in his daies, that in *Britanie* there vvere *Altaria Chriſto dedicata*, Altars dedicated to Chriſt. Which Altars do inferre *Sacrifice*, and *Sacrifice*, *Prieſthood*, as in his books *de Sacerdotio* he proueth. So as in *S. Chryſoſtomes* age, vvhich vvas the verie ſame vvherin the *Saxons* entred into *Britani*, the *Britans* religion vvas Catholique, according to *Saint Chryſoſtome*, agreeing as vvell vvith the vveſterne, as Eaſterne Church, vvherof himſelfe vvas. For if they had byn different, or had followed anie other Religion, then the common, he would not ſo much haue bragged of them, as againſt the Gentils he did.

Chryſ. orat. cōtra Gentes, quod vnus eſt Deus.

10. But let vs returne to British Authors themſelues. If we reade ouer with attention the little treatiſe or Epiſtle of Gildas, which he writeth of the deſtruction, & conqueſt of his Countrie (he being the only Author in deed of intire credit, which we find extant of thoſe auncient times) we ſhall find ſignes and footſteps ynough, of what Religion the Britās were of: though his purpoſe was not to write any Eccleſiaſticall hiſtory. He liued a good while before the comming of *Saint Auguſtine*, and in the ſecond parte of his ſaid treatiſe reprehendeth grieuouſlie, the

moſt horrible ſinnes of the *Britans*, for which theſe calamities of the Picts, Scotts, and Saxons, came vpon them. And he beginneth his complaint firſt of their Kings & Iudges, ſaying, *Reges habet Britannia, ſed tyrannos; Iudices habet, ſed impios, crebrò iurantes, ſed periurantes; vouentes, ſed continuò propemodum mentientes.* Britanie hath Kings, but they are become tyrants: it hath Iudges, but they are impious: ſwearing often, but forſwearing: making vowes, but preſently almoſt breaking the ſame, &c.

Gild. de excidio Britan. cap. 26.

11. Heere we ſee that breaking of vowes was held for no ſmal ſynne in thoſe dayes. But he goeth further talking of the ſaid Princes: *Inter altaria iurando demorantes, & hæc eadem ac ſi lutulenta paulò pòſt ſaxa deſpiciẽtes, cuius tam nefandi piaculi non ignarus eſt Conſtantinus.* They runne to the Altar and ſweare (when they are in neceſsitie) and a litle after they deſpiſe the ſaid Altars againe, as if they were but durtie ſtones, of which wicked ſacrilege *K. Conſtantine* is not ignorant, &c. Heere you ſee Altars made of ſtone in thoſe daies, and Princes accuſtomed to ſweare by Altars, and to ſeeke their refuge in perill or neceſsitie, by running to them, and ſtaying by them in Sãctuarie, or when they would do any act with religious ſolemnitie, and that it was counted a heynous ſinne to breake promiſes made vpon Altars in thoſe daies.

The Britans vſe of takinge ſanctuarie, and ſvvearing vpon altars.

daies. Which yet proteſtants make no ſcruple of.

12. But now what this oth of K. Conſtantine was, (wherof Gildas ſpeaketh) and in what forme it was made, it appeareth in the next words after which amongs other are theſe. *Hoc anno poſt horribile iuramenti ſacramentum, quo ſe deuinxit,* &c. *Deo primùm, Sanctorum demum choris, & genetrici comitantibus,* &c. *Latera regiorum tenerrima puerorum vel pracordia crudeliter inter ipſa (vt dixi) ſacroſancta altaria nefando enſe, haſtaq; prodentibus lacerauit. Ita vt ſacrificij cæleſtis ſedem & purpurea pallia coagulati cruoris attingerent, &c.* Euen this yeare after a moſt dreadfull othe, wherby Conſtantine bound himſelfe, &c. firſt to God, & then to the whole quire of *Saincts*, and the mother of Chriſt accompagning the ſame, &c. He paſſed with his wicked ſword and ſpeare, the moſt tender ſides and hartes of two young princely children. And this ſo neere to the holie Altars, as their purple cloakes all beſprincled with blood did touch the ſeate of the heauenly ſacriſice, &c. Behold heere an oth broken, which was made to God vpon the holie Altars, in the ſight of his mother, and of all the Saincts of heauen, for the preſeruacion of the ſaid two princely children committed to Conſtantine, & moſt cruelly murdered by him, euen at the ſyde of the ſaid Altars, ſo neere that

Gildas ibid.

their purple cloakes did touch the ſeate of the heauenly ſacrifice. Which is the ſame phraſe that other auncient fathers did vſe to deſcribe holy altars; callinge them the *ſeate of the bleſſed ſacrifice* or (which is all one) *the ſeate, of the body and blood of our Sauiour. Quid eſt enim altare* (ſaith *Optatus*) *niſi ſedes corporis & ſanguinis Chriſti?* what is an altar but the ſeate of the body and blood of Chriſt?

Optat. lib. 6.

13. And novv I vvould aske our men, whether theſe ſpeeches of Gildas do agree better to Proteſtants religion, or to ours? would any Proteſtant ſpeake or write thus? But lett vs heare hovv he goeth forvvard againſt another Britane Prince of that time called *Aurelius.* Among many other crimes he obiecteth this: *Propriâ vxore pulsâ, furciferam germanam eius, perpetuam Deo viduitatis caſtimoniam promittentem, ſuſcipis.* Thou hauing driuen away thine vowne wife, takeſt vnto the her wicked ſiſter, vvhich had promiſed to God perpetuall chaſtitie of vviddowhood. And then to another vvicked Prince *Maglocunus,* he obiecteth, that hauing made a vow to be a monke, he returned to the vvorld againe, ſaying: *Coram omnipotente Deo, Angelicis vultibus, humaníſque, perpetuò monachum vouiſti,* &c. *O quàm profuſus ſpei cælestis fomes deſperatorum cordibus (tę in bonis permanente) inardeſceret! ô qualia, quantáque animum tuum regni Chriſti præmia in die iudicij manerent!* &c. Thou didſt

Againſt K. *Aurelius.* *Gildas ibidem. pag. 122.*

Againſt K. *Maglocunus* for leauing to be a Monke.

didſt vow to be a perpetuall Monke before »
almightie God in the ſight both of Angels »
and men. O how great a flame of heauenly »
hope would burne in the hartes of them, »
that now diſpaire of the, if thou hadſt re- »
mained in that good ſtate! O how great »
rewards of Chriſts Kingdome would re- »
maine for the in the day of Iudgment, &c. »

14. Thus ſaith he. And vvould proteſtants (thinke you) ſpeake thus alſo? ſeing Iohn Fox doth ſo greatlie condemne our ancient Kings, and Princes of the English nation, for that ſo manie of them in the fervour of the primitiue Church, made them ſelues Monks. Yet Gildas (you ſee) on the contrary ſide, commendeth highly that fact in the Prince *Maglocunus*, and greatlie condemneth him for leauing that holie ſtate. And hereby alſo is refuted that foliſh refuge of Fox and his compagnions, who ſay & affirme without ſhame, that Monks had noe vowes in thoſe daies: But only that monaſteries were ſchooles & places of learning without any obligation to perſeuer therin, or to abſtaine from mariage, &c. But let him ſhew, that euer any of thoſe 2000. Monks, that he ſaith liued in the Monaſterie of *Bangor* together, did euer marrie, or pretend to haue libertie ſo to doe after they were profeſſed Monks, & then he ſaith ſomwhat. And as for vowing and publique profeſsion made to God

Fox act. & mon. pag. 103.

in the ſight of his Angels, and the whole Church: the matter is euident ynough in this place, what was then in vſe among the *Britans*.

Againſt prieſts that ſaid Maſſe, ſeldome and yll. *Gil. ibid pa.* 132.

15. But lett vs paſſe from Princes to Prieſts, what ſaith *Gildas* of them? Yovv ſhall heare his words: *Sacerdotes habet Britannia, ſed inſipientes:* &c. *Eccleſiæ domus habentes, ſed turpis lucri gratia eas adeuntes.* &c. *rarò ſacrificantes, & nunquam puro corde inter altaria ſtantes,* &c. *Sedem Petri Apoſtoli, immundis pedibus vſurpantes,* &c.
„ Britanie hath prieſts, but without wiſe-
„ dome, &c. they poſſeſſe the houſes of the
„ Church, but goe vnto them onlie for filthie
„ lucres ſake, &c. They do ſeldome ſacrifice,
„ but neuer goe to the altar with a pure harte,
„ &c. they do vſurp the Seat of *Peter* the Apoſtle, with vncleene feete, &c.

Gildas ibid.

Ibidem pa. 133.

16. Lo heere maſsing and ſacrificing prieſts in thoſe daies, which are ſo hated, and perſecuted at this day in England, though, God be thanked, free from theſe vices of impure life, which heere is obiected to the Prieſts of that time. But let vs heare yet Gildas further: *In Apoſtolicis ſanctionibus ob inſcitiam hebetes,* they are dull in obſeruing Apoſtolicall ſanctions, for that they are vnlearned, and vnderſtand them not. Lo heere Prieſts reprehended for lacke of ſkill in the Eccleſiaſticall Canons, and Apoſtolicall Decrees. And yet he goeth further: *Deſperatius errant, quo non*

ab Apoſtolis, vel Apoſtolorum ſucceſſoribus, ſed a Tyrannis, & à patre eorum diabolo emunt ſacerdotia. Theſe men do erre the more deſperatlie, for that they buy vnto themſelues the office of prieſthood not of the Apoſtles or their ſucceſſors (as * *Symon Magus* would haue done the holie Ghoſt) but of tyrant Princes, and of the diuell their father.

Buying of prieſt-hood.
Act. 2.

17. Heere you ſee that prieſthood in thoſe daies was not wont to be giuen by the Authoritie of lay princes, but by the Succeſſors of the Apoſtles, to witt, Biſhops. And then further he goeth forward ſhewing how theſe naughtie Prieſts, being once poſſeſſed of that dignitie, and made proud therby, preſumed to ſaye Maſſe vnworthilie. *Manus non tam venerabilibus aris, quàm flammis inferni vltricibus dignas, in tale ſchema poſiti ſacroſanctis Chriſti ſacrificiis extenſuri.* Theſe Prieſts »
being put once in this dignity or ornament, »
they preſume to ſtreech out their hands to »
the moſt holie Sacrifices of Chriſt, though »
their hands be more worthy of the burning »
flames of hell, then to touch the venerable »
Altars.

Gildas ibid.

18. Thus he wrote of *Altars* and *ſacrifice* among the Britans in thoſe daies, & diuers other points like vnto this, which, for breuities ſake I omitt. Onlie I would aske our men in generall, whether this be ſpoken, as of proteſtants or noe? And then would I demaund

Altars and ſacrifice among the Britans.

maund of Iohn Fox in particular, how that can be true, which he affirmeth; *that the Britans had no maſſe in thoſe daies*, ſeing *Gildas* talketh ſo much of Prieſts that did Sacrifice vpon Altars? And if he will ſaye that *Gildas* vſeth not the word Maſſe, it is a plaine cauill, ſeing nothing is ſignified by the Maſſe, but onlie the externall Sacrifice of Chriſtians heere mentioned. And that the word *Maſſe* vvas generallie vſed in the Latin Church for Sacrifice long before this time of *Gildas*, appeareth by manie Authors, but eſpeciallie by *Saint * Auguſtine* the Doctor in diuers places of his works, wherof ſome in the margent we ſhall note.

19. I would aske alſo of *Iohn Bale*, how the Religion of the *Britans vvas the pure and naked Ghoſpell in thoſe daies* (for ſo he ſaith) if it had in it not only that cuſtome of the Iewes before mentioned of the *Quartadecimani*; but all theſe other points alſo, vvhich his Church counteth for errors, to witt, of *profeſſed Monks* & *Conſecrated Nunnes*, of *Sacrificing vpon Altars*, and the like, how (I ſay) could this Britiſh Church be accoumpted by him and his, ſo pure & vnſpotted? But litle heed is there to be giuen to theſe mens ſaying, or vnſaying: but as the preſent occaſion of neceſſitie vrgeth them. And therfore we will go forward to ſhew ſome other obſeruations in this kind.

* *Aug. to. 10. ſer. 237. & 251. de temp. & in cõcil. Mileuit. c. 12. & Carthag. 2. c. 3. & Concil. Cartha. 4. c. 84. quibus interfuit Auguſtinus. Epiph. hæreſ. 50 Euſeb. li. 5. hiſt. c. 23. & in vita Conſtan. l. 3. c. 17.*

THE CONTINVATION OF THE SAME MATTER, VVHERIN IS *ſhevved by diuers proofes and examples, that the* Britans *before* S. Gregories *time, vvere of the ſame religion that he ſent into England by* Saint Auguſtine: *to vvitt, of the* Romane.

CHAP. X.

AND firſt of all to beginne with the firſt entrance of our firſt Engliſh Apoſtles, *Saint Beed* writing of the Cittie of *Canterburie* at the comming of *Saint Auguſtine,* before K. *Ethelbert* was conuerted, ſaith thus. *Erat autem prope ipſam ciuitatem ad orientem, Eccleſia in honorem S. Martini antiquitus facta, dum adhuc Romani Britanniam incolerent, &c. in hac ergo ipſi primò conuenire, pſallere, orare, miſſas facere, prædicare & baptizare cœperunt.* There was a church neere to the Cittie on the Eaſt ſide, built in old time in the honour of *S. Martyn*, while yet the *Romans* did hold *Britanie, &c.* Wherfore in this Church, *Auguſtine* and his companie did firſt vſe to meete together, to ſing pſalmes, to pray, to ſaye Maſſes, to preach, and to baptiſe the people, &c.

Bed. lib. 1.c.27.

A church dedicated to S. Martin among the auncient Chriſtiã Britans.

2. Note heere, that ſeing the *Romanes* left England preſently vpon the deſtruction of *Rome* by the *Gothes* (to vvit about the yeare of Chriſt 400. which was ſome 50. yeares before the entraunce of the *Saxons*) then

was the vſe of building Churches in the honour of *Saincts* in practiſe among the *Britans*, and *Romane* Chriſtians of thoſe daies liuing in Britanie. And for as much as this Church of *Sainct Martins* was found fitt to ſay Maſſe, and baptize in, according to the vſe of *Rome*, and for that the Britane Chriſtians were neuer found to haue reprehended, or miſliked this manner of ſeruing God, vſed by *Sainct Auguſtine* & his fellowes: it is an euident argument, that the ſame was and had byn in vſe alſo among them, from all antiquitie: neither was it a noueltie brought in by *Sainct Auguſtine*.

An euident demonſtratiō that the British religion agreed vvith that of S. Auguſtine.

3. Moreouer about the ſame time of the *Romanes* going out of *Britanie*, or ſoone after (to witt, about the yeare of Chriſt 440.) it appearetth by *Bede*, that the two french Biſhops, *Saint German*, and *Sainct Lupus* the firſt tyme, and *Sainct German* and *Sainct Seuerus* the ſecond time, came into *Britanie* to reſiſt the *Pelagian* hereſie, and to reeſtabliſh the Catholike faith that was among them before. And ſo they did as wel by working many miracles, as by their preachings, which *Bede* recounteth at large throughout many chapters. But now that theſe three holy Biſhops, (the firſt of *Antiſiodor in France*, the ſecond of *Troy in Champanie*, the third of *Treuers* in *Germanie*) were all of the *Roman Religion*, and held in all points of controuerſie

S. German & S. Lupus

Bed. lib. 1. *hiſt. c.* 17. 18. 19 20. 21.

againſt

That S. German S. Lupus & S. Seuerus vvere Roman Catholiques.

againſt the proteſtants of our time, both in doctrine, and practiſe: is euident, not only by that the *Roman* Church doth hold them all three for canonized Saincts, and celebrateth their memories, the firſt vpon the 31. of Iulie, the ſecond vpon the 29. of the ſame moneth, the third vpō the 15. of October, which would neuer be permitted if they had byn different in any one point of faith: but alſo the ſame is cleare, as well by their owne writings that are extant, and by their liues written by others, as alſo by diuers things recounted by S. Bede in his ſtorie of their doings in England: as namely where he writeth of *Sainct German*, how he cured the *Tribunes* daughter of blyndneſſe by his prayer, and by applying the reliques of certaine *Saincts* vnto her eyes in the ſight of al the people. *Deinde* (ſaith he) *Germanus plenus Spiritu ſancto; &c.* Then Sainct German full of the holie Ghoſt, did inuoke the name of the bleſſed *Trinitie*, and preſently „ tooke from his ſyde a certaine box of *Saincts* „ reliques, that he vvas vvonte to carrie about „ his necke, and with his hands did putt „ them vpon the maids eyes, which out of „ hand receyued perfect ſight therwith. „ Wheratt the parents of the maide reioyced „ exceedinglie, and all the people did trem- „ ble at the ſight of the miracle, &c.

Reliques of Saincts. *Ibid. ca.* 13.

4. Thus writeth Sainct Bede of that act.

And further that the ſaid Biſhop went to the ſepulcher of *Sainct Alban* (which euen at that tyme appeareth to haue byn kept with great deuotion) prayed to the *Sainct* largly, and there left in his ſepulcher parte of the reliques of all the Apoſtles, and of diuers other Saincts, which he had brought with him out of France, And caried away with him, in exchange therof, much of the earth, that was died with the bloud of *Saint Alban.* Which he would not haue done if he had byn a proteſtant. And then yet further, talking of an other famous miracle and victorie acheeued by the ſaid *Saint German*, againſt heretiques, with ſounding out the word *Alleluia*, *Saint Bede* ſaith: *Aderant Quadrageſimæ venerabiles dies, quos religioſiores reddebat præſentia ſacerdotum, &c.* The venerable daies of lent were come, which the preſence of theſe prieſts (of God) made more religious, &c.

Ibid. ca. 18. The vſe of lent among the Britans.

5. Behold heere now almoſt 200. yeares before *Saint Auguſtine* came into England, *the vſe of Reliques of Saincts, of praying to Martyrs, and honoring their ſepulchers*, the *vſe of Alleluia*, the *Religious obſeruation of the Lent*, and ſuch other points recorded to be in practiſe among the Chriſtian Britans. Is this proteſtant like, thinke yow? or can theſe men be preſumed to haue byn of our new Religion? But lett vs proceed to talke of ſome Britan teachers and paſtors themſelues.

6. Geffrey of *Monmouth* in his *British Storie*, much eſteemed, and alleaged by our aduerſaries, vvriteth; that at a certaine feaſt of Pentecoſt at Cheſter, about the yeare of Chriſt 522. (as Bale holdeth) K. *Arthure* being preſent, there was a great meeting of Princes, Lords, and Biſhops for his coronation, and that of the three Archbiſhops of Britanie at that tyme, (which were *London*, *Yorke*, and *Cheſter*) *Dubritius* Archbiſhop of Cheſter did the office of the Church that day, of whom he ſaith: *Hic Britanniæ Primas, & Apoſtolicæ Sedis Legatus, tantâ religione clarebat, vt quemcunque languore grauatum, orationibus ſanaret.* This man being Primate of Britanie and Legate of the Sea Apoſtolique, was ſo famous for his religion and ſanctitie, as he did heale anie ſicke man by his prayers.

S. Dubritius Primate of Britanie anno 522.

Galf. hiſt. Brit. l. 9. cap. 12. & 13.

7. Lo heere the Popes Legate among the *Britans* did alſo miracles before the cõming of *Saint Auguſtine*. And then further talking of the Church ſolemnitie that daie, he ſaith: *Poſtremò (peractâ proceſſione) tot organa, tot cantus fiunt vtriſque templis, &c.* Laſtlie the proceſſion being ended, there vvere ſo many organs did ſound, & ſo great varietie of muſicke heard in both Churches, as was wonderfull, &c. Behold *Proceſſion* & *Organs* in *Britanie* before *S. Auguſtines* comming. This man afterwards lefte of his owne will the ſaid Archbiſhoppricke, & became an Ermite, as

Ibidem pag. 70.

Proceſſiõ & Organs.

both Geffrey, & *Iohn Bale* do teſtifie, which proteſtant Biſhops are not wont to doe.

8. And further, Bale writeth of him that he died the 18. day before the Calends of *December, anno Domini* 522. and that his body afterward in the yeare of our Lord 1120. the 6. of May was tranſlated vnder *Vrbane* Biſhop of *Rome*, to the Church of *Landaſſa* in *Southvvales*. All which could neuer haue byn done, nor permitted by the Biſhop of *Rome*, if there had byn any ſuſpition, that he had held any point of doctrine different from the Church and faith of *Rome* at that time. Which maketh alſo the matter euidẽt, that the hereticall cuſtome of celebrating Eaſter according to the Iewes, (which in *S. Gregories* time was found in Britanie) was a later cuſtome not held by all, but by ſome fewe only.

9. In this mans place was made Archbiſhop the famous man *Dauid Meneuenſis, K. Arthurs* oncle (as Geffrey and Bale do teſtifie) who paſſed the ſaid Archbiſhopricke from Cheſter to *Saint Dauids*, and ſo it is called at this day of his name. This Dauid (ſaith Bale) was a goodly man of ſtature, aboue 4. cubitts high, learned and eloquent. and after ten whole yeares ſtudy in the Scripture, expounded the ſame as a trompett, carrying alwayes the text of the ghoſpell with him. He extinguiſhed the reliques

Bal. de ſcript. Eccl. fol. 30.
S Dauid of VVales *anno Domini* 540.

liques of the Pelagian hereſies in *Britanie,* preached inceſſantlie, cured manie ſicke, & built 12. *Monaſteries,* and was held for a verie great *Sainct* in his dayes, and Canonized afterward by *Calixtus* 2. Biſhop of *Rome,*&c. *Per Calixtum* 2. (ſaith he) *Papiſticorum deorum aſcribitur in Catalogum,* He was put in the catalogue of the *Papiſticall* Gods by *Calixtus* the ſecond. Wherby appeareth, that the Britans were not onlie *Papiſts* in thoſe dayes before the comming of *S. Auguſtine:* But had Papiſt Gods and Saincts alſo there. Yet this man might liue (according to Bale) to haue ſeene the time of *S. Auguſtines* entrance, For that he ſaith he floriſhed in the yeare 540. and liued in all 146. yeares. Though *Gerard Cambrenſis, Polydor*, and other do make him ſomwhat more auncient.

Camb. in Catal. ſcript. Britan. Polid. li. hiſt. Angl. in fine.

10. And for that we haue talked heere of Iohn Bale, and that the teſtimonies taken from enemies themſelues are of greateſt weight againſt themſelues: we ſhall in this place, touch certain points brieflie of the chiefe preachers and paſtors among the *Britans* in thoſe dayes; to witt, for the next two hundred yeares before the comming of *S. Auguſtine* into England. Which preachers are mentioned, and much praiſed both by Fox & Bale, as true teachers in thoſe daies, wherof Fox writeth thus. In this age (to witt after the peace reſtored to the Church by

Fox in his proteſtati. to the Church of Engl. pag. 9.

„ by Conſtantine) followed heere in the land of Britanie *Faſtidius, Ninianus, Patricius, Bacchiarius, Dubritius, Congellus, Kentegernus, Helmotus, Dauid, Daniel, Sampſon, Elnodugus, Aſſaphus, Gildas, Henlanus, Elbodus, Dinothus, Samuel, Niuius,* and a great ſort more, which gouerned the Britane Church by Chriſtian doctrine a longe ſeaſon: Albeit the ciuill gouernors for the time were diſſolute and careleſſe, (as Gildas verie ſharplie doth lay to their „ charge) and ſo at length were ſubdued by „ the Saxons. And all this while about the „ ſpace of 400. yeares, (to witt from the time „ of K. *Lucius*) religion remayned in *Britanie* „ vncorrupt, and the word of Chriſt trulie „ preached, vntill about the comming of Au„ guſtine & his compagnions from *Rome*, &c.

19. British Biſhops & Doctors pretended by Fox to haue bene proteſtants.

11. Heere now you ſee the chiefe teachers of the *British* Church (19. in number) for the ſpace of 400. yeares (as Fox auoweth) ſett downe in order, & highlie praiſed by him. But neyther his order or argument is worth a rush. For as for his order, he beginneth with *Faſtidius,* that liued not 200. yeares before *S. Auguſtines* comming, though he name 400. And then he putteth ſome before, that liued long after the reſt, & ſometimes ſkippeth ouer 100. yeares togeather from one to an other, as you ſhall ſee by the examine. And as for his argument, how manie lies & errors it conteyneth, ſhall eaſelie appeare by the

Neither order nor Argument good in Fox.

the ſequele of this diſcourſe. For firſt concerning two of the chiefe in this catalogue conteined, (to witt *Dubritius*, and *Dauid*, Archbiſhops of the *Britans*) yovv haue ſeene before, that they were Roman Catholiques and canonizized many ages after their deathes by Roman Biſhops, which they would neuer haue done, if they had differed from them in any one point of religion. But now lett vs ſee of the reſt, for I ſee not what reaſon there is, why Fox ſhould ſo commend theſe two.

12. The firſt foure are *Faſtidius*, *Ninianus*, *Patritius*, and *Bacchiarius*. all which are found to haue byn Catholique men, and held the common faith of *Rome* in thoſe daies, nor any one of them euer favoured any of theſe new doctrines, brought in by our new ghoſpellers. *Trithemius* maketh mention of *Faſtidius* whoſe ſyr-name was *Priſcus*, Biſhop of the *Britans*, a man of rare life, and great learning in the Scriptures, and a ſingular preacher, and liued in the time of *Honorius* and *Theodoſius* the Emperours, about the yeare of Chriſt 420. The ſame do write of him both *Honorius*, *Gennadius*, and *Bergomas*. And Iohn Bale concurreth with the reſt, adding that he was Archbishop of London, and that amongſt other his works he wrote one *de Viduitate ſeruanda*, of keeping wydowhood, without marrying againe. By which only

Faſtidius Priſcus. Trit. de ſcript. Eccl. Bal. fol. 23.

worke yovv may knovv that he was not of Iohn Bales religion. What we haue written alſo of the religion of *S. German* & his felowe Biſhops, that came into England, may eaſely declare what religion this man was of, who being then Archb. of London, muſt needes be preſumed to haue had a great part in their calling in, as alſo to haue ioined with them againſt the *Pelagians*, which he wold not haue donne, if they had not bene all of one religion. And thus much of him.

S. Ninianus. *Bed. c. 4. Hector. Boet. lib. 7. & 15. Ioan. Fordonius lib. 3. cap. 9. Bal. ibid.*

13. Of *S. Ninianus*, who conuerted the *Picts* to Chriſtian religion, *Saint Bede* maketh moſt honorable mention in the 3. booke of his Eccleſiaſticall hiſtorie, and the *Roman Martyrologe* doth cite him for a *Saint* vpon the 16. daie of *September*. Which would neuer haue byn permitted, if he had byn in any one thing different from the *Roman* faith. Nay Iohn Bale writeth of him thus. *Ninianus Bernitius ex Regio Britannorum ſanguine procreatus, Italiam adhuc adoleſcens petijt, Romæ apud diuini verbi miniſtros myſteria veritatis edoctus ad plenum, celer in patriam remigrabat, &c. miraculis ac ſanctitate clariſſimus obijt anno 432.* S. Ninian Ber-
„ nitius being deſcended of the bloud of the
„ Kings of Britanie, went in his youth into
„ Italie, and being fully taught the myſteries
„ of truth by the miniſters of Gods vvord in
„ Rome, he returned ſwiftlie to his country
„ againe, where he floriſhed exceedingly in

miracles and ſanctitie of life, and after died ,,
in the yeare of Chriſt 432. ,,

Marke heere, that princes children became preiſtes in thoſe dayes, and went to Rome to learne diuinitie, and that this man hauing donne ſo, and brought backe into Britanie the Chriſtian doctrine of *Rome*, wrought miracles thereby. *Ergo* he was noe Proteſtant, ſo that heere Bale teſtifieth againſt himſelf.

S. Patricius.
S. Palladius.

14. There followeth of *Patricius* in Iohn Fox. But indeede he ſhould haue putt *Palladius* before *Patricius*. For ſo doth *Bale*, and he hath reaſon. For that he was a famous teacher in Britanie, and ſent from Rome by *Pope Cæleſtinus* before *Patricius*, as Bale doth note, ſayeing firſt of *Palladius: Hic à Cæleſtino Romanorum Pontifice Antiſtes mittebatur*, &c. This man was ſent Biſhop from *Cæleſtinus* Pope of Rome, to driue out of Britanie the Pellagian hereſie, which at that time had infected the greater part therof, and to reduce the Scotts to true pietie, &c. he floriſhed about the yeare of Chriſt 431. &c.

Bal. ibid. fol. 23. *Marian. Scotus. in Chron. codē an.* 430.

So ſaith he. And the ſame is confirmed by that which *Proſper* (a farre better author than *Bale*) writeth in his chronicle, where he ſaith that *Palladius* was ſent by *Cæleſtinus* Pope in the yeare 432. into Britanie, but eſpeciallie to the Scotts, as teſtifieth alſo *Saint Bede* in his ſtorie. So as in this time alſo the *Popes* of *Rome*

Proſper in Chron. an. 432. & 434. *Bed. lib.* 4. *hiſtor. cap.* 30.

of *Rome* had ſupreme care in ſpirituall affaires both among the Britans & Scots, ſeeing he appointed them Biſhoppes from Rome.

S. Patricius.

15. And this is confirmed alſo by the other example of *Patricius*, vvho (as Iohn Bale ſaith) was ſurnamed *Magonius*, & was borne in Britanie of the familie of Senators, and thereby called *Patricius*, but yet of kindred, by his mother, to *S. Martine* Biſhop of *Tovvers*, Studied diuinitie in Rome, and thence ſent by *Caleſtinus* the *Pope* to preache to the Iriſhe men. *Iſtum* (ſaith he) *ad Scotos & Hibernos poſt Palladium Græcum miſit, vt eos à Pelagianorum tueretur erroribus.* This man did *Cæleſtinus* Biſhop of Rome ſend to the Scotts and Iriſhemen (eſpecially thoſe that liued in Britany) after *Palladius* the Grecian, to defend them from the errors of the Pelagians.

Bal. de ſcript. Britan. Cent. 1. fol. 25.

16. Behold the care and authoritie of the Biſhop of Rome in thoſe dayes. But what followeth in Bale? *This man* (ſaith he) *did preache the Ghoſpell vnto the Iriſhemen, vvith incredible fervour of ſpirite for* 40. *yeares together. And did conuert them to the ſincere faith of Chriſte. He vvas moſt excellent both in learning and holyneſſe, and among other miracles that he did, he continued in praying and faſting* 40. *dayes &* 40. *nightes, Founded manie Churches, healed manie ſicke, deliuered manie poſſeſſed of deuilles, and rayſed to life* 60. *that vveare dead, &c.*

Ibid.

17. Behold the effects of Preachers ſent

forth by the Biſhoppes of Rome, recoumpted by the heretikes themſelues. Lett Fox or Bale ſhewe vs any ſuch example of miracles, wrought by Preachers ſent by them & their ſect. And that this man alſo was made Biſhop by *Cæleſtinus* the *Pope*, and ſent thither after *Palladius*, is teſtified by *S. Proſper*, that liued in that time, and after him by *Saint Bede*, *Marianus Scotus*, *Sigebert*, and others. Who ſay alſo, that he died in the yeare of Chriſte 491. being of the age of 122. yeares. And his memorie is helde in the Romane callender vpon the 17. day of Marche, &c. And nowe our *Fox* and *Bale* being taken in theſe examples to ſpeake againſt themſelues, wee might paſſe ouer the reſt with ſilence, aſſuring the reader that all is like vnto this. Yet ſomme points more wee ſhall note.

Proſp. contr. lib. Collat. in fine. Bed. hiſt. Angl. l. 1. cap. 13. & in lib. de ſex ætat. Marian. Scot. l. 2. ſex ætat. an. 432.

18. The fourth before named *Bacchiarius*, though he be not mentioned by Iohn Bale: yet other authors doe report that he was brought vp in Rome, and in good creditt with *Pope Leo the firſt*, to whom he dedicated a booke written in defence of his pilgrimage to Rome. He had ben the ſcholler of *S. Patricius*. And by this yow may gheſſe of what Religion he was.

Bacchiarius.

Ioan. cap. in catal. SS. Brit. Polid. Virg. lib. 1. hiſtor. Harpesf. ſæc. 6. cap. 22.

19. *Congellus* is the ſixt preacher of true Religion cited in Fox his catalogue (for of *Dubritius* which is the fifte we ſpoke of before.) Whom Bale ſaith to haue floriſhed about the

Congellus.

the yeare of Chriſte 530. and that he was the firſt Abbot of the Monaſterie of Bangor. But what more thinke yow? *Ab iſto Monachiſmus à Pelagio introductus, &c. From this man* (ſaith he) *the Religion of Monkes brought in by Pelagius the hereticke, vvas not onlie ſpread ouer Britanie vnder ſhevve of true Religion, but vvas dilated alſo into other countries, &c.* Behold how Fox & Bale agree. Fox ſaith he was a true Preacher of the word of God, and Bale ſaith he was a Father of Pelagian monkes. And note heere by the way, that Fox profeſsing to ſhewe the continuall ſucceſsion of the Britane Church, leapeth from *Patricius* to *Dubritius*, of whom wee ſpake before, and betweene whom there was aboue 100. yeares diſtance, if wee beleeue *Bale* and other authors. And then followeth *Kentegernus* and *Helmotus* before *Dauid Meneuenſis*, who ſhould haue comme after him in reſpecte of time. Though of *Helmotus Bale* maketh noe mention. But of *Kentegernus* he ſaith *that he floriſhed in the yeare 560. & liued in all 185. yeares.* which if it be ſo, he muſt needes be aliue long after the entrance of *Saint Auguſtine*. He ſaith, *he vvas a monke and had 300. ſchollers in one colledge, vvhich he ſent to preaching heere & there, &c.* And then he addeth further, *melote vtebatur, &c. he vſed a garment made of goate ſkinnes vvith a ſtraite hoode, hauing a vvhite ſtole about his necke after the faſhion of the primitiue Church. He conuer-*

Bal. fol. 29.

Kentegernus.

Bal. fol. 32.

ted manie to the Faith of Chriſte, recalled manie Apoſtataes driued out Pelagians, builded Churches, miniſtred to the ſicke & healed their ſickneſſe, and liued in very great abſtinence, &c. Thus he deſcribeth him, & whether this deſcription doth agree to a Proteſtant miniſter, or to a Catholike Abbott, lett the reader conſider.

20. There do follow in Fox his catalogue, *Dauid, Daniel, Sampſon, Elnodugus, Aſſaphus,* and *Gildas.* But of *Saint Dauid,* the firſt of this number, wee haue ſpoken before in this chapter. And as for *Gildas* (which is the laſt of this rancke) Bale ſaithe, he was a moncke of *Bangor.* And further it may eaſilie appeare by the ſpeaches themſelues, which before we haue alleadged out of him in the former chapter, of what religion he was.

Of *Daniel, Sampſon,* and *Elnodugus,* though Iohn Bale ſpeake littell or nothinge: yet Capgraue, Leland, and others ſhewe, that they were of the ſame religion with the reſt: *Daniel* beinge the firſt Biſhop of Bangor: and *Sampſon* next after *Saint Dauid* vvas Biſhop of that place.

Io. Capg. in catal. Sanct. Brit.

21. Of *Aſſaph* Bale ſaith, *he vvas ſcholler to the aforſaide famous Abbott Kentegerne, and vvas made Biſhop of Elgoa in VVales, vvhich of his name vvas called Aſſaph euer ſince. He floriſhed in the yeare 590. and ſavve the comminge in of Auguſtine & his fellovves from Rome. And vvas the firſt of the Britans* (ſaith Bale) *Qui a Gregorij Romani diſcipulis in Angliam*

S. Aſſaph receaued his conſecratiō. from Rome.

Bal. ibid. fol. 34.

Angliam aduentantibus auctoritatem & vnctionem accepit. That tooke his auctoritie & vnction (or conſecration) From the diſciples of *Gregory* Biſhop of *Rome*, that came into Englād. So writeth *Bale*, and by this ſheweth, that *S. Aſſaph* helde nothinge againſt the Roman Religion, ſeeinge he accepted his authority and conſecration from the Biſhop of *Rome.* Beſides this, this Biſhop, *S. Aſſaph,* hath his memorie celebrated in the Roman martyrologe vpon the firſt day of may, which he ſhoulde not, if he had bene different in any one pointe from the Roman religion.

22. And ſo beinge come downe nowe to *S. Auguſtines* time, it is to noe purpoſe to goe any farther, or name the reſt that do enſue in Fox, to witt, thoſe fiue *Herlanus*, *Elbodus*, *Dinothus*, *Samuel* and *Niuius*, for that they liued after *Saint Auguſtines* entrance. Whereas Fox his promiſe was to cite only *British* teachers, that were before him and different from the Roman Religion, wherof he hath named hetherto noe one. Beſides that of three of theſe fiue, Bale writeth not. And as for *Dinothus* Abbot of Bangor, he was the chiefeſt of thoſe, who oppoſed themſelues againſt *Auguſtine*, and ſett other men againſt him alſo in *Synodo VViccionum*, and was ſeuerelie punniſhed afterward for the ſame by the prouidence of God, as *Saint Bede* noteth, to witt, by the ſword of *Ethelſredus* a heathen kinge

Bal. ibid. fol. 35.

Bed. lib. 2. *hiſtor. cap.* 2.

kinge of Northumberland longe after the death of *Saint Auguſtine:* when the ſaide *Dinothus* and 12. hundred monckes were ſlaine at *Cheſter* by the ſouldiours of the ſaide *Ethelfride, Auguſtino iam multo ante tempore* (ſaith *S. Bede*) *ad cæleſtia regna ſublato: Saint Auguſtine* beinge taken to heauē longe before, though *Bale* be not aſhamed to ſay, that it was donn by his ſuggeſtion: praiſinge the forſaide *Dinothus*, and his confederates, for that they woulde not preach Baptiſme and celebrate Eaſter day, accordinge to the cuſtome of Rome and vniuerſall Catholike Church.

23. So as nowe wee ſee, that theiſe men care not what they ſay or auouch, ſo they ſay ſomwhat againſt Rome, and thoſe that anie way fauored the ſame. Wherin paſsion doth ſo greatlie blinde them, as they cannot diſcerne, when they alleadge matters plainlie againſt themſelues: as yow haue ſene in the former enumeration of *British* teachers Paſtors and prelatts. Whome they woulde haue vs thinke to haue ben of a different religion from that of Rome: Where as theire owne words, teſtimonies, condition and ſtate of life do teſtifie the contrary. And ſo I leaue theiſe men to theire follie and impudency in this behalf.

THE

THE DEDVCTION OF THE AFORESAID CATHOLIQVE ROMAN *Religion planted in England by* S. Auguſtine *from his time to oure dayes. And that from* Kinge Ethelbert *vvho firſt receaued the ſame vnto* K. Henry *the 8. there vvas neuer any publike interruption of the ſaid Religion in oure land.*

CHAP. XI.

HAVINGE ſhewed before, how that the Roman Catholike faith was firſt preached in oure Iland vnder the Apoſtles, and then againe in the next age vnder *Pope Eleutherius*, and thirdlie fowre ages after that againe vnder *Pope Gregory*, and that all this was but one & the ſelf ſame Religion continued, renued and reuiued in diuers times vnder diuers ſtates & people of the realme: there may ſeeme to remaine onlie nowe two other pointes conſiderable in this affaire. The firſt, whether this religiō brought in by *S. Auguſtine* to England, were helde at that day for the onlie trewe Religion of Chriſtendome, and ſo accepted by all the worlde. The other, whether that religion then planted, hath com downe & ben continued in England euer ſince by continuall ſucceſsion, vntill the firſt publique alteration made therof in our dayes. For if this be ſo, then is the demonſtration eaſie to be made euen from the Apoſtles times to oures.

2. And for the firſt, though we haue handled the ſame ſomwhat before: yet briefly wee will add now, that theire can be no doubt at all in this matter with men of reaſon and iudgment, but that *S. Auguſtine* and his fellowes brought in with them the whole corps of Religion, as well touching articles of belief, as ceremonies, and Eccleſiaſticall cuſtomes, which were at that time in vſe at Rome, whence they came; and in other Catholique Countreyes by which they paſſed, namely *Italy, France* & *Flaunders*, from which Countreyes *Pope Gregorie* himſelf exhorteth them by his letters, to take ſuch good Eccleſiaſticall vſes as they ſhould ſee moſt agreable to piety, edification and deuotion. Which is a ſigne, that all thoſe countreyes agreed fully in faith and beleefe with Rome at that day, and were perfectly Catholike: though in ſome externall ceremonies, belonging to deuotiō, there might be difference. And for ſo much as the french Biſhops *S. Germanus, S. Lupus* & *S. Seuerus* 150. yeares (as hath byn ſaid) before the entrance of *S. Auguſtine*, planted in Britanie the french Cath. faith againſt the *Pelagians*, and theſe men comming from Rome, found no fault therwith: moſt certayne it is, that all was one. And finallie if we do conſider the works,

That the religion brought in by S. Auguſtine vvas Catholike.

Greg. in epiſt. ad Auguſt.

Bed. l. 1. hiſt. c. 18. 19. &c.

works, writings and actions of *Pope Gregory*, related by vs before partely out of *S. Iſiodore*, liuing at that time in Spaine, partely out of his owne epiſtles yet extant, writen to the cheefeſt Biſhops of the Chriſtian world, and their anſwers to him againe, together with their agreement in faith & religion. If we do conſider alſo the hereſies, condemned in his dayes by him & his authority, as the *Eutichians, Monothelites*, and others, which our proteſtants alſo do condemne for hereſies at this day: by all this (I ſay) and by infinite other arguments & demonſtratiōs, that may be made, it is moſt euident, that eyther Chriſt had no viſible Church or Catholike religion in thoſe dayes (which were moſt foolish or wicked to imagine) or that the religion of *S. Gregory* and his Church of Rome, and others of the ſame communion was in that age, the onlie true Cath. Church, and conſequentlie had in it the onlie true Cath. faith and religion of Chriſt, wherby Chriſtians might be ſaued. Which alſo is proued moſt euidētly by infinite miracles wrought in England and in diuers other countreyes, vpon manifold occaſiōs, during this time of our primitiue Church, as ſhall appeare more in particular in the deduction of our ſecond point. Which is the continuance of this ſame religion from *Saint Auguſtine* to *Thomas Cranmer*, the firſt and laſt Archbishopps of Can-

Ether no trevv Church or religion vvas in S. Greries time, or els it vvas the Roman.

Canterbury, following by ſucceſsion the one the other, for the ſpace of aboue 900. yeares. The firſt dying a Sainct, the laſt ending in Apoſtaſy, as after ſhalbe ſhewed.

The cõtinuatiõ of religion frõ S. Aug. dovvnvvard.

3. Wherfore to come to the ſecond point about the deduction of Catholike religion in our nation from *S. Auguſtin* downevvard, firſt of all, *S. Bede* talking of the planting therof, and of our firſt primitiue Church, (whoſe progreſſe & increaſe he deſcribeth for the ſpace of almoſt 140. yeares after the entrãce of *S. Auguſtine*) hath theſe words: *Gregorius Pontifex diuino admonitus inſtinctu, ſeruum Dei Auguſtinum, & alios plures cum eo monachos, timentes Dominum miſit, prædicare verbum Dei genti Anglorum, &c.* Gregorie the Pope, being admonished by heauenlie inſtinct did ſend Gods ſeruant *Auguſtine*, and other monks with him, that feared God, to preach his word to the English nation, in the 14. yeare of *Mauritius* the Emperour which vvas of Chriſt 596. and the fourth after that *S. Gregory* was made Pope.

Bed. hiſt. Angl. l. 1. cap. 22.

S. Aug. and his companie landed in the Ile of Thanet.

4. Theſe holie men landed in the Ile of *Thanet* belonging to the kindgome of *Kent*. For that the whole dominiõ of the Saxons in thoſe dayes (which was all the land, except *Scotland*, and the other part now called *VVales*, whither the reliques of the Britans were retyred) was deuided into 7. ſeuerall States and dominions, vvhich they called

The firſt kingdome of Kent conuerted to Chriſtiã faith *an. Domini* 600.

Bed. l. 1. hiſtor. Malm. l. 2. hiſt.

kingdomes. The firſt whereof (to ſpeake of them according, as they receyued the faith) was the kingdome of *Kent*, whoſe King *Ethelbert*, (being the fourth in number from *Hengiſtus*, that began the ſame about the yeare of Chriſt 450.) afterward, firſt of all other receyued the Chriſtian faith at the preaching of *Saint Auguſtine*, about the yeare of Chriſt 600. that is to ſay, a hundred and fiftie yeares, after they had raigned as Paynims there.

2. Kingdome of Eaſt-ſaxons conuerted 604.

* *lib. 2. cap. 5.*

5. The ſecond kingdome was of the *Eaſt-ſaxons*, and conteyned the ſhires now called *Eſſex*, *Middleſex*, and *Hartfordshire*. The firſt foũder of which kingdome was *Erchenvvine*, about the yeare of our Lord 527. as *Stovv* and ſome others do hould. Though *Malmesbury* do write differentlie. But both do agree, that vnder K. *Seebert* (or as *Bede calleth him Sabered) thoſe prouinces were conuerted to Chriſtian religion, by the preaching of *Saint Mellitus* fellow to *Saint Auguſtine*, and firſt Biſhopp of there cheefe city of *London*, whither he was ſent by *S. Auguſtine* from Canterburie, in the yeare of Chriſt 604.

3. Kingdome of the Eaſt-angles conuerted *anno* 609.

6. The third Kingdome was of the *Eaſtangles*, which conteyned the ſhires of *Norfolke* *Suffolke*, *Cambridge*, and the Ile of *Ely*. Which kingdome was begone about the yeare of Chriſt 492. by one *Vffa*, but conuerted after to Chriſtian religion vnder K. *Sigebert*, about

the yeare of Chriſt 609. and that by the preaching principally of their firſt Bishop *Felix*, borne in *Burgundy* in France, being ordayned Bishop of a cittie there, called *Dunwich* at that time, which now is more then halfe conſumed with the Sea.

Malm. l. 1. *hiſt. cap.* 6.

7. The fourth kingdome was of the *Northumbers*, vvhich contayned manie ſhires towards the North: to witt, *Lancashire*, *Yorkeshire*, *Cumberland*, *VVeſtmerland*, *Northumberland*, *Durham*, and ſome part of *Scotland*. The firſt monarch of this kingdome is accoumpted *Ida*. And it receaued the faith of Chriſtian religion vnder their 13. King *Edvvyne* in the yeare of Chriſt 626. by the preaching of *Saint Paulinus*, ſent thither to preach by *Iuſtus* third Archbishopp of Canterbury. By whome the ſaid *Paulinus* was tranſlated from the Sea of Rocheſter, to be Archbiſhop of Yorke.

The 4. Kingdome of Northumbers cōuerted *an.* 626.

8. The fifth kingdome was of the *VVeſtſaxons*, which conteyned the countreyes of *Cornvvall*, *Deuonshire*, *Dorſetshirte*, *Sommerſettſhire*, *VViltshire*, *Barkeshire* and *Hampshire*. The firſt founder therof was *Cerdicke*, about the yeare of Chriſt 509. And vnder *Kenegilſus* their fifth king, they receaued the Chriſtian faith, by the preaching of *Saint Berinus* their firſt Bishopp of *Dorcheſter*, in the yeare of Chriſt 635.

5. Kingdome of Vveſtſaxons conuerted 635.

9. The 6. kingdome was of the *Mercians*

6. King-

dome of Mercians conuerted 635.

or middle countrey being in that time the greateſt of all the reſt, and conteyning ſome 15. or 16. ſhires, as *Gloſter, Hereford, Cheſter, Stafford, VVorceſter, Shrovvesbury, Oxford, VVarvvicke, Darby, Leiceſter, Bucchingham, Northampton, Nottingam, Huntington* and *Rutland.* The firſt founder of this monarchy is ſaid to be one *Creda*, about the yeare of Chriſt 586. And the cōuerſion therof to Chriſtian faith, was about the yeare of Chriſt 635. vnder prince *Peda*, ſonne and heyre vnto the notable perſecuting pagan *Penda*. Their firſt Apoſtle was *B. Finan*, who baptized K. *Peda* againſt his fathers will in the kingdome of the *Northumbers*, at a towne by *Barvvicke* called *Ad murum*: and this by the inſtance of the good Chriſtian K. *Oſvvyne*, K. of *Northumberland*, who gaue K. *Peda* his daughter in marriage on this condition, that he would become a Chriſtian.

7. Kingdome of the Southſaxons conuerted *anno* 662.

10. The 7. kingdome was of the *Southſaxons* conteyning the ſhires of *Suſſex* and *Surrey*, and beganne about the yeare of Chriſt 478. by one *Aelus* a Saxon, and was conuerted to Chriſtianity vnde K. *Ethelvvold*, (or *Ethelvvach*, as *Saint Bede* nameth him) about the yeare of Chriſt 662. by the preaching eſpecially of *S. VVilfride* their firſt Biſhop, who erected a monaſtery for the Epiſcopall Sea in a place called *Seolyce* or *Selcey*.

11. Well then, thus we ſee, that within

the ſpace of 40. yeares more or leſſe, ſix kingdomes of England receyued the ghoſpell, and the ſeauenth not long after, vnder their firſt preachers and Apoſtles before mentioned. And what great variety of miracles, God did worke by theſe his ſeruants, and their helpers & aſsiſtants in this worke of the conuerſion of our countrey, is euident by all ſtoryes of that time and after. And noe man, but an infidell or miſcreant, can with any probable reaſon call them in doubt.

12. And it ſeemeth that the promiſe of our Sauiour made to his Apoſtles at his laſt farwell, in *Saint Marks* Ghoſpell, for miracles to be vvrought in the conuerſion of nations (eſpecially of Gentills, as *Saint Gregory* obſerueth) was as aboundantlie fulfilled in the firſt conuerſion of our English nation, as of any other lightly in the world. *The ſignes and miracles* (ſaith Chriſt) *vvhich ſhall follovv them, that ſhall beleeue in me, or receyue my faith* (eſpeciallie in the beginning) *are theſe: that, they ſhall caſt out diuells in my name; they ſhall ſpeake vvith nevv tongues; they ſhall remooue ſerpents, and (yf they ſhould drinke poiſon) yt ſhall not hurt them; they ſhall lay their hands vpon ſicke men, and thervvith heale them, &c.*

Marc. 16

Gregor. hom. 29. *de feſto Aſcenſ. Domini.*

Marc. 16

13. All theſe things promiſed Chriſt our Sauiour, and performed them moſt aboundantlie in the firſt conuerſion of nations, while the ſaid miracles were neceſſarie to

plant and confirme the faith. But when (as
„ *S. Gregory* in the place before alleadged ſaith)
„ the yong plants had no more need of ſuch daylie watering by miracles, then ceaſed they. Though in our countrey and primitiue Church, they indured no ſmall time, as were eaſie to ſhew, if I would ſtand in this place to runne ouer the Eccleſiaſticall ſtories, of the leaſt part of the aforeſaid 7. kingdomes. Wherof yet many things wil be ſpoken of afterward.

Vvhy miracles ceaſed after-vvard.

14. For in the onlie kingdome of *Kent*, for the firſt hundred yeares after the conuerſion of K. *Eihelbert*, there poſſeſſed the Sea of Canterbury from *S. Auguſtine* vnto *Bertualdus*, (who died in the yeare of Chriſt 730. and with whome *Saint Bede* endeth) eight Archbishops, all moſt godlie, and holie men, to witt; *Auguſtine, Laurenco, Melitus, Iuſtus, Honorius, Deuſdedit, Theodorus* and *Bertualdus*. Which Bishops were held for great Saints in our primitiue Church, as appeareth by the writing both of *Saint Bede*, that liued alſo himſelfe in that age, & by *VVilliam* of *Malmesbury*, that liued ſome ages after. Who yet alleageth a more auncient author then him ſelfe, called *Goſſelinus*, that wrote the liues and miracles of all thoſe 8. Archbishops of Canterburie, & of ſome other Saints of our countrey. *Horum* (ſaith he) *& non minùs ſancti Letardi, &c.* Of theſe Archbishopps as alſo of

The primitiue Church of Kent.

Malmſ. l. 1. de geſtis Pont. Angl. pa. 112.

> *Saint Letard*, that in auncient time came in with *Q. Berta*, the author before mentioned *Goſſelinus* hath written their maruelous and admirable vertues, out of *Bede* and others. Adding alſo manie things, which he ſaw himſelfe with his owne eyes, ſhewing the great miracles and ſignes, which they did, &c. He doth recount alſo the ranke of Kings, with their kinredd, that lay buryed in his dayes in the Church of *Saint Auguſtine* at Canterbury. Which he doth worthelie call the lights of England, and the Senators of the Engliſh heauenly court of Parlament. And to this quyre of Saints and crowne or diademe of our eternall King Chriſt, he addeth other pretious ſtones alſo of ineſtimable glory, to witt *Saint Adrian* the Abbot, and *Saint Mildred* the virgin, as conſpicuous in glory of miracles as the reſt, &c.

15. Thus writeth *Malmesbury* of theſe ſeruants of God of the Church of Canterbury, for the firſt hundred yeares after Chriſts faith receiued: but he that would recount the like of all the other ſix kingdomes and Engliſh churches, ſhould haue greate ſtore of matter. Eſpecially if he would enter into the particular liues & actions of ſuch eminent holy men, as that age by the force and vertue of that primitiue Chriſtian religion brought forth. And then, if with all this he remember in like manner that moſt cer-

An infallible principle.

taine principle before mentioned; *that God vvould neuer haue concurred vvith ſuch abondance of piety, holines, and miracles to the ſetting vp of a falſe religion*; he will eaſily ſee, how plaine a demonſtration this is for the truth of that religion, which was thus planted amongeſt vs by S. Auguſtine, and maligned by theſe ſectaries of our time.

Catholike religion planted in England vvith greate povver of miracles. *Marc. vltimo.*

16. Well then, in this manner was religion firſt planted among vs, according to that which *Saint Marke* the Euangeliſt ſaith of the firſt preachers & preachinges among other nations and Gentiles in his time: to witt, *Domino cooperante & ſermonem confirmante ſequentibus ſignis*, Chriſt working with them, & confirming their preaching with ſignes and miracles. And this faith being once planted, did take ſuch deepe roote by the ſaid watering of Chriſt the author therof, as it continued and held out from time to time, through all difficulties & differences both of times, men, and ſtate, and by perill, diuiſions, enimities, and cruell warres, that fell out euery day betweene thoſe 7. kingdomes, vntil they were vnited all vnder one monarchie ſome 200. yeares after; to vvit, vnder K. *Egbert*, King of the Weſt-Saxons. And from him againe the ſame indured other 200. yeares vnto K. *Edvvard* the Confeſſor before the Conqueſt.

17. And that vvhich is worthy alſo the

noting in this caſe, is, that during the time of all this enimitie, emulation, ſuſpitions, iealouſie of kingdomes and ſtates, and bloudy battailes betvvene theſe kingdomes for the ſpace of the foreſaid 200. yeares, from their conuerſion to Chriſtianity vntill they came to be a monarchy: they all liued vnder one Archbiſhopp and primate of Canterburie, holding their due ſubordinacion and good correſpondence with him, & by him vvith the Sea of Rome, and other Cath. countreies for matters of faith and Eccleſiaſticall affaires, no othervviſe than if they had been all frends, yea ſubiectes and prouinces of one and the ſelfe ſame kingdome, and this is the vertue & force of Catholike vnion. Whereas amongſt Sectaries, euery little difference of temporall ſtates, (yea of townes, cities, and gouuernments) doeth preſently cauſe a diuerſity alſo in faith and religion. As vve ſee at this day, that Saxonie (for example) where the name of the Proteſtants firſt began, being vnder a different Prince hath a greate difference alſo in religion from other partes of Germanie, that call themſelues Proteſtants, and the kingdomes of Denmarke & Suethland, though they profeſſe all Lutheraniſme, yet is the manner ſo different in theſe different ſtates, as not only the one vvill not depend of the other in any ſorte of ſubordination, or Eccleſia-

One Catholike religion vnder ſtates that vvere enemies.

Diuerſitie of ſtates vvorketh diuerſitie of religion amongſt ſectaries.

cleſiaſticall iuriſdiction (as in England we ſee they did) but neither doe they agree in any one forme of religion, or ſubſtance of beliefe in all pointes, no nor in one ſtate it ſelfe, where all profeſſe themſelues to be Lutherans, as in Saxonie, where the higher Saxons allow only rigide, or ſtreight Lutherans: but the lower Saxonie alloweth only the ſofter ſorte, and expelleth the rigide or ſeuere Lutherans; as the other doe them, where they gett dominion.

18. *Geneua* and *Berna* are both citties and ſtates, of the Switzers, & both of them profeſſe proteſtancy, though not according to Luthers doctrine. But yet the temporall ſtate of the ſaid two townes beeing different, the magiſtrates haue appointed a different and diſtinct forme. Which in England allſo we ſee by experiēce, how much they differre from thoſe of *Scotland*, *Holland*, and *France*, who profeſſe themſelues Proteſtants of the ſame Caluiuian ſchoole: but euery nation and Church after his owne faſhion. And finallie what differences haue riſen in England it ſelf, during her Maieſties onlie gouernement, betwixt *Puritanes*, *Browniſtes*, *Familie of loue* and *State Proteſtants* (as * Thomas Digges calleth them) no man can be ignorant. But to what differences and diuiſions they would growe in two or three hundred yeares (yf Sects could laſt ſo long, and

* *In his humble motiues an. Domini* 1601.

and that the ſtates vvhich profeſſe them were enemies in temporall affaires as it was in England) is eaſie to gheſſe.

VVhy ſectaries doe chaunge ſo often their religion vnder different ſtates.

But the reaſon hereof is manifeſt, to witt, that for ſo much as Sectaries making their owne iudgments and inuentions the rule of their beliefe and religion, and their temporale Princes their abſolute guiders and immediate heades in Eccleſiaſticall matters: it muſt needes follow, that as theſe princes or ſtates do chaunge or alter for any reſpect whatſoeuer (as they do for manie) religion alſo muſt needes alter and chaunge for contentement or intereſt of the ſaid ſtates or Princes.

Affliɛtiō by the Danes from the yeare 800. dovvneward.

19. But to returne to our deduction and continuation of Catholike religion among the English Saxons after they came to be a monarchy, (to wit, from the yeare of Chriſt 800.) it is firſt to be noted that aſſoone as God had deliuered them from one affliction (which was the continuall ciuill warres of one kingdome with an other) he ſent them a ſecond calamitie farre greater perhaps, than the firſt, induring for other 200. yeares, which was the continuall incurſions and deuaſtations of the Danes. Who purſued them not onlie for temporall reſpects, to gett their country from them but alſo for religion it ſelf (the ſaide Danes beeing then Pagans) as appeareth by the cruell murders

and Martyrdomes as well of *Saint Edmund* King of the Eaſtangles, martyred by them about the yeare of Chriſt 885. as of holie *Elphegus* Archbishop of Canterburie, ſome ages after, about the yeare 1011. and of diuers others ouerlong heere to recount. And yet notwithſtanding, when the ſaid Danes, with their K. *Canutus* ſonne of *Svvanus*, came once by Gods holie grace to be Chriſtians (which was ſoone after the forſaid Martyrdome of the holie Archbiſhop *Elphegus*) they ſubmitted themſelues with humilitie and feruour of ſpiritt to that very ſame Chriſtian faith of their enemies the Engliſhmen, which they had perſecuted in them before, taking them alſo for their inſtructors. Which is a token, that there was no other Chriſtian faith knowne in the world at that day for them to imbrace, but only that which the English profeſſed, to the embracing wherof, there is no doubt, but the miracles wrought continually in confirmation of the truth of that faith (as well at the tombes of the foreſaid Martyrs *S. Edmund* and *Elphegus* ſlayne by the Danes themſelues, as other wayes alſo) did greatly moue and animate them.

S. Edmund & S. Elphegus martyred by Danes.

Osbertus in vita S. Elph. apud Sur. 21. *April. Malm. lib.* 1. *Pontif. Angl. pa.* 116. *Matth. VVestmonast. an. Dom.* 1011. & 1012.

20. But whatſoeuer the chiefe motiues were to moue this nation to embrace Chriſtian religion, this is certaine, that ſoone after this time of *S. Elphegus* his death, God

deliuered the whole kingdome of England into the Danes hands vnder the foreſaid K. *Canutus*, about the yeare of Chriſt 1020. And he reigned & held the ſame peaceably for all moſt 20. yeares. In which time he beeing now Chriſtian did many notable actes of a good religious Kinge. Went to Rome for deuotion to viſitt the holy ſepulchres of *S. Peter* & *S. Paul*, gaue greate Almes there and els where, made iuſt lawes in England, loued and fauoured exceedingly the Engliſh nation, vſed them with all confidence both at home and abroad, maried K. *Emma* mother to K. *Edvvard* the Confeſſor, therby to vnite himſelf the more to the nation. And finally became of a perſecutor and conqueror, one of the beſt Kinges, that England perhaps had in many ages to gouerne her.

The good acts of K. Canutus after his conuerſion.

21. *VVilliam of Malmesbury* liuing (as it hath been ſaid) ſome 500. yeares agone vnder K. Henry the firſt, ſonne to William Conqueror, writeth many moſt excellent religious actes of this King Canutus, ſaying amongſt other thinges thus: *Monaſteria per Angliam, &c.* He did repaire all the monaſteries in England, that were ouerthrowne or defaced by the warres of his Father *Svvanus* or himſelfe. He did build churches in all the ,, places, where he had fought any battailles. ,, And appointed prieſtes for the ſaid churches ,,

Malmeſ. de geſtis Regum Angl. lib. 2. *c.* 11.

,, ches, who ſhould pray continually to the
,, worldes end for the ſoules of them that had
,, been ſlayne in thoſe places. He was preſent
,, at the conſecration of a goodly church in a
,, place called *Aſchendum* (where he had his
,, chiefeſt victory) cauſing both the nobles of
,, the Engliſh and Daniſh nation, to offer
,, with him riche giftes to the ſaid church, &c.

The buildinge the Abbay of Edmundsburie, & riche endovvment therof by K. Canutus.

22. Ouer the body of bleſſed *Saint Edmund*, which the auncient Danes had ſlaine, he builded a church worthy the greatneſſe of his kingly heart, appointing their both an Abbott and Monks, and geuing them many poſſeſsions. In ſo much as by the greatneſſe of his giftes, that monaſtery at this day is aboue all the reſt in England. He tooke vp with his owne hands the body of *Saint Elphegus* Archbiſhopp of Canterbury (ſlaine not long before by his Danes) and cauſed
,, the ſame to be caried vnto Canterbury: re-
,, uerincing the ſame with worthy honour.
,, He gaue ſuch greate gifts & rares ieweles
,, to the church of Wincheſter, that the ſhi-
,, ning of pretious ſtones, did dazele the eyes
,, of ſuch, as did behoulde them, &c. In
,, the 15. yeare of his kingdome he went to
,, Rome by land, and hauing ſtayed ſome
,, daies there, & redeming his ſinnes by almes
,, in thoſe churches, he returned by Sea to
England, &c.

23. Thus and much more doeth *VVilliam* of *Malmeſ-*

Malmesbury write of this notable K. *Canutus* a terrible and fierce warriour before his conuerſion, and much giuen to blood and impietie, wherby may eaſely be ſeene, what force Catholique religion is of, to make chaunge in a mans manners, vvhere it truly entreth. Let Proteſtants ſhew vs ſome ſuch examples of Princes conuerted to their religion. But to goe forward in *Malmesbury:* he ſetteth downe after all this a large epiſtle of K. *Canutus*, which he wrote from Rome, or in the way homeward, vnto the tvvo Archbiſhops, *Egelnothus* & *Alfricus*, the firſt of Canterbury, the other of Yorke, & by them to the whole realme, giuing them accoumpt of his iourney to Rome. Where amongſt other things he writeth thus: *Knutus Rex totius Angliæ, & Denmarkiæ, & Noruegiæ, & partis Suecorum, &c. notifico vobis, me nouiter iuiſſe Romam oratum pro redemptione peccaminum meorum, &c.* I Canutus King of all England, Denmarke and Norway, and parte of Swetia, &c. doe giue you to vnderſtande that of late
I went to Rome, to pray for the redemption »
of my ſinnes, and for the health of my king- »
domes and people: hauing made a vow of »
this iourney long agoe, but could neuer »
performe it vntill now, by reaſon I was let- »
ted by the affaires of my kingdomes. And »
now I doe yelde moſt hearly thankes to my »
allmighty God, that he hath graunted me »
this

K. Canutus his letter from Rome. *Malm. ibid. fol.* 14.

,, this grace to come and viſitt in my life time
,, the bleſſed Apoſtles *S. Peter* and *S. Paul* and
,, all the Sanctuary that is within & without
,, this citty: and according to my deſire to ho-
,, nour and worſhipp the ſame in my owne
,, perſon, &c.

24. Thus he wrote. And moreouer adioyned manie other pious ordinances in the ſame epiſtle to be obſerued in England, for reſtitutions to be made, almes to be geuen, and other good deedes to be done, exhorting all to performe them willinglie, and threatning them that ſhould do the cõtrary. And *VVilliam* of *Malmesbury* ſaith, that returning after to England he cauſed the ſame to be ſtrictlie obſerued. And gaue manie new priuiledges to Churches. And one among other to the Church of Canterburie, which *Malmesbury* ſetteth downe at length, and in the end hath theſe words. *Si quis verò, &c.* Yf any man ſhall performe this my ordination with a prompt will, almighty God by the interceſsion of the moſt bleſſed virgin
» Mary and all his ſaints, encreaſe his portion
» in the land of the liuing. And this donation
» of priuiledge is written and promulgated in
» the preſence of me K. *Canutus*, in the wodden
» Church, in the yeare of Chriſt 1032.

Hovv K. Canutus performed his good deſires vvhen he returned frõ Rome. *Ibid. fol.* 42.

23. Thus farre writeth *VVilliam* of *Malmesbury* of this kinges pious diſpoſition after his comming from *Rome*. And *Iohn Stovv* addeth

out of *Henry* of *Huntington*, as followeth. *After this time, Canutus neuer bare crovvne vpon his head, But he ſett the ſame vpon the head of the Crucifix at VVincheſter &c.* And thus much of his piety and other fruicts of true Chriſtian faith, which he had receyued. And it is no ſmall argument of the diuine power therof, that yt could ſo mollifie and chaunge ſo fearce a warriour & cruell a perſecutor, as this King was before his conuerſion.

Sto. in Chron. pag. 116.

26. So as now we haue brought downe the continuance & ſucceſsion of one, & the ſelf ſame Chriſtian religion in Englãd from *Saint Auguſtine* & *K. Ethelbert*, vnto *K. Canutus*, for the ſpace of 400. yeares. And that this vvas no particular religion of England alone, but the common generall faith not onlie of *Rome*, but of all Chriſtendome beſids, at that day, And conſequentlie the onlie Catholike religion of thoſe ages: appeareth in like manner by other words of the Kings former letter recorded by *Malmesbury*, where he ſaith. *Sit autẽ vobis notum, &c.* Be it knowne vnto you, that in this laſt ſolẽnity of Eaſter, there was a great aſſemblie of nobilitie here in Rome, togeather with *Pope Iohn* and the Emperour *Conrade* (to witt, all the greateſt princes from the hill *Garganus* vnto this other next Sea) all vvhich did receyue me moſt honorablie, and did preſent me vvith magnificent gifts, &c. Thus vvrote the

Ibidem apud Malm. fol. 41.

K. Canutus vvas Catholike.

Kinge: vvherby vve may eaſely perceyue, that K. *Canutus* vvas heald in all points for a perfect Catholike Prince, ſeeing that both *Pope Iohn* the xx. and the Emperour *Conrade* the ſecond, did eſteeme and honour him ſo highlie.

27. After *Canutus* ſucceeded in the kingdome of England his tvvo ſonnes *Herald* & *Hardicanutus*, for 2. or 3. yeares. And then K. *Edvvard the Confeſſor*, for 23. yeares togeather. After vvhoſe death the ſecond *Herald* ſonne of Earle *Goodvvin* holding the kingdome by violence, againſt both Engliſh and Danes, ſcarce one yeare: *VVilliam* duke of *Normandy* came in, as all men know, & conquered the lande tovvards the end of the yeare 1066. and helde the ſame all daies of his life, and ſo hath his poſteritie after him by male or female vnto our time, and haue continued the ſame Religion, vvhich he found or brought into England (for all was one) for the ſpace of 500. yeares vnto K. *Henry* the 8. his time, which may be prooued beſide other vvayes, by the ſucceſsion of our Archbiſhoppes of Canterburie. *Stigand* an English man, being the 23. from *S. Auguſtine*, holding the ſame, when *VVilliam* the *Conquerour* got the crovvne, to vvhom ſucceeded *Lanfrancke*, and to him *Anſelmus*, and ſo ſucceſsiuelie one after another: none of them euer being noted to be contrarie to his predeceſſor

1043.

The ſucceſſion of Catholique religion ſince the cōqueſt.

deceſſor in Religion, vntill *Thomas Cranmer* in K. *Henry* the 8. his time. VVho applied himſelfe to the Religion, vvhich the ſtate and Prince liked beſt to allow of in that time. And after the Kings death, agreed to breake his laſt vvill and teſtament, in chaunging that Religion into Zwinglianiſme, moſt deteſted by his Maieſtie. And after againe conſpired to put dovvne and deſtroy all the King his children, and to ſett vp the Duke of Suffolks daughter. And finallie, vvas put to death both for hereſie and treaſon in *Queene Maries* time, as after more particularlie ſhal be ſhevved. And this vvas the firſt chaunge of Religion in anie Archbishop of Canterburie, from the beginning vnto his daies.

Thomas Cranmer Archbiſ. of Canterbury.

28. So as from K. *Ethelbert,* the firſt Chriſtned English King, vnto K *Henry* the 8. being the 18. from *VVilliam* the *Conquerour,* & more than 80. from the ſaid *Ethelbert,* one and the ſelf ſame faith endured in England, and the ſelf ſame Church floriſhed, vnder ſo manie different both Kings and nations, as before hath bin ſhewed. And the like vve haue declared to haue bin for the firſt 600. yeares vnder the Britanes, to vvitt, that they neuer are knovvne to haue chaunged their Religion. Which being ſo, the deduction and demonſtration is ſo cleare, as anie reaſonable man can eyther make or require for

The cōcluſion of this deduction.

proofe, that one and the ſelf ſame religion endured from the beginning to the ending among them.

29. Vnto vvhich kind of proofe the auncient holie father & martyr *S. Irenæus*, giueth great authoritie by a like argument. For that hauing made the like enumeration of the Biſhops of *Rome*, (as vve do novv of our Archbiſhoppes of Canterburie) againſt the heretiques of his daies, and that from *S. Peter* dovvnvvard to *Pope Eleutherius*, that liued with him: he inferreth this concluſion: *Eſt pleniſsima hæc oſtenſio, vnam & eandem viuificatricem fidem eſſe, quæ in Eccleſijs ab Apoſtolis & conſeruata & tradita in vnitate, &c.* This is a moſt full proofe, that one and the ſelf ſame liuelie „ faith, hath bin cõſerued in the Church from „ the Apoſtles daies vnto our time, deliuered „ from one to another in vnitie, &c. And if that vvere a moſt full proofe & demonſtration in *S. Irenæus* iudgement againſt the heretiques of his time: the ſame is novv much more to vs, hauing ſeene the ſucceſsion of ſo manie ages ſince, and noted the manner of like proofe and argument in all other fathers after him. As namelie of S. Auguſtine *Numerate ſacerdotes vel ab ipſa Petri Sede, & in ordine illo Patrum, quis cui ſucceſsit videte.* Number the preiſts that haue ſucceded the one to the other euen from the ſeat of Peter himſelf. And then further. *In hoc ordine ſucceſsionis nullus Do-*

Iren. l. 3. aduerſus hereſ. cap. 3.

Aug. in pſal. contra partem Donati.

Aug. ep. 165.

lus Donatiſta Epiſcopus inuenitur. No one Donatiſt Bishopp is to be found in this ranck of ſucceſsion. And yet more.

30. *Et ſi in illum ordinem Epiſcoporum quiſquam traditor per illa tempora ſubrepſiſſet, nihil præiudicaret Eccleſiæ.* And if anie traitor in thoſe daies ſhould haue crept into that order and ranke of Roman Bishops (for of them he ſpeaketh) it ſhould not haue preiudicated the Church of God.

Aug. ibid.

31. Which ſaying of *Saint Auſten* may ſerue vs, not onlie to anſwere whatſoeuer heretiks do, or may obiect true or falſe againſt the liues of anie later Roman Bishops, but for defence alſo of the ranke and ſucceſsion of our Archbishops of *Canterbury*, notwithſtanding the Apoſtaſie of *Thomas Cranmer*, or anie other his like, that for theſe later yeares may haue crept in (as *Saint Anſten* ſaith) or byn thruſt in, and by violence occupied that Sea and ſeat vnworthilie, either in reſpect of his life, or religiō, or both, ſeeing that the former ſucceſsion as vvell of men as of doctrine, from *Saint Auſten* to *Cranmer*, is manifeſt and euident for the ſpace of 900. yeares vvithout interruption, as alſo that they vvere vnited all this time in faith and doctrine, with the vniuerſall Church of Chriſtendome, as members & branches of their head and bodie; and that the firſt breach and interruption made therof in that Sea by

Thomas Crāmer his Apoſtaſie doth not preiudicate the Sea of *Canterburie.*

Cranmer and continued after him by ſome of his followers, was noted preſentlie and contradicted, yea cenſured and condemned alſo by ſentence of the whole Church, and thervpon reiected & abhorred by the principall of his owne people, both cleargy and laity at that time.

32. And the ſame contradiction endureth to this day, and will do euer, in thoſe that conſerue their auncient faith and religion, and do adhere to the lawfull ſucceſsion of his predeceſſors againſt him and his partners, vntill it pleaſe almightie God to put the ſaid order & lawfull ſucceſsion in ioynt againe, and reſtore that cheefe and head conduct of our countrey to his former integritie, wherby the water of true Catholike religion vvas vvont to be deryued to the people of our land, & vvil be againe vvhen Gods wrath for our ſinnes ſhalbe pacified, and his mercy induce him to permitt (as often otherwiſe he hath done) that all returne to the accuſtomed auncient courſe of Catholike faith, and religion againe, ſeeing in verie deed there is none but that; for ſo much as ſects and new religions are but inuentions & entertaynemēts of time, whilſt God punisheth ſome ſinnes in his ſeruants, and after all returneth where it was before.

33. And this haue vve ſpoken by the way, and by occaſion of *Cranmer* that was the firſt

Archbishop of *Canterbury* that euer brake from the Roman faith, but, notwithſtanding his Apoſtaſie, Catholike religion was not extinguished in England by that, but remained there ſtill all *K. Henries* time, as alſo during the raignes of his three Children King, & Queenes, *Edvvard, Mary* & *Elizabeth* vnto theſe our daies, as in the next chapter following more largelie & particularlie we are to demonſtrate.

HOW CATHOLIKE RELIGION HATH CONTINVED AND PERSEVERED *in England during the times and raignes of* K. Henry *the* 8. *and his three Children*, K. Edward, Q. Mary, *and* Q. Elizabeth *notvvithſtanding all the troubles, changes, alterations and tribulations that haue fallen out, and that the ſame religion is like to continue to the vvorldes end, yf our ſynnes hinder it not.*

CHAP. XII.

THE deduction which we haue hitherto made of Catholike religion from our firſt conuerſion, vnder *Saint Gregory* and K. *Ethelbert* of *Kent*, vnto the raigne of K. *Henry* the 8. with whome concurred in the Sea of Rome *Leo* 10. and *Clemens* 7. and other Popes Succeſſors of *Saint Gregory*, hath byn for the moſt part in time of peace and without any publike diſcontinuance at all, but now

Anno Domini 600.
Anno 1509.

are we to proſecute the ſame matter from the alteration made by *K. Henry* downward vnto our daies, and therin to ſhew, that albeit in the externall face and forme of Religion, there haue byn diuers mutations, as tempeſtuous winds and ſtormes for the preſent, yet hath the Catholike religion held firme her continuance throughout all theſe tempeſts, yea ſhewed her ſelfe more cleare, eminent and notorious by the confeſsion of her moſt conſtant members, then ſhee did before in peace, which is the proper priuiledg and excellency of truth, and of the Cath. Church (that is the pillar of truth) aboue all ſects and hereſies (as *Saint Cyprian, Saint Auſten*, and other fathers do note) to come out of perſecution, as gold out of fire more bright, illuſtrious, and eminent then before, or as an excellent ſhipp well tackled and ſkilfullie guided, breaketh thorow the waues without hurt at all.

Ann. Domino 1530.

1. Tim. 3.

The Cath. faith growveth by perſecution aud affliction & hereſie is ouerthrouen.

2. And this hath byn proued now by the experience of 1600. yeares, wherin this ſhip of the Cath. Church hath paſſed thorow no fewer ſtormes then there are yeares and ouercome them all; vvheras many hundred ſects and ſectaries in the meane ſpace haue byn broken in peeces, perished and conſumed, eyther by diuiſion among themſelues, or with a little externe perſecution or diſcipline of the Church, vvherof I ſhall not

need to alleadg manie examples, for that the vvorld is full of them, and all hiſtories do teſtifie, and our former deduction hath made it cleere, & one domeſticall example of our owne daies there is before our eyes, vvhich may ſerue for all the reſt, to vvitt, that ſome ſeueritie being begone by our State againſt two oppoſite religions in England the Catholiks and Puritans, (though much more rigorous againſt the former then the ſecōd) yet hath Catholike religion increaſed therby, and puritaniſme byn broken and in manner diſſolued. The reaſon of vvhich different ſucceſſe vve ſhall touch afterwards. Now to the purpoſe vve haue in hand.

3. For the firſt 20. yeares of *K. Henryes* raigne vnto the yeare of Chriſt 1530. no man can denie, but that the integritie of Catholike religion, vnion & cōmunion with the reſt of Chriſtendome, & perfect ſubordination to the Sea Apoſtolike of Rome remained in England vvhole, as the ſaid King had receaued it from the moſt prudent, religious, and victorious Prince his father *K. Henry* the 7. & he againe from his renowned anceſtors, whome yet *K. Henry* the 8. as he did excell in knowledg of learning: ſo vvas he nothing inferior to them in zeale of defending the puritie of Cath. faith, as may appeare by the multitude of Sectaries and

K. Henry zelous in Cathol. religion.

heretiks as vvell *VValdenſians, Arrians, Anabaptiſts, Lolhards* and *VVickliffians*, as *Lutherans, Zvvinglians; Caluiniſts,* and the like, burned by him, for diſſenting from the vniuerſall knowne Church and Roman religion in the firſt ſaid 20. yeares of his raigne, vvhich Fox ſetteth downe vvith great complaint and regreett, & vve ſhall after declare more at large in the ſecond and third parts of this treatiſe.

K. *Henr.* booke againſt *Luther*, dedicated to *Leo* 10. *an. Dom.* 1523.

4. And when *Luther* afterward roſe vp, in the 8. yeare of this glorious Kings raigne, which was the yeare of Chriſt 1517. *K. Henry* cauſed firſt the famous learned Biſhop *Iohn Fisher* of *Rocheſter* to cõfute the madd fellow, & after he vouchſafed to do the ſame himſelfe by a moſt excellẽt booke, which I haue read, and ſeene ſubſcribed vvith his owne hand, vvith the dedication therof, by his Embaſſador *D. Clarke* (after Biſhop of *Bath* and *VVells*) vnto *Pope Leo* 10. {Who in gratification therof, gaue his Maieſtie and all his poſteritie, the moſt honorable ſtyle and title of *Defender of the faith*.

The beginning of the K. breach vvith the Pope

5. And thus continued *K. Henry* and the religion vnder him in England, vntill the forſaid yeare 1530. at vvhat time there happened a moſt fatall and vnfortunate contention betweene *Clement* 7. the Pope & him, about his diuorce from *Q. Katherine*. He began firſt to ſhew his greefe and diſpleaſure

againſt *Cardinall VVolſey,* & ſecondlie againſt the whole cleargy of England, condemning the one & the other in the forfeature of *Premunire,* vvho in their ſubmiſsion and ſupplication for pardon, either of feare or flattery called him *ſupreme head* of their Church of England.

Stovv an. Dom. 1530.

6. The King alſo began to ſhew openlie his diſguſt with the Pope for not yelding to his pretence and petition: but vvhat? vvas the Kings Religion changed by this? or did he alter his iudgment in faith for this diſaffection towards the Pope? no truly, as well appeareth by his other actions; For he frequented the maſſe no leſſe then before, he burned heretiks more then euer, as appeareth by Fox his accoumpt, and ſo yow ſhall ſee in all the reſidue of his life, which were 16. yeares after this. And albeit at this time being much troubled with this breach with the Pope, he attended leſſe to repreſſe hereſy for ſome yeares, then he had done before, yet was his iudgment no leſſe againſt them then from the beginning, and the longer he liued, the more grew his auerſiō from them, as may eaſily appeare to him, that will but looke ouer the yeares that enſued after this diſguſt & breach with the *Pope Clement* the 7. For albeit in the next yeare after, to vvitt 1531. he proceeded to ſhew his auerſion from that Pope, yet did not he neglect the

K. Henry vvinked for a time at ſome heretiks.

puniſh-

Heretiks burned *an. Domini* 1531.

punishment of Lutherans, as may appeare by the burning of *Dauid Foſter*, *Valentine Freeſe*, *Iohn Tenkesbury* the old man of *Buckingham* & other which Fox doth cōplaine of.

Thomas Audley.

Thomas Cromvvell.

7. In the yeare 1532. The King proceeding in the ſame diſcontenment with the Pope, did certaine things rather to terrifie him, then to make anie change of Religion, as making *Syr Thomas Audley* Chancelour in the place of *Syr Thomas More*, which *Audley* was ſuſpected, to fauour Lutheraniſme: in vſing alſo familiarlie *Thomas Cromvvell* a man of the ſame humor or worſe. To which end alſo he going ouer into France, conferred with *Francis* the French King, & perſuaded him to ſummon the Pope to a Generall councell, but he vvould not, vvhervpon *K. Henry* returning into England, not onlie ſpake open vvords againſt Pope *Clement*, but ſuffered one *Doctor Cutvvyne*, Deane of *Hertfort*, to preach publikelie againſt him in a ſermon before the K. himſelfe, in the church of the Franciſcan friars of *Greenvvich*, who paſſed ſo farre in that veyne, as a graue religious Father named *Elſtovv*, reprehended him publikelie out of the quire or roodloft, for which he vvas ſent to priſon. And this was the firſt open cōtradiction, that *K. Henry* had within his Realme about this controuerſie with the Pope, and yet doth Fox recount vnto vs diuers of his martyrs moſt oppoſite

F. *Elſtovv* contradicteth the preacher in defence of the Pope before the King.

to the Pope, that were burnt by the Kings authoritie this yeare, as namelie: *Iames Baynam, Robert Debnam, Nicolas Marish, Robert King,* and others.

8. There followed the yeare 1533. wherin his Maieſtie was married to *Q. Anne Bullen,* & conſequentlie this yeare paſſed moſt in triumph about Coronation of the ſaid Queene, as alſo the birth and baptiſme of her Maieſtie that now is: ſo as little was done in matters of Religion any way, but a great gate ſeemed to be opened to the *Proteſtants* and to *Luthers* fauourers by this marriage, in ſo much that Fox doth aſsigne the ground of his ghoſpell principallie from this yeare in reſpect both of the Kings and Queenes inclination, as he preſumeth, and of the great authoritie of *Cranmer, Cromvvell,* and ſome other that he calleth his ghoſpellers, or patrons rather of his ghoſpell. And yet if you behould the externall face of the English Church at this day, all theſe named and others held the Cath. faith, vſe & rites, and both K. and Queene *Cranmer* and *Cromvvell* vvent as deuoutlie to Maſſe as euer before, and ſo remained they in outward ſhew (I meane the former three) euen to their deathes; And *Cromvvell* when he was to dy, proteſted on the ſcaffold, that he vvas a good Cath. man, and neuer doubted of anie of the Church ſacraments then vſed, & the like

Anno 1533.

The beginning of Fox his ghoſpell in Englād.

like would *Cranmer* haue done no doubt, if he had byn brought to the ſcaffold in *K. Henries* daies, as he vvas to the fire afterwards, in *Q. Maries,* vvhich had byn a happie caſe for him.

Anno 1534.

9. There enſued the yeare 1534. vvhich vvas the yeare indeed of open breach vvith Rome, for that an excommunication being ſett forth by *Pope Clement* the 7. againſt *K. Henry* the 8. vpon notice giuen of his marriage, and the ſaid excommunication ſett vp in *Dunkerke* & other townes in Flanders, which did import the conſent alſo and concurrance of *Charles* the Emperour, and then certaine propheſies being blowne abroad at home, as comming from *Elizabeth Barton,* ſurnamed *the holy maid of Kent,* about the Kings depriuation; he was much more exaſperated then before, and ſo calling a Parlament cauſed the Popes authoritie to be vvholie extinguished & transferred to himſelfe, & made diuers Bishops in order to preach at Paules croſſe againſt the Popes ſupremacie ouer the Cath. Church. But what? may we think that theſe Bishops did in ſo ſmall a time chaunge their beleefe in matters of faith? The King alſo being angry with diuers friars, as namelie with *F. Elſtovv* before named, that contraried *Cutvvyne* the preacher, when he inueighed againſt the Popes authoritie, did this yeare vpon the 11. of

The firſt yeare of open breach vvith Rome.

Auguſt ordaine, that all the obſeruant friars of *Saint Francis* ordre ſhould be thruſt out of their conuents, beginning vvith *Greenvvich* where the ſaid contradiction was made; & to ſeeme ſomwhat to fauour the *Auguſtine* friars, of whoſe order *Luther* had byn, he commaunded them for the preſent to be put in their places, yet did he at the very ſame time cauſe *Iohn Frith* to be burned in Smithfield, for denying the bleſſed Sacrament, & this by his owne particular order: vvhich *Frith* and his *M. Tyndall* vvere the greateſt enemies that friars had.

Ho. pag. 964.

The Franciſcan Friars put out of their conuēts.

10. He burned alſo this yeare *Henry Poyle*, *VVilliam Tracy*, and other proteſtants, as Fox teſtifieth in his calendar: ſo as we may ſee that the kings faith was as before, & though he were content to ſuffer ſome newfangled ſpiritts to ruffle at this time, as namely *Friar Barnes* in London, where he preached moſt ſeditiouslie, and *Hugh Latimer* in *Briſtovv*, where as *Stovv* ſaith he ſtirred a notorious tumult, cauſing the Maior to ſuffer lay-men to preach, and to prohibite and impriſon Prieſts, & other like diſorders, yet what the King thought inwardlie of them, he declared afterwards by his Acts, when he burned *Barnes* and caſt *Latimer* into the Tower, and kept him there with euident danger of his life ſo long as himſelfe liued, which diſpoſition of K. *Henry*, *Tyndale* ſmelling at the

Heretiks burned *an.* 1534.

Stovv. an. 1534.

ſame ſeaſon, vvrote from Flanders to his ſcholler *Iohn Frith* priſoner in the Tower of London in theſe words: *And novv me thinketh I ſmell a counſell to be taken, &c. But yovv muſt vnderſtād that it is not of a pure heart & the loue of truth, but to auenge themſelues, & to eat the vvhores fleſh, and to ſucke the marrovv of her bones, &c.* So wrote that honeſt man, ſignifying that *K. Henry* vvas reſolued to make an outward ſhew in fauouring the ghoſpellers, not for loue, or liking he had of them, but to reuenge himſelfe of the Pope, and to enioy the goods of Monaſteries & other ſpirituall liuings, which he, in his blaſphemous hereticall veyne, calleth *the vvhores fleſh and marrovv of her bones.*

Se the letter of Tindall to Frith ſet dovvne by Fox pag. 987.

11. Well then, this was the beginning of their ghoſpell in England, by their owne confeſsion and interpretation, and ſo whatſoeuer vvas done from this yeare forward againſt Catholiks or Cath. Religion, vnto the 31. yeare of his raigne, vvhich vvas of Chriſt 1540. to witt for 5. whole years, was vpon theſe grounds and to the former ends of reuenge & intereſt, yf we beleeue proteſtants themſelues; in which point notwithſtanding, for that diuers godly, learned and zealous men could not be contēt to follow the kings affections, as other did, & namely *B. Fisher* of *Rocheſter*, *Syr Thomas More* late Chauncelor of England, and diuers moſt

Reuerend and venerable Abbots, Priors, & Doctors, and other their like, they were content to giue their bloud in defence of Cath. vnitie againſt this ſchiſme, as the Abbots of *Glaſtenburie*, of *VVhaley*, of *Redding*, *Doctor Forreſt* Q. Catherines Confeſſor, *Doctor Povvell*, and the like.

12. Some others, and amongſt them one moſt neere to the King himſelfe both in bloud and affection, namely *Cardinall Pole* oppoſed himſelfe by publike writing from *Padua*, as vve may ſee by thoſe 3. learned books left by him in Latin *de vnitate Eccleſiæ.* Others alſo of the ſame blood Royall as the *Marqueſſe* of *Exceſter* and Counteſſe of Saliſbury, the ſaid Cardinalls mother, ſhewed their deslike, which afterwards vvas cauſe of their ruine; And many ſhires alſo of the Realme at this time, not being ſo patient as to beare theſe innouations, tooke armes & fell into great commotions, as in Lincolneſhire, Yorkeshire, Somerſettſhire and ſome other prouinces, making all their quarrells for matters of Religion.

13. So as by this we ſee, that Cath. Religion remayned ſtill in England both in Prince and people, but that the Prince for a time thought good for other ends to tolerate and winke at diſorders therin, vntill the forſaid yeare of 1540. when calling all his Realme togeather both ſpirituall and temporall to

examine vvell this matter of Religion, they decreed that famous Statute both in Parlament & conſiſtorie Eccleſiaſticall, called the Statute of 6. Articles, or as Iohn Fox nameth it, *the vvhipp vvith 6. ſtrings or lashes*, in which decree are condemned for deteſtable hereſies, all the moſt ſubſtantiall points of Proteſtants doctrine, eſpecially of Zwinglians and Caluiniſts, and moſt ſeuere puniſhment of death appointed vnto the defenders and maynteyners therof, vvherby the Cath. iudgment & cenſure of the whole Realme in that behalfe vvas ſeene, and the King himſelfe made further declaration therof preſentlie for his owne part, by putting away his Germane wife *Anne of Cleeue*, by vvhich the ghoſpellers had thought to haue drawne him further into league and religion vvith the proteſtant German Princes; & by puniſhinge Cromwell the head and fountaine of moſt of theſe innouations by the loſſe of his head. He burned alſo immediatlie after this Statute in Smithfield vpon the promulgation therof three famous heretiks, *Barnes, Ierome*, and *Gerard*; the firſt an erneſt Lutheran, the other two Zwinglians.

The Statute of 6. Articles *an.* 1540.

The burning of *Friar Barnes* a Lutheran, vvith *Gerard*, and *Ierome* Zvvinglians.

14. All theſe demonſtrations I ſay *K. Henry* made this yeare of his Cath. opinion and iudgment in all points, except in matter of ſupremacy which was his owne intereſt.

And for the other ſix yeares vvhich he liued afterwards he varied not from this, but rather confirmed the ſame, as we may ſee by his burning of *Anne Askevv*, for denying the Reall preſence in the Sacrament, not many moneths before his death, and by his owne hearing of maſſe in his bedd, and receauing the bleſſed Sacrament on his knees vvhen he was not able to ſtand on his feete; but eſpeciallie by that which *B. Gardiner* teſtified vvhile he liued, and preached the ſame in a publike ſermon at Paules Croſſe, that the ſaid King not long before his dying day, when he ſent him Embaſſador to a *Diete* in *Germany*, gaue him ſpeciall comiſsion in ſecrett, to procure by the meanes of ſome Cath. Princes, and of the Popes legate and *Nuntio* there, ſome honorable condition for his Maieſties reconciliation with the Pope and Sea of Rome againe, which though God of his ſecrett iudgment permitted him not to effectuate by the ſhortneſſe of his life: Yet appeareth it by this what his ſenſe in matters of religion was.

K. Henry gaue comiſſion for his Recōciliation vvith Rome.

15. So then now we haue that Catholik Church & Religion remayned in England during *K. Henries* raigne, both in Prince and people, though much turmoiled by faction, ſchiſmes, and hereſie, wherin, notwithſtanding, ſhe no more loſt her poſſeſsion & continuance, then ſhee did in time of the raging

Arrians, *Donatiſts* or other ſectaries that preuayled in power for the preſent time, either generallie, or in ſome particular prouinces, as Lutherans and Zwinglians alſo did in K. *Henries* daies in diuers places, or do at this day, which yet was and is ſo, as they are eaſily diſtinguished from the other, not onlie by the diuiſions and differences among themſelues, but alſo for that the vnion of the Cath. Religion doth euer ſhew it ſelfe in ſome regions adioyninge: yea commonly alſo euen in thoſe verie places, where theſe ſects do range and beare moſt rule, ſome Catholiks remayne to contradict them openlie, & to plead for their old poſſeſsion; and the more the perſecution is, the greater and more eminent is this Cath. contradicting part ſtyrred vp, and increaſed by the very power & vertue of the croſſe of Chriſt in perſecution, as before hath byn noted.

Catholiks increaſed by perſecution.

16. And this vvas the ſtate of Cath. Religion in K. *Henries* raigne, to witt, that it was held and defended publikelie, except onlie the Article of Eccleſiaſticall ſupremacie denied to the Pope, wherunto notwithſtanding manie thouſands of the Realme neuer agreed, and conſequentlie vvere trulie Catholiks. Heretiks alſo were punished, eſpeciallie thoſe three ſects that principally ranged at that time, to witt, *Lutherans*, *Anabaptiſts*, and *Zvvinglians* (all three taking their origen

from *Luther*) ſo as of all theſe 3. ſects K. *Henry* burned manie, and albeit of the 4. ſort of men that oppoſed themſelues againſt him, to vvitt Catholiks, he put diuers alſo to death vnder the name of Papiſts; yet both this very name, as alſo the different manner of their deathes, but aboue all the nature of their cauſe, doth euidently diſtinguish them from the other, and ſhew that their deathes were true martyrdomes, and the others due punishment for their wickedneſſe.

The name of *Papiſts* not iuſtly puniſhable.

17. For firſt the name of *Papiſts*, that ſignifieth them to hold vvith the Pope, as ſupreame head of their Church, importeth no more hurt or offence, then if in any ſedition moued within anie Realme, thoſe that hold with the King ſhould be called kinglings, or thoſe for example, that hold part vvith the Maior of *London*, vvhen anie apprentices would raiſe rebellion againſt him, ſhould ſcornfullie be called *Maioriſts*, and generallie for a man to hold with his lawfull ſuperiour cannot be termed a faction, and much leſſe an hereſie.

The different punishments vpon Catholiks and proteſtants doth ſhevv vvhat K. Henry thought of them both.

18. Secondlie the verie difference & manner of punishmẽt vſed by K. *Henry* towards both parts, the one by fire, the others by head and hanging, doth euidentlie ſhew vvhat different iudgment he made of them, the one as of heretiks, and the other as of men offending againſt his ſtate and perſon,

after he had made the ſupremacie Eccleſiaſticall to be a matter of his State and of his royall dignitie, wherby alſo he ſhewed that he was no ghoſpeller.

19. But now for the third point, which is the moſt important of all the reſt, to ſhew the difference in theſe mens cauſes, and that the Catholiks ſuffered innocentlie for their conſcience, and conſequentlie were true Martyrs, & that the other ſorts of Sectaries were puniſhed deſeruedlie as malefactors, it is not hard to proue to him, that is of anie meane conſideration or indifferēcy in matters. For firſt who will not graunt, but that he that is an honeſt & good man when he goeth to bed (for example) cannot eaſily be made an euill man in his ſleep, without anie motion of his affection or freewill at all? And againe: he that is a good & true ſubiect towards his Prince and countrey this day, how can he well to morrow be iudged a traitor (the higheſt ſyn of all other) yf in the meane ſpace he chaunge not his mind, nor do any act of word or deed contrary to that he did before; and yet this was the cauſe of the Catholiks put to death vnder *K. Henry* for the ſupremacie.

20. As for example *S. Thomas More* vvas priſoner in the Tower of London vpon ſome diſpleaſure in the yeare 1534. where he attending onlie to his prayers (as * himſelfe

* *In his Epiſtles.*

ſelfe teſtifieth) and to the writing of ſome ſpirituall books perteyning to the contempt of this preſent tranſitorie world, there paſſed in the meane ſpace a ſtatute in the parlament houſe, appointing that whoſoeuer did not beleeue the Kings Maieſtie to be ſupreme head of the Church of England, in cauſes Eccleſiaſticall, ſhould be a traitor and ſuffer death for it: which ſeming a new and ſtraunge thing vnto him, & contrarie to the beleefe of all his forefathers, he could not ſo ſoone conforme himſelfe thervnto, & conſequentlie refuſed (vvhen he vvas demaunded) to ſubſcribe to the ſtatute, and to make ſo great a chaungemēt in his faith vpon the chaunge of others; for which ſoone after he was put to death, not for that he had attempted, altered, or innouated anie thing as you ſee, but for that he would not alter & make innouation. And this vvas the propre true cauſe of all Catholiks that ſuffered for the ſupremacie vnder K. *Henry* the 8.

The true cauſe of Cathol. ſuffering vnder K. Henry.

20. But on the contrarie ſide, the others that were put to death by him as ſectaries, did wickedlie and preſumptuouſlie alter & innouate of their owne heads manie things about beleefe and doctrine, different from that which they had receyued, and contrary to the beleefe of all their forefathers auncient Chriſtians for manie ages togeather, and that with ſuch obſtinacie, as no reaſon,

authoritie, diſcipline or order, no wittneſſe, humane or diuine could preuaile vvith them; & albeit for this obſtinacie, each ſect pretended ſcriptures for themſelues, yet the vertue and ſubſtance of ſcriptures conſiſting in their true meaning and interpretation therof, it was intolerable pride and inſolency in them, to arrogate to themſelues the ſaid true interpretation and expoſition before the whole Church of God, that went before them; & hereof enſued the iuſtneſſe of their punishment, which in Catholiks can haue no place, as before hath byn ſhewed, yet one example of each ſort of theſe men ſhall we heere alleage, therby better to declare the caſe.

The cõdemnation of Anabaptiſts and Arrians by K. Henry.

21. K. *Henry* during his raigne cauſed ſundrie ſorts of men to be put to death about matter of Religion as is notorious; and firſt certaine *Anabaptiſts* and new *Arrians*, namelie in the 27. and 30. yeares of his ſaid raigne. In the former of theſe two condemnations were 19. men and 6. women, as *Stovve* and others do relate, and in the ſecond were 3. men and one woman condemned. Theſe *Anabaptiſts* denied amongſt other points, that Children ought to be baptized before they come to yeares of diſcretion, & can actually beleeue: for defence of which doctrine, they ſtood reſolutelie vpon manie cleere places of ſcriptures as to them then ſemed:

to witt: *Qui crediderit & baptizatus fuerit, ſaluus erit. Marc.* 16. He that ſhall beleeue and be baptized ſhalde ſaued: Lo (ſay they) it is neceſſarie to beleeue as well as to be baptized; which infants being not able to do, ought not to receyue baptiſme in their infancie. Or if they do, they muſt be rebaptized againe when they come to yeares of diſcretion. Thus reaſoned they. And beſides this text, they and their cheefe maiſters do alleage almoſt 30. places of ſcriptures more, vvhich ſeeme moſt plaine and euident to them, as by their books that are extant appeareth.

Abſurd poſitiōs of *Anabaptiſts* & *Arriās* in King Henries time groūded vpon ſcriptures pretended.

22. The like places they do alleage alſo for that other abſurd poſition of theirs; *that no magiſtrate may puniſh by death:* as for example thoſe vvords of God in *Exodus*: *Non occides: Exod.* 20. Thow ſhalt not kill. And againe the ſaying of our Sauiour: *Omnes qui acceperint gladiū, gladio peribunt. Math.* 26. All that vſe the ſword ſhall periſh by the ſword. Thus ſaid the Anabaptiſts, from which by no meanes could they be drawne, but went willinglie to the fire for teſtimonie of their opinions. The *Arrians* alſo denying the equality of God the Sonne to his Father, alleaged no leſſe variety of plaine places, as they would haue them to ſeeme, namelie that of Chriſt himſelfe in *Saint Iohn* his ghoſpell, *Pater meus maior me eſt.* my Father is greater then I. And

Io. 14.

manie other, which were to long heere to recite. And this of them, who burned togeather obſtinatly in one fire in England.

23. But what ſhall we ſay of the *Lutherans*, do not they alleage plaine places alſo, both againſt vs and Caluiniſts as themſelues thinke? For againſt Caluiniſts in defence of the reall preſence in the Sacrament, they vrge the plaine words of Chriſt as we do: *Hoc eſt corpus meum*: This is my body. And againſt vs, for their groſſe opinion that the ſubſtance of bread and wyne remaineth togeather with the body of Chriſt, they alleage manie places of Scripture where it is called bread, which places the Zwinglians accepting, do turne the ſame againſt the Lutherans, affirming that for ſo much as it is ſo oftētimes called bread in the Scripture, it is not the true body of Chriſt at all: & this paſſed betweene friar *Barnes* & the two Apoſtata Prieſts *Gerard* & *Ierome*, burned with him: the firſt a feruent Lutheran, the other two earneſt Zwinglians, all three cōſumed by fire at one ſtake in Smithfield by K. *Hēries* appointment, in the 32. yeare of his raigne.

The cōdemnation of *Lutherās* & *Zvvinglians* by K. *Henry*.

24. But now was there a third or 4. ſort of Sectaryes in K. *Henries* dayes, who were neyther *Anabaptiſts*, *Arrians*, nor yet perfect *Lutherans* or *Zvvinglians*, but would haue the controuerſie of the Bl. Sacrament and reall preſence, to be an indifferent thing to

be beleeued, or not beleeued, as euery man ſhould thinke beſt: ſo held *VVilliam Tyndall*, as alſo his ſcholler *Iohn Frith*, whom Iohn Fox doth compare to *Saint Paul* and *Timothy*, Frith being burned in Smithfield by the Kings expreſſe commandement in the 26. yeare of his raigne, and Tyndall not long after in Flanders by the ſaide Kings procurement, as more largelie we ſhall declare in the 3. part of this Treatiſe, when we come to examine Iohn Fox his Calender of Martyrs. Now it ſhalbe ſufficient for proofe of that we ſay to alleage Fox himſelfe, who ſetting downe the articles of *Frith* for which he was burned, aſsigneth this for the firſt. *Firſt* (ſaith he) *the matter of the Sacrament is no neceſſary article of faith vnder paine of damnation, &c. But may be beleeued or not beleeued as euery man ſhal thinke beſt.* And for proofe therof alleageth diuers arguments out of ſcripture, that the fathers forſooth of the old teſtament, were ſaued by the ſame faith that we are, and yet were not bound to beleeue the Reall preſence, &c. And Fox ſeemeth to like well both of this argument and of the hereſie.

The opinion of *Tyndall* & *Frith* agreeing vvith nether Lutherans nor Zvvinglians.

Fox pag. 942.

25. Now then here be 4. or 5. ſorts of ſectaries condemned by *K. Henry*, & all defending themſelues by ſhew of ſctiptures, but for that each of them doth reſerue the interpretation of ſcripture to themſelues, & therby teacheth new doctrine, contrarie to that

which was receiued generally in the knowen Church before them, to whoſe iudgment & interpretation they vvill not yeld themſelues: hereof it followed, that the inditement of hereſie lyeth trulie and iuſtlie againſt them, & that they vvere vvorthilie condemned and burned for this pride, ſelfe-will and obſtinacy. But on the contrarie ſide againſt the Catholiks, that died for the Eccleſiaſticall ſupremacie of the Pope, none of theſe accuſations can iuſtly be laid, for that they do neither ſtād vpon their owne iudgment, nor haue inuented any thing of new, nor do adhere to their owne interpretatiōs, or expoſition of ſcriptures, but being accuſed, do make their plea and defence farre otherwiſe, to witt, that they found this doctrine of the Popes ſupremacie in vſe & practiſe before they were borne, as a thing receiued from age to age by the knoune Cath. Church time out of mind: that they ſee all Chriſtian kingdomes and princes to haue imbraced the ſame, and Generall councells to haue allowed therof: that the texts and examples of ſcripture alleaged for the proofe of this article, and all others wheron they ſtand, are not inuētions of their owne, but ſo expounded by auncient fathers and vniforme conſent of the Cath. Church; that all our Chriſtian English Kings from our firſt conuerſion vnto *K. Henry* the 8. acknowledged

The different plea or defence of Catholiks from heretiks.

ledged this ſpirituall authoritie of the *B.* of *Rome*; and K. *Henry* himſelfe defended the ſame moſt earneſtly with his owne pen, not many yeares before, againſt Luther and Lutherans: that it is not a thing deuiſed but deliuered, as *Tertullian* ſaid, of the Cath. faith; and therfore if anie point therof were to be altered, it muſt be done by the ſame authoritie that it vvas deliuered to them, to vvitt by the vvhole Church, Councells, and generall Paſtors therof.

Tertull. l. de præſcript. aduerſus hæreſ.

26. This vvas the defence and pleading of Catholiks vnder *K. Henry* the 8. to excuſe themſelues from Treaſon, obiected againſt them, for holding the Popes Supremacie; vvherin yow ſee diuers notorious differences betweene the defence of the ſectaries, & them, for that amongſt the Sectaries, euery one held vvhat himſelfe thought beſt, of things inuented by themſelues, euery one cited ſcriptures, and interpreted them as he liſted, vvithout authoritie, preſident or example of former ages, and conſequentlie they are iuſtlie called heretiks, that is to ſay chooſers. For that they choſe to themſelues what to beleeue in euery ſect, and reduced the laſt and finall reſolution of all things to their owne vvills and vvitts, which in matters of beleefe is the higheſt crime that againſt God and his Church canne be committed.

27. But on the other ſide the ſtate & condition of the Catholikes, and their cauſe is quite oppoſite to this, for that they ſticke to authoritie, obedience, integrity, example of their anceſtors; they bring nothing of their owne; they inuent or innouate nothing: they ſtand only vpon that which they haue found eſtabliſhed to them, not by this or that man, or by this or that author of any ſect, or by this or that particular congregation, fellowſhip, or faction, or by this or that towne, citty, prouince, kingdome, or countrey, but generally by the whole vniuerſall Church and Paſtors therof, & therfore properly and truly are called *Catholiks*, which is to ſay *vniuerſall* and *generall*.

The diſagremēt of Fox his cacalendar Martirs.

28. And this ſhall ſuffice to ſhew the difference betweene the Catholike Martyrs, & hereticall malefactors put to death in *K. Henries* time, wherof yet we ſhall treat more largely in the third part of this Treatiſe, where we are to handle the particular ſtories of Fox his Calendar-martyrs, & to compare & paragon them with ours, ſhewing that yet neuer doggs & catts, nor yet Sampſons foxes did euer ſo diſagree in natures & conditiōs, as theſe good Martyrs did in faction & contrariety of opinions amongſt themſelues, & conſequently could not be Martyrs or witneſſes of any one faith whatſoeuer.

29. And with this alſo will we end the

diſcourſe of K. *Henries* life, hauing ſufficiently ſhewed (as to me it ſeemeth) that the Cath. Religion held her footing and continuance alſo vnder the raigne of this King, no leſſe perhaps then before, yea ſhe ſhewed her ſelfe much more to the world, by the perſecution which then ſhe ſuffered, then before in the time of peace; for that the famous and illuſtrious Martyrdomes of ſuch excellēt men as were *B. Fisher, S. Thomas More, D. Foreſt* and many other ſuch worthies, that ſuffered Martyrdome in thoſe dayes, did more illuſtrate her, & made externe nations to talke more of the zeale and Conſtancy of English Cath., then euer they would haue done if that perſecutiō had not fallen out; & the like ſucceſſe hath happened ſince both vnder K. *Edvvard* the 6. and her Maieſty that now is, as briefely we ſhall heere declare.

30. And as for K. *Edvvards* raigne, as it was but ſhort, and the firſt paſſage from Cath. Religion to open profeſſion of hereſie: ſo was it not ſo ſharp for effuſion of bloud as vnder K. *Henry*: For that the K. being verie young, and thoſe that gouerned in his name not thorowlie ſetled in their States and affaires, troubled alſo with much diuiſion and emulation among themſelues, could not attend to proſecute matters ſo exactlie againſt Catholiks, as ſome of their deſires and appetites were; yet began they meetlie

K. Edvvard the 6. his raigne.

tlie vvell, as vve may ſe by the moſt vniuſt perſecutions and depriuations of two principall Bishops, *Gardener* of *VVincheſter*, and *Bonner* of *London*, by ſuch violent calumnious manner as vvas propre to heretiks to vſe. The particulars wherof Iohn Fox doth ſett downe at large, vvherby a man may take a taſt vvhat they meant to haue done, if they had had time. For that *Cranmer* & *Ridley* that had byn Bishops in K. *Henries* time, and followed his religion and humor while he liued, being now alſo reſolued to enioy the preferment and ſenſualitie of this time, ſo farre as anie vvay they might attaine vnto, getting authoritie into their hands by the Protector and others that were in moſt povver, began to lay luſtilie about them, and to pull downe all them both of the cleargy and others, whome they thought to be able or likelie to ſtand in their way, or reſiſt their inuentions.

The attempts of *Cranmer* and *Ridley* & others of their crevv in K. Edvvards daies.

31. And herevpon diuers were laid hands on and impriſoned, diuers fled ouer ſeas, ſundrie moſt captious & calumnious queſtions & demaunds were deuiſed to intangle men: as namelie: *VVhether a King of one yeare old, vvere not as truly a King as at* 40. *or* 50. which if you did graunt concerning the title and right of his crowne (which is true) then preſently they inferred, that *K. Edvvard*, being but 9. yeares old, vvanting yet diſ-

cretion might alſo be lawfull head of the Church, & determine controuerſies of Religion, yea chaunge the faith and religion which his father & all his aunceſtors Kings and Princes of England, all Parlaments, Synods, and Councells before his dayes had left vnto him for the ſpace of a thouſand yeares and more. And albeit he had not ſufficient iudgment to vnderſtand what Religion meant, yet was he made iudge therof by vertue of his birth and ſucceſsion to the crowne. And this point was wonderfully vrged by the Protector *Seymer*, to all Preachers, Prelats, and Biſhops of that tyme, that they ſhould inculcate the ſame to the people in their ſermons, to the end that himſelfe taking all the ſaid child Kings authority vpon him, might be head and iudge in his place: whervnto that he might ſeeme the more fitt and able for his excellent learning, *Iohn Bale* the Apoſtata friar that liued vnder him, was not aſhamed to publiſh in print, & place him for a learned author amongſt his illuſtrious Britiſh wryters, for that ſome proclimations perhaps paſſed by his hands, though otherwiſe he was knowne to be ſo vnlearned, as he could ſkarce write or read.

The attempts of *Seymer* the Protector, & Iohn Bale in flattery tovvards him.

Bal. de ſcript. Brit. cent. 5. *fol.* 237.

32. But yet (as I ſaid) this doctrine or rather paradox, of the Child-kings ſupereminent hability, high authority and ſupreme Eccleſiaſticall power to determine, alter,

chaunge & diſpoſe of matters of religion at his pleaſure, though he were but of one yeare old, was ſounded in pulpitts euery where at this tyme; wherof *Syr Iohn Cheke* the Kings ſchoolemaiſter amongſt others wrote a ſeuerall Treatiſe, beſides the large meſſage ſent in the Kings name (but of his writing) to the Catholike people of Deuonſhire, as after ſhal be ſhewed. The ſame alſo was obiected greeuouſly againſt Biſhoppe *Gardner* and *B. Bonner* by name, that they had not in their ſermons appointed vnto them by the Protector, ſo ſufficiently vrged this point of the Kings Eccleſiaſticall power in his nonage, as was required. And this eſpecially for that the people in diuers parts of the realme, & namely thoſe of Deuonſhire, ſeeing ſuch alteratiō to be made in religion vnder the minority of a child, quite contrary to the lawes & Statutes left by *K. Henry* the 8. and that all things went backward both at home and abroad (the townes we had in France being loſt, or vpon the point of leeſing) they complayned firſt, and after tooke armes for defence of their auncient religion, in the beginning of the third yeare of this Kings raigne, the people of *Somerſetshire* and *Lincolnshire* beginning firſt in the moneth of may; and then in Iuly the people of *Eſſex, Kent, Suffolke, Norfolke, Cornvvall,* and *Deuonshire*, and in Auguſt thoſe alſo of *Yorkeshire,*

See Stou & other Chroniclers in the yeare 1549.

keshire, all crying and demaunding to haue the Cath. Religion remayne at it was left by *King Henry*, at leaſt-wiſe vntill *K. Edvvard* came to lawfull age, therby to be able to determine and iudge of matters of Religion, which demaund did wounderfully trouble and vex the *L. Seymer* Protector and other new ghoſpellers, who being hungry after Catholiks goods, could abyde no delay in making this deſired innouation.

The generall auerſion of English people againſt the entrance of hereſie.

Fox pag. 1185.

33. And albeit before theſe inſurrections fell out, they did well ſee by diuers their attempts, that the hart of the people was wholly againſt thoſe their innouations in Religion, as appeareth plainly by a ſpeech of the *L. Rich* then Chauncelor, to the Sherifes and Iuſtices of peace of all ſhires, gathered togeather in London in the yeare 1548. being the ſecond of *K. Edvvards* raigne, as at large you may ſee in Fox: yet ſuch was their importunity in this behalfe, as they would needs go forward, which thing pleaſing *Iohn Fox* well he wryteth thus: *By this yovv may ſee vvhat zealous care vvas in this young King, and in the L. Protector his vncle, concerning the reformation of Chriſts Church.*

Fox ibid, 1186.

34. The ſame Fox alſo ſetteth downe in another place what the young King aunſwered to the *Denonshire* men, that deſired that the ſtate of matters in Religion might remayne as *K. Henry* had ordeyned and left

them; and in particular they required that the Statute of 6. articles againſt heretiks might ſtand in force vntill K. *Edvvard* came to full age. Whervnto let vs heare his aunſwere, & cōſider therby how matters went in thoſe dayes. To the firſt about the Statute of 6. articles made by his father, and inuiolably kept all dayes of his life, the little child aunſwered thus: *Knovv yovv vvhat yovv require? They vvere lavves made, but quicklie repented, to bloudy vvere they to be borne of our people: yovv knovv they helped vs to extend rigour, & to dravv our ſvvord very often, yea they vvere as a vvhetſtone vnto our ſvvord; and for your cauſes haue vve left to vſe them, and ſith our mercy mooued vs to vvryte our lavves vvith milke, hovv be yovv blinded to aske them in bloud, &c.*

Fox pag. 1189.

35. And then further he ſaith: *But to leaue this manner of reaſoning vvith yovv, vve lett yovv vvitt, that the ſame lavves haue byn annulled by our Parlament vvith great reioyce of our ſubiects, and not novv to be called by our ſubiects in queſtion. Dare any of yovv ſtand againſt an Act of Parlament, &c. Aſſure yovv moſt ſurely, that vve of no earthly thing make ſuch accoumpt, as to haue our lavves obeyed, for heerin reſteth our honor. And ſhall any of yovv dare to breath againſt our honour? &c.* Lo how little accoumpt this little King Child was taught to make of his old fathers lawes; and how thunderingly to ſpeake for the maintenance of his owne! But vvhen they came to the ſecond

K. Henries lavves reiected by his ſonne K. Edvvard.

ſecond point about his nonage, he is yet more reſolute. For thus he wryteth.

35. In the end of your requeſt (ſaith he) yow would haue our fathers lawes ſtand in force vntill our full age. But to this we thinke, yf ye knew what ye ſpake, yow would neuer haue vttered that motion, nor euer haue giuen breath to ſuch a thought. For what thinke yow of our kingdome? Be we of leſſe authority for our age? yow muſt firſt know that as a King we haue no difference of yeares nor tyme, but as a naturall man and creature of God, we haue youth, and by his ſufferance ſhall haue age. We are your rightfull King, your liege Lord, your King annointed, your King crowned, the Soueraigne K. of England, not by our age but by Gods ordinance. We poſſeſſe our crowne not by yeares, but by the bloud and diſcent from our Father *K. Henry* the 8. &c.

K. Edvvards reply to the demaund of the people of Deuōſhire.

36. All this and much more, did they make the innocent young King to talke & wryte in defence of their innouations, who had more intereſt therin then he. And as for the Cath. people, albeit they denyed not, but that he was a true King in his minority of age, yet no man was ſo foolish as to thinke (notwithſtanding all theſe preachings to the contrary) but that it was a different thing for matters of Religion to be altered now in his name, then afterward by him-

ſelſe vvhen he ſhould come to age.

37. But among all others, none vrged this argument ſo much, nor with ſuch authority, as the Kings eldeſt Syſter the Princeſſe *Lady Mary* heyre apparant to the crowne, who being a zealous Catholike, and yet wiſhing well alſo to the Protector, did by ſundry letters, to be ſeene in Fox, admoniſh both him and the reſt of the Councell, that they ſhould looke well what they did, during the Kings minority, in altering the will, lawes, and ordinances of his and her father K. *Henry*; for that afterward they were like inough to be called to accoumpt about the ſame, when the King her brother ſhould come to full yeares. Moreouer ſhe admoniſhed them, that they had no authority to make ſuch alteration in ſo great matters as they did, but ought rather to cõſerue things in the ſtate left vnto them by K. *Henry* her father, according as by ſollemne oath they had ſworne vnto him before his death that they would do, (but eſpecially about matters of religion) vntill the K. her brother came vnto lawfull age.

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38. By all which is cleerly ſeene, how the Cath. Religion remayned in England moſt ſubſtantially rooted in K. *Edvvards* dayes, and that hereſie entred only from the teeth outward, and was maintayned by violence of temporall authority, and according to that

was the ſucceſſe. For after many toyles and tormoyles one killing another of thoſe that gouerned, when they had thought they had laied a ſure platforme to continue the ſame, by excluding the *Lady Mary* & *Lady Elizabeth*, and thruſting in *Iane* the Duke of Suffolks daughter after K. *Edvvards* death, and had ſo plotted & fortified that deſignment, as they thought it ſure; the only zeale of the common Cath. people, for recouering the vſe of Cath. Religion againe, ouerthrew all, and placed *Q. Mary*, as is notorious to the world. And afterward yf we conſider the end of moſt of them, which in thoſe dayes being Councelors, for ambition or other reſpects were promotors of hereſie, as *Dudley*, *Penbrooke*, *VVincheſter*, *Arundell*, *Shreusbury*, *Pagett*, and other, they all died Catholikely, and moſt of them in this Queenes dayes, when with much fauour of the ſtate, they might haue ſhewed them ſelues heretiks.

Catholike Religion reſtored by *Q. Mary.*

39. And thus much for the raigne of *K. Edward*: after whome *Q. Mary* ſucceeding, reſtored Cath. Religion to her ſeat and aunciént poſſeſsion againe, which hauing endured only fiue yeares, it pleaſed God to giue another triall and probation to his ſeruants, by a new alteration, in the beginning of her Maieſties raigne that now is: but yet not ſo forſaking them, nor their cauſe, but he left ſufficient teſtimony in our realme at

that time, what Religion had borne rule vnto that day, & how & when the chaunge began. For firſt of all the Bishops and cheefe Prelats of the realme not only reſiſted this mutation, but moſt of them ſuffered impriſonment or banishment for the ſame, as *London, VVincheſter, Durham, Carleele, VVorceſter, Lichfield, Ely, Lincolne, Peterborovv, Aſſaph, Cheſter*, though ſome few other were not at firſt put in priſon, but deteyned only in cuſtody & depriued, as *Yorke, Exceſter, Bath and VVells.* I will omitt other principal men, as Deanes and Archdeacons of Churches, as *Doctor Cole* of *London, D. Stevvard* of *VVincheſter, D. Robinſon* of *Durham, D. Setland* of *VVorceſter, D. Rambridg* of *Lichfield, D. Iohn Harpesfield* of *Norvvich, D. Ioliffe* of *Briſtovv, D. Boxall* of *VVindſore, D. Nicolas Harpesfield* of *Canterbury, D. Dracott* of *Yorke, D. Peter* of *Buchingam, D. Chedſey* of *Middleſex*, and many others, which were ouerlong to rehearce all. I omitt alſo *D. Fecknam* Abbot of *VVeſtminſter*, & the 2. learned *Priors* of the Carthuſians, *Chaſey* and *VVillſon*, and many others religious men that left their liuings and the realme, not to be forced to yeld to this chaunge. Which multitude of learned wittneſſes (not to ſpeake of infinite others of leſſer degree) being the cheefe throughout all ſhires of England where they dwelt, did well ſhew by their conſtant profeſsion vnto their dying dayes, what roote and foundation

Bishops & Archdeacons depriued and impriſoned for Cath. faith *an.* 1960.

tion Cath. Religion had in England at that time, & hath yet, I doubt not, as after ſhalbe ſhewed.

40. And albeit in theſe 40. yeares and more, that haue endured ſince the beginning of this chaunge, the temporall ſtate of our realme hath for our ſinnes byn oppoſite & enemy to this Religion, with full intent to extirpate and extinguish the ſame, yet ſuch is the euerlaſting force of truth, & ſo faithfull is the holy prouidence of almighty God for defence therof, in times of moſt need & preſſure; that the Cath. faith and profeſsion therof, hath neuer byn more eminent and illuſtrious in England, then in this time of ſo greeuous affliction, there hauing byn aboue a hundred Prieſts (not to ſpeake of others of other degree) that haue made profeſsion therof at the barres and benches of moſt of all the Tribunalls and iudgment ſeats of England, and haue ſealed alſo their confeſsion with moſt willing offering of their bloud.

The cōſtancy of English Catholiks in this time of perſecution.

41. And in deede that which is moſt rare & worthy noting in this affaire, is that moſt of them were borne and bread in England during the time of her Maieſties raigne, and were brought vp in the Religion that now is profeſſed within the realme, diuers of them alſo had ſtudied at the vniuerſities of *Oxford* and *Cambridge*, where they had heard

the aduerſe part alleage for them ſelues what they could, and them ſelues had read & examined with no ſmall diligence, what grounds the Proteſtants had for their opinions; which being done, they went ouer the ſeas to heare and ſee the Catholike party, and ſo to reſolue them ſelues more ſubſtantially in ſuch matters, as neereſt concerned their eternall ſaluation: wherin being ſoundly ſatisfied in all their doubts, they paſſed further and became Prieſts, and ſo returned into England againe, to impart to others the hidden Treaſure of truth which themſelues had found out. And albeit diuers of them were of that kinred and parentage, & ſo qualified alſo in them ſelues, that they might haue liued both wealthfully and at their eaſe, yf they would haue followed the world and preſent courſe of times: yet made they choiſe, rather to fall into manifold daūgers, impriſonments and death it ſelfe, then to forſake the truth of Cath. Religion, or forbeare to cōmunicate the ſame to others; which is another manner of ground and foundation for their conſtancy, then *Iohn Fox* recounteth in many of his Martyrs, who vpon toyes became proteſtants, & of meere ignorance and obſtinacy went to the fire for the ſame, as namely *Ioane Lashford* a married maid (as he ſaith) of 20. yeares old, that tooke auerſion from the maſſe when ſhe

The cōſtant reſolution of diuers Cath. Prieſts.

Ioane Lashford.

was but a 11. yeares old, (vpon very good grounds yow muſt imagine in thoſe yeares of her age) as alſo *Agnes Potten* & *Ioane Trunchfield* the wiues of a beerebrewer & ſhoumaker of *Ipſvvich*, reſolued to go to the fire vpon a certaine viſion, that one *Samuell* a miniſter told them that he had in the priſon with them. And vpon the ſame ground it ſeemeth another wench called *Roſe Nottingam*, imbraced the ſaid Miniſter and kiſſed him in the ſtreet as he went towards burning.

Fox pag. 1547. & 1517.
Agnes Potten.
Ioane Trunchfield.
Roſe Nottingam.
Fox pag. 1547.

42. *Andrevv Hevvit* in like manner an apprentice of London of 19. yeares old, determined to dy with *Iohn Frith* then in the Tower of London, for the opinions that he would dy for, though yet he did not know what his opinions were. *VVilliam Hunter* alſo another apprentice of London & of the ſame age of 19. yeares, running away from his Maiſter in London, and finding an old English Bible lying in the Chappell of *Burntvvood*, fell to reading therof, and therby preſently became a Proteſtant in diuers opinions, and would needs burne for the ſame. *Ravvling VVhite* likewiſe is recounted by Fox to haue byn an old poore Fiſher man in Wales, and hearing of certaine new freſh doctrine to be had out of the ſcriptures in Engliſh, and greeued that himſelfe was not able to read them, he put his little boy to ſchoole to learne to read, which being ſomwhat

VVilliā Hunter.
Fox pag. 1395. *an. Domini* 1555.
Ravvling VVhite.

ſomwhat inſtructed in that art, he cauſed him to read ſcriptures vnto him, and profited ſo much therin with in a little time, that the old fiſher man began to be a preacher, & ſo leauing his occupation, went vp and downe Wales with his boy after him bearing the Bible, out of which he tooke vpon him to preach at euery towne and tauerne therof, ſeeking therby to peruert ſuch as were no wiſer then himſelfe, nor could he be reſtrained from his willfull folly, vntill the Biſhopp of *Cardiffe* apprehended him, whome afterward alſo he was forced to burne, for that he ſtood obſtinate in his phantaſticall opinions, which were ſuch, as ſkarce they agreed with any ſect whatſoeuer. And finally *Laurence Sanders*, a famous ſcarlet Martyr of theirs, being a marryed Prieſt, & ſeing a little baſtard of his, brought to him in priſon by the woman that bare it, he was ſo tenderly affected thervnto, as in great vehemency of ſpiritt he ſaid to the ſtanders by: what man of my vocation would not die to make this little boy legitimate & proue his mother to be no whore?

Fox pag. 1414.

Fox pag. 1558.

43. And of this I might giue infinite examples out of Iohn Fox, what ſubſtantiall grounds and motiues many of his Martyrs had to runne to the fire, or rather how without all ground or probable reaſon in the world, but only willfull pride & obſtinacy,

moſt

Hereticall haſtines to burne for their errors.

moſt of them thruſt themſelues to death, no leſſe then in old times did the *Maſsilians, Montaniſts, Circumcellians* & *Martyriãs* moſt famous heretiks vpon the like madneſſe, as after we are to ſhew more at large in the third ★ part, where I am to treate of theſe matters more particularly, and to giue yow (yf I be not deceiued) large matters of laughter or rather of compaſsion in this behalfe. Now this ſhalbe ſufficiēt to ſhew both the great number and reſpectiue qualitie of domeſticall wittneſſes for the Cath. faith, and continuance therof in our countrey during the time of this ſharp perſecution vnder her Maieſtie, and that neuer more then in this time, hath the Cath. Church byn perſpicuous, honorable & eminent in our realme: which is altogeather cõtrary to that which Iohn Fox aſcribeth to his Church, whoſe inuiſibility, obſcurity and lurking from the eyes of men, he both graunteth & excuſeth, by the preſence of perſecution againſt her. Wheras we hold on the other ſide, that the true Church (and conſequently ours) is euer more viſible & notoriouſly knowne in time of affliction and perſecution, then in peace.

★ *Cap.* 1.

44. And ſo haue we ſhewed by example of our English Church, eſpecially in this preſent age, wherin not only domeſticall ſufferings at home haue come by fame, books, & writings to the knowledge of for-

rayne nations, and therby alſo the notice of ſo many & worthy conſtant Catholiks that are within the realme; but whole troopes alſo both of English men and women in exile for their conſciences, do repreſent the ſame dayly to their eyes, as it were by a liuely ſpectacle, to the wonder of the Chriſtian world. But aboue all the reſt muſt they needs be greatly moued with the ſight of whole companies, families, and communities of English of both ſexes, of tender age, and thoſe for the moſt part of very principal good birth and parentage, that haue come forth of our countrey for the loue of Religion, & liued with great edification in other nations, partly in Colledges & Seminaries, partly in religious co͂uents & Monaſteries, yelding great admiration to ſtraungers for their rare vertues of piety, patience, contentment and deuotion. And as for Colledges & Seminaries thoſe of *S. Omers* and *Dovvay* in *Flaunders*, of *Rhemes* in *France*, of *Rome* in *Italy*, of *Valliadolid*, *Siuill* and *S. Lucars* in *Spayne*, and of *Lisbone* in *Portugall*, do ſufficiently teſtifie. And as for Monaſteries both of men and Women, they are not vnknowne, as that venerable company of Engliſh *Carthuſians* in *Mechlyn:* The honorable religious houſes of Engliſh noble and gentlewomen in *Bruxells*, *Lovan* and *Lisbone*, whoſe rare vertues doe ſingularly edifie all thoſe that know them, and

A great number of English youthes in exile for religion.

and greatly illuſtrate the name of our countrey for religious piety with forraine nations. All theſe (I ſay) do beare wittneſſe at this day to the whole world, and to vs alſo, that, God be thanked, the fire & feruour of Catholike Religion, which Chriſt came to plant vpon earth, is not extinguished by ſo long and greuous perſecution in our countrey, but rather increaſed at leaſt in intenſion, as philoſophers do ſpeake, though not in extenſion.

The cōcluſion of the firſt part of this Treatiſe.

45. And truly when I conſider the matter more ſeriouſly with my ſelfe, I doubt much whether England, if it had continued Catholike, had euer enioyed ſuch excellent education for their youthe at home, as by occaſion of this tribulation God hath giuen them abroad in forraine nations; certainly the example is rare & neuer heard of in former times, & at this day the like is ſeene in few other nations beſides vs, but in none of thoſe that haue ſuffered for Catholike Religion, is this bleſſing found ſo abundantly as in ours; God make vs gratefull for it: For if our ingratitude turne not the courſe of his mercyes, hitherto vſed towards vs, it ſeemeth euident, that he will not ſuffer the ſeed of Cath. Religion to be extinguished in England, hauing conſerued the ſame ſo potently & ſtraungely vnto this day, which is from the firſt preaching of the Apoſtles &

Apoſtolike men to the Brittans, vnto the time of *Pope Gregory* the firſt, vnder whome our English nation was conuerted, as hath byn declared, & from thence againe downwards vnto vs, which is more then a thouſand yeares: And ſo I doubt not but he will to the worlds end, yf our ſinnes deſerue not the contrary. And this ſhall ſerue for this firſt part, conteyning the deduction & continuance of Cath. Religion in England without interruption, for more then fiftene hundred yeares togeather: Now will we paſſe to the ſecōd part, to examine the ſame ſucceſsion in proteſtants religion throughout all theſe ages, yf it may be found, making our concluſion as after yow ſhall ſee, that as our Religion entred firſt and hath neuer left England vnto this houre: ſo the Religion of Iohn Fox, in the forme that he would haue it, was neuer yet admitted into Eugland publikely by any Prince, or potentate whatſoeuer vntill this preſent day, nor euer like to be. And this ſhall ſerue for the firſt part of our Treatiſe.

The end of the firſt part.

THE SECOND PART OF THIS TREATISE.

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THE SECOND PART OF THIS TREATISE,

CONTEYNINGE THE SEARCH OF THE PROTESTANTES CHVRCH, from the beginning of Chriſtendome, to our dayes.

THE ARGVMENT.

HAVING *declared in the former part of this treatiſe, hovv the faith of Chriſt vvas firſt preached to the Britans at tvvo ſeuerall times, and then to the English nation & all by Roman preachers, and that the ſaid faith hath continued from age to age in a viſible conſpicuous Church vntill our dayes: there remaineth novv, that vve examine in this ſecond part, vvhere the proteſtants Church vvas in all this time, and vvhether they had any at all? and if they had, of vvhat ſort of men it conſiſted, and vvhether it vvere the ſame vvith the Church before deſcribed, or partly the ſame, partly differẽt, or vvhether they could ſtand togeather being oppoſite in any one point of faith? moreouer, vvhether the one did perſecute the other, or might be reconciled, or agreed togeather? And finally,* *vvhat is the ſtate of the one and the other at this day. For examination of vvhich points, vve ſhall haue occaſion to runne ouer againe vvith more aduiſe all the former ſixteene ages from Chriſt dovvnvvard, and therin to ſee and conſider, vvhat Church florished or preuayled throughout euery age, eyther oures, or that of Iohn Fox? And vvhich of them is likeſt to haue come dovvne from the Apoſtles: as alſo, vvhether that Church vvhich vvas viſibly founded by the Apoſtles, & put on foote by them and theirs, could perish or vanish avvay to giue place to another. And theſe are the principall points of this ſecond part diſcuſſed in the Chapters follovving; though firſt, before vve enter into this examination, vve haue thought good to treat certayne generall points, that make vvay thervnto, as by the next Chapter yovv ſhall preceiue.*

OF HOW GREAT IMPORTANCE ECCLESIASTICALL SVCCESſion *is for triall of true Religion, and hovv ſectaries haue ſought, to fly the force therof by ſaying,* that the Church is inuiſible. *Hovv fond a ſhift this is, and hovv foolisly* Iohn Fox doth behaue himſelfe therin.

Chap. I.

THE ſentence of the philoſopher is knowne to all: *that contraries being laid togeather do giue light the one to the other*, as white and blacke propoſed in one table, do make each colour more cleere, diſtinct and liuely in it ſelfe. For which reſpect we hauing laid open before in the firſt part of this diſcourſe the knowne manifeſt ſucceſsion of Chriſtian Religion in our Ile of England, firſt from the Apoſtles times among the Britans for the firſt ſix ages after Chriſt: and then againe among the English men for 9. ages more ſince their firſt conuerſion from paganiſme: we are now to examine, what manner of viſible ſucceſsion *Iohn Fox* doth bring vs forth of his Church, that is to ſay, of the proteſtants of his religion (for the ſaid fifteene hundred yeares or fifteene ages) if any ſuch be. For that by this compariſon of the one with the other, the nature & condition of both Churches will be vnderſtood. But yet firſt, I meane to note by the way certaine principall points to be conſidered for better vnderſtanding of all that is to be handled in this Chapter, or about this whole matter of Eccleſiaſticall ſucceſsion.

The principall point to be noted of ſucceſsion.

2. Wherof the firſt may be that, which I haue touched in the end of the former Chapter, to witt of how great importance this point is (I meane the ſucceſsion & continuation of teachers, the one conforme to the other in matter of beleefe and religion) for cleere demonſtration of truth in matters of controuerſy, and for ſtayng any diſcreet mans iudgment from wauering hither and thither in his beleefe, according to that

which holy *Saint Auguſtine* ſaid of himſelfe, & felt in himſelfe. For that conſidering the great diuerſity of ſects, that ſwarmed in his time, and euery one pretending truth, antiquity, purity, and authoritie of ſcriptures for their errors, & himſelfe alſo hauing byn miſled by one of theſe ſects for many yeares: was brought by God at length, to be a true Catholike, and to feele in himſelfe the force of this viſible ſucceſsion of the Catholike Church. And therfore wryting againſt one, that in time paſt had byn his maiſter as head of the former ſect, wherin he had liued, to witt *Fauſtus Manichæus*, after diuers other reaſons alleaged of his confidence & aſſurance of truth in the Cath. Church, & of his firme reſolution to dy and liue in the ſame, he bringeth for his laſt and ſtrongeſt reaſon, the perpetuall ſucceſsion of Bishops in the ſame Church and eſpecially in the Church of Rome: *Tenet me in Eccleſia* (ſaith he) *ab ipſa Petri ſede, vſque ad præſentem epiſcopatum, ſucceßio ſacerdotum, &c.* I am held in this Church (againſt all yow ſectaries) by the ſucceſsion of Prieſts & Biſhops, that haue come downe
” euen from the firſt ſeat of *Saint Peter* the
” Apoſtle, to the preſent Bishop of Rome
” (*Anaſtaſius*) that holdeth the Seate at this
” day, &c.

S. Auguſtine his eſtimation of ſucceſſion.

Aug. ep. contra Fauſtum Manich. cap. 4. tomo 6.

3. Lo heere the force and eſtimation of ſucceſsion with *Saint Auguſtine*. Wherunto

are conforme all other auncient fathers, yf we would ſtand to alleage them. Yea they ſtand ſo firmely vpon this point, & do make ſo great accoumpt of it, as they do generally note heretiks and ſectaries for the contrary defect, to witt that they haue no ſucceſsion or orderly continuation eyther of Biſhops, or of faith among them, but did leap hither and thither (as ours do at this day) chalenging to themſelues now this and now that, without either order, intereſt, continuation or ſucceſsion: *Ordinem* (ſaith *Saint Auguſtine*) *ab Apoſtolo Petro cœptum, & vſque ad hoc tempus per traducem ſuccedentium Epiſcoporum ſeruatum perturbant, ordinem ſibi ſine origine vendicantes.* Heretiques do trouble and breake the order of ſucceeding of Biſhops begonne by *S. Peter*, & brought downe by offſpring, one Biſhop ſucceedinge another; and ſo chaleng vnto themſelues a certaine order without beginning.

Auguſt. queſt. 110. *in nou. & vet. Teſt.*

4. To which effect alſo *Tertullian* more then 200. yeares before *Saint Auguſtine*, chalenging heretiks to this combatt of ſucceſſion, ſaid: *Edant hæretici origines ſuarum Eccleſiarum, euoluant ordinem epiſcoporum ſuorum, &c.* Let heretiks ſett forth the beginning of their Churches, let them recoũt the order of their ſucceeding Biſhops, yf they can. And then hauing ſett downe for his part, & for proofe of true Catholike ſucceſsion, the whole

Tert. l. de præſcrip. aduerſ. hæreſ.

ranke of the Biſhops of Rome, from *Saint Peter* to *Pope Eleutherius*, that liued in his dayes. (Marke I pray yow the proofe he vſeth, though he were of the Church of *Africa.*) He glorieth as though he brought forth an inuincible argument againſt all heretiks, chalenging and prouoking them, to
Tert. ib. do the like, if they could: *Confingant* (ſaith he) *tale aliquid hæretici*. Let heretiks bring forth or deuiſe any ſuch things for proofe of their Church, yf they can. And conſider heere (gentle Reader) how heretiks remayne confounded by *Tertullians* iudgment for want of ſucceſsion.

5. But this is not only *Tertullians* opinion. For *Saint Irenæus*, before him againe, obiecteth the ſame to heretiks, againſt whome
Iren. l. 4. aduerſus hæreſ. cap. 4. he wrote, ſaying: *Obedire oportet eis, qui ſucceſſionem habent ab Apoſtolis, qui cum Epiſcopatus ſucceſsione chariſmata veritatis acceperunt*. Yow
,, ought to obey theſe who haue their ſucceſ-
,, ſion from the Apoſtles, who togeather with
,, the ſucceſsion of their Biſhopriks haue re-
,, ceyued from tyme to tyme the gifts or priui-
,, leges of truth. And in another place: *Apud*
Iren. ib. cap. 45. *quas eſt ea, quæ eſt ab Apoſtolis ſucceſsio, hi fidem noſtram cuſtodiunt, & ſcripturas ſine periculo nobis exponunt*; With whome the ſucceſsion of Bi-
,, ſhops from the Apoſtles time downwards
,, is founde to haue remayned, theſe are they
,, who conſerue our faith and do expounde
the

the ſcripture vnto vs without daunger. Beholde the vertue of ſucceſsion, which this B. Bishop and Martyr *Saint Irenæus*, eſtemed ſo highly in his dayes, as he aſcribed therto both the infallible conſeruation of faith, & true expoſition of ſcriptures.

6. And it is to be noted, that he ſpeaketh not only of ſucceſsion in beliefe, as euery one of our Sectaries will ſeeme to pretende, that they haue it amonge themſelues from the Apoſtles (which yet is ridiculous and manifeſtly falſe, as before hath bene declated, and after ſhalbe more in particular:) but he ſpeaketh expresly alſo of the externall ſucceſsion and continuation of Bishops, aſcribinge to them & prouinge by them the ſucceſsion of one & the ſelf ſame faith. And to that end doth he number vp all the Biſhops of Rome from *Saint Peter* to his tyme, as *Tertulliã* before alleaged did (notwithſtanding the one liued in France, the other in *Africa)* prouinge by that ſucceſsion of Roman Bishops the true ſucceſsion and continuation of one and the ſelf ſame Cath. faith to haue endured, not only in theſe ſeuerall coũtreyes but alſo ouer al Chriſtendome, & that from Chriſt to thoſe times: eſteminge this to be a moſt inuincible proofe and certaine demonſtration, or (to vſe *S. Irenæus* his owne woords) *pleniſsimã oſtenſionem* a moſt ful probatiõ againſt all heretiques whatſoeuer.

The force of ſucceſſion vvith *Irenæus* and *Tertullian* & other fathers.

7. Accordinge to which principle and ſure foundation, all other fathers alſo that haue enſued ſince, from age to age haue ſtoode very reſolutely vpon this pointe of ſucceſſion, againſt the heretiques of their times.

Hierome dia. vlt. contra Lucif.

Breuem (ſaith *Saint Hierome*) *apertamq́; animi mei ſententiam proferam, in illa eſſe Eccleſia permanendum quæ ab Apoſtolis fundata vſque ad diem hanc*
,, *durat.* I will vtter briefly my ſentence and
,, iudgement: We muſt abide in that Church
,, which beinge founded by the Apoſtles,
,, hath endured vnto this day. As if he had ſaide, we muſt be and abide in that Church, which as it was viſibly founded and ſpred ouer the world by the Apoſtles preachinge: ſo it hath viſibly bene continued vnder her Biſhops and teachers vnto this day. Which ſentence of his *S. Auguſtine*, that liued with him, though ſomewhat younger, confirmeth in theſe woords.

Aug. l. de vtilitate credent. cap. 17.

Dubitabimus nos illius Eccleſiæ conſidere gremio, quæ ab Apoſtolica ſede per ſucceſſiones epiſcoporum (fruſtra hereticis circumlatrantibus) culmen authoritatis obtinuit? Shall we
,, doubt ſtill to reſt in the lappe of that
,, Church, which hath kept continually the
,, height of her authority by ſucceſſion of Bi-
,, ſhops from the ſea Apoſtolique vnto this
,, day, notwithſtandinge the vaine barkinge
,, of heretiques on euery ſide of her?

8. Thus ſaide *Saint Auguſtine*, of the viſible Church in his dayes, which had not conti-

nued much more then 400. yeares. But, what would he ſay, if he liued in our dayes after almoſt 12. hundred yeares ſucceſsion more, ſince he wrote this; when he ſhould heare farre greater and more ſpitefull barkinge of heretiques againſt the ſame, then he heard in his dayes? though then alſo he hearde much and much of that which we heare now. But if *Saint Auguſtine* ſhould liue now againe, there is no doubt of one thinge: Which is, that he would make this his argumẽt of ſucceſsion farre more ſtronger againſt our heretikes; and eſteme it ſo much the more, by how much the power of Chriſt hath ſhewed it ſelf more omnipotent in continuinge the ſame ſince, for ſo many ages more after him, amidſt ſo many troubles and turmoiles, chaunges and alterations of empires & kingdomes & temporall ſtates, as before we haue noted. And if in England we can number aboue 70. Archbishops of Canterbury, all of one religion, the one ſuccedinge the other, ſince our firſt conuerſion by *Saint Auguſtine* our Apoſtle (not to ſpeake any thinge of the Britiſh Church before vs) as yow may ſee confeſſed by **Cambden** and other newe hereticall wryters of our owne; and that this Engliſh Church was the ſame in faith and beliſe with the Britiſh (as before hath bene ſhewed) & both of them one with the Roman and

Barking of heretiques againſt ſucceſſiõ as *Saint Auguſt.* faith termeth it.

In deſcr. Cantij.

and generall Chucrh from the very beginninge to this tyme, what an antiquity is this? and how cleere and euident a ſucceſſion? and how would *Saint Auguſtine* vrge this argument againſt our proteſtants if he were now aliue againe.

9. Sure I am, that if any one Baron, Earle, or Duke in England, could ſhewe but the halfe of theſe yeares for the continuance & poſſeſsion of any temporall ſtate, Lordship, or lande in England: he would highly eſteeme therof, and therby make a glorious defence againſt any wranglinge companiõ, that ſhould preſume to pretend the ſame & depriue him therof, if he could truly ſay and prooue (as we do in the cauſe of our Church) that his aunceſtres, for 13. hundreth yeares had continued in that poſſeſſion. But no man can preſcribe any ſuch time in temporall matters; & therefore are they well called temporall, for that they chaunge in a litle tyme. And he that will reade the foreſaide *Cambdens* ſtorie towards the end of euery English ~~ſtorie~~ shire (where he taketh vpon him to recount the Earles or Dukes that haue had their ſtates and titles ouer that ſhire) he ſhall ſee ſuch a broken ſucceſsion in thoſe ſtates and ſignories, as it is pitifull to behold, no Dukedome or Earledome continuing lightly 3. or 4. generations together in any one name or familie,

A comparison betvvene the durance of the Church & temporall ſtates.

And this is the frailty and vncertainty of humaine thinges.

10. But for matters of religion appertaininge to the ſoule, almighty God hath giuen another manner of force vnto ſucceſſion, both of men, & faith. As for example, in the lawe of nature he made the ſame to endure by only tradition without writinge for more then two thouſande and fiue hundreth yeares, vnder the aunciēt Patriarches before and after the flood of *Noë*. And afterward againe in the written lawe the Iewes continued the poſſeſsion of their religion by ſucceſsion of Bishops and Eccleſiaſticall gouernors, from *Moſes* vnto *Chriſt*, aboue a thouſand and fiue hundreth yeares: notwithſtandinge all varieties of times and calamities. And no leſſe from Chriſt to our age hath he continued the ſame in a much more glorious ſort and manner. In which later time of Chriſtian Religion (to ſpeake only of this for the preſent) ſo many mutations haue bene made, both in the Roman Empire it ſelf, and all other realmes and kingdomes round about vs: as all men knowe, & may be ſeene in hiſtories. And yet hath the ſucceſsion of the Catholike Church and Paſtors therof together with the vnion of faith therin taught, bene moſt miraculouſly conſerued amongſt all theſe toſsings & turmoiles, breaches and diuiſions of temporall

kingdomes. Which could neuer haue bene, but by the omnipotẽt hand of our Sauiour, that hath defended it: eſpecially, conſideringe with all, the greate multitude of ſectes and hereſies, that from time to time haue riſen and attempted to impugne the ſame, but could neuer preuaile. And this is ſufficient for this firſt and principall point of the vertue & force of Eccleſiaſticall ſucceſsion.

The ſecond principall point to be conſidered about the viſibilitie of the Church.

11. The ſecond point to be conſidered is, that when Luthers new Religion began, and could alleage no ſucceſſors of Biſhops or auncient teachers for it ſelf, but was much preſſed with this other of the Catholiques: he deuiſed a certaine notorious and ridiculous ſhifte, to ſay, that the true Church was inuiſible to the eye of man, and only ſeene by God: And conſequentlie, had no neede of any viſible or externall ſucceſsion of men. And this ſhift of his is diſcouered by that he writeth both againſt [a] *Eraſmus* and [b] *Catharinus*, & in his wicked treatiſe * *de abroganda miſſa priuata*, for taking away priuate maſſes. Where hauing had conference with the diuell (as himſelfe cõfeſſeth,) He asketh very ſtoutly, *vvho can ſhevv vs the Church, ſeing ſhe is ſecrett and to be beleeued only in ſpiritt?* To whome if any man would oppoſe *Saint Aug.* that ſaith: *digito oſtendimus Eccleſiam*, we can ſhew the Church with our fingar: ſhould not Luther be well matched, thinke yow?

[a] *In defenſ. lib. de ſeruo arbitr.*
[b] *lib. con. Cathar.*
* *part. 1.*
Auguſt. tract. in ep. Ioan.

12. The like held for a time ⋆ *Brentius*, as appeareth in his confeſsion of *VVittenberge*, & ſome others of that ſect. But this opinion of Martyn Luther did not long pleaſe his followers. For that † *Philipp Melancthon*, his cheefe ſcholler, did ſoone after teach the contrary, to witt, that the Church was viſible to the eyes of men alſo. And the [a] *Magdeburgians* do hold the ſame, defining euery where the Church *to be a viſible company of men.* Which going backe of the principall Lutherans in this point (it being done by a certaine conſultation had therof among themſelues (as [b] *Fredericus Staphylus* the Emperors Counſelour, that had byn one of them, affirmeth) was ſome cauſe parhaps that *Iohn Caluyn* comminge preſently after them, tooke vpon him to defend the ſame doctrine againe, ſaying: *Nobis inuiſibilem, &c.* we are forced to beleeue the Church to be inuiſible, and to be ſeene only by the eyes of God. Lo Caluin putteth neceſsity in this point of beleefe.

⋆ *cap. de concilijs.*

† *In locis com. loco 12. de Eccleſ.*

a *Cent.1. lib. 1. cap. 4.*

b *Apol.1. parte. 3.*

Caluin. l.4. Inſt. cap. 1. §. 3.

VVhy Lutherans left the paradox of the inuiſibility of the Church.

13. The cauſes, that mooued the cheefe Lutherans to go backe from their firſt opinion about the inuiſibility of the Church, were principally the apparent euidences & demonſtratiõs, which Catholiks do alleage both out of Scriptures, Fathers, common ſenſe and reaſon, for ouerthrow of that moſt fond and ridiculous paradox. And

firſt out of holy ſcriptures both of the old & new Teſtament, theſe men being not able to alleage any one place, where the name of Gods Church is applied to an inuiſible congregation; the Catholiks on the contrary ſide preſſed them with many moſt euident textes of ſcripture where it was, and is vſed for a viſible company of men. As that in the *Num.20.* booke of numbers: *Cur eduxiſti Eccleſiam Domini in ſolitudinem?* why haſt thou brought the Church of God into the deſert? And *3.Reg.8.* againe in the 3. booke of Kings: *Conuertitq; Rex faciem ſuam, & benedixit omni Eccleſiæ Iſraël; omnis enim Eccleſia Iſraël ſtabat, &c.* The King turning his face about did bleſſe all the Churche of Iſraël for that all the Church of Iſraël was preſent, &c. Which places & many the like cannot poſsiblie be vnderſtood of an Inuiſible, but of a viſible company.

14. And much more yf we conſider the ſpeeches of Chriſt and his Apoſtles in the new Teſtament, as theſe words of Chriſt: *Mat.18.* *Dic Eccleſiæ, ſi Eccleſiam non audierit, &c.* Tell the Church, and yf he heare not the Church, lett him be vnto thee as an heathen or publican. But yf the Church were inuiſible, neyther could a man complaine to the Church, nor heare the Church. Moreouer *S. Paul* exhorteth the cheeſe paſtors of the *Epheſians* to attend diligently to their charge, *Act.20.* *in quo vos ſpiritus ſanctus poſuit epiſcopos regere Eccleſiam*

cleſiam Dei. In which the holy Ghoſt hath placed yow as Biſhopps to gouerne the Church of God. But how could they being viſible men gouerne a company that was inuiſible and not to be ſeene?

15. And yet further when *Saint Paul* and *Saint Barnabas* went vp from Antioche to Ieruſalem, the ſcripture ſaith: *Deducti ſunt ab Eccleſia, &c.* They were brought on their way by the Church of Antioche: and when they came to Ieruſalem, *ſuſcepti ſunt ab Eccleſia.* They were receyued by the Church. And yet further, *aſcendit Paulus & ſalutauit Eccleſiam.* Paul went and ſaluted the Church, &c. All which places cannot agree poſsibly to an inuiſible Church. And yet that this was the true primitiue Church of Chriſt, no man can deny.

Act. 15. *&* 18.

Euident ſcriptures for the viſibility of the Church.

16. And finally, when *S. Paul* doth teache *Timothy*, his ſcholler, *quomodo oporteat conuerſari in Domo Dei, quæ eſt Eccleſia, &c.* How he ſhould conuerſe and gouerne the houſe of God, which is his Church, *columna & firmamentum veritatis,* the pillar & firmament of all truth. All this (I ſay) had byn ſpoken to no purpoſe, yf the true Church of Chriſt were inuiſible. For how can a man conuerſe in a congregatiō, which he cannot ſee or know? or how can the Church be a pillar and ſure firmament of truth, to reſolue all doubts or queſtions, that may fall out about ſcriptures,

1.*Tim.* 3.

Ibid.

articles of beleefe, and miſteries of Chriſts Religion: yf it be an inuiſible congregation, that no man ſeeth, diſcerneth, or knoweth where or how to repayre vnto it, nor who are the parſons therin conteyned?

Euident reaſons that the true Church muſt be viſible conteyninge both good & bad.

17. And laſtly, not to ſtand longer vpon this matter, that is ſo euident in it ſelfe and plaine to common ſenſe and reaſon; yf the true Church of Chriſt, be a ſociety not of Angells, ſpirits or ſoules departed; but of men and women in this life, that muſt be gouerned or gouerne therin: how can they be inuiſible? And yf they muſt haue communion togeather in externall Sacraments and namely in [a] baptiſme, and participation of the body of Chriſt; yf they muſt [b] profeſſe the name and doctrine of Chriſt externally to the world, as alſo to be [c] perſecuted & put to death for the ſame; yf all men muſt repayre vnto them; and thoſe that be out of the Church, to enter and be receiued therin; and thoſe that be in her, to be reſolued of their doubts; to lay downe their complaints; to be gouerned and directed by her; and finally to obey her vnder payne of damnation: how can all this be performed, if ſhe be inuiſible to mans eyes, and only ſeene by the eyes of God?

[a] *Marc. vlt. Epheſ.* 4. 1. *Pet.* 3.
[b] *Rom.* 10. *Luc.* 12. 1. *Tim.* 6.
[c] *Mat.* 5. *Luc.* 11. *Ioan.* 15.
[d] *Math.* 28. 1. *Cor.* 12. 1. *Tim.* 3. & 5.

18. To alleage Fathers and Doctors in this behalfe were both endleſſe, and needleſſe. For that all of them euery where almoſt are

occupied in ſettinge forth, not only the viſibility, but the ſplendor alſo and greatneſſe, yea the multitude and externall Maieſtie of Chriſts Church thoroughout the world in their dayes. And only *S. Auguſtine* may ſerue for all, who dilateth himſelfe euery where in this argument, ſhewinge how the litle ſtone propheſied by Daniel, was growne to be a huge mountayne, and terrible to the whole world. And that the Tabernacle of Chriſt *(vvhich is his Church)* was placed by him in the ſunne to be ſeene of all. And that it was a Citty vpon a mountayne which none could be ignorant of. And other like diſcourſes, founded on euident ſcriptures, wherby is refuted not only the firſt ſhifte of Luther & Caluin makinge the true Church of Chriſt inuiſible: but alſo the ſecond of theſe later Lutherans, who, (though ouercome with the former proofes) do graunt the Church to be a viſible companie, yet do they deny it to be that external conſpicuous ſucceſsion of Bishops & Councells, which haue byn moſt eminēt in the knowne Chriſtian Church from the Apoſtles downward: but rather to be ſome few obſcure and contemptible people (which they call the elect) that haue liued or lurked from time to time in ſhaddowes and darknes, and knowen to few or none.

S. Auguſtines diſcourſes about the viſibility of the Church. See S. *Auguſt. in pſalm.* 44. *&* 47. *& l. 2. con. Petil. c.* 32. *&* 104. *l. 2. contra Creſco. c.* 36. *& l. 4. c.* 58. *tract.* 1. *&* 2. *in ep. Ioan. & c.* 4. *collat.* 3. *diei in Breuic.*

19. But this ſecond deuiſe is more fond

A ſecōd

fond deuiſe of Lutherans about an obſcure Church.

then the former. For where ſhall a man ſeecke out theſe hidden fellowes to treat with them, or to receyue Sacramēts at their hands? how ſhall they be knowne? how may they be truſted? whence haue they their authoritie? what ſucceſsion bringe they downe by impoſition of hands from the Apoſtles time? may not euery ſect of heretikes make them ſelues Chriſts Church by this deuiſe? wherſore of this ſecond point there neede to be ſaid no more.

The 3. point of Iohn Foxes opinion about the true Church.

20. There remaineth then a third point to be conſidered by the reader, before we come to ſett downe the ſucceſsion of Iohn Fox his Church. Who hauinge conſidered with himſelfe, that both *Luther* and *Caluin* did hould it to be inuiſible; and on the other ſide, that diuers cheefe Lutherans had chaunged their opinions therin, and held it to be viſible (eſpecially *Flaccus Illyricus,* & the reſt of the *Magdeburgians,* who were to write a whole ſtory of their owne viſible Church in their *Centuryes,* & *Fox* to follow them ſtep by ſtep therin in his Engliſh Acts & Monuments) the poore man was brought to a very greate perplexity: for ſo much as on the one ſide to leaue Luther (but eſpecially Caluin) ſeemed very harde vnto him. And on the other ſide, not to ſticke to the *Magdeburgians,* that are his maiſters in his ſtory, ſeemed hard alſo. But eſpecially & aboue all was he

troubled (as it ſeemeth) with the reaſon and neceſsitie of the matter it ſelfe: for if the Church of Chriſt be inuiſible, how can *Fox* or the *Magdeburgians* write ſo greate & large ſtories therof: to which effect *Illyricus* wrytinge, vpon the genealogie ſett downe by *Saint Mathevves* Ghoſpell, of the true Church from the beginninge, ſaith thus: *Oſtendit iſta ſeries Eccleſiam & religionem veram habere certas hiſtorias ſuæ originis & progreſſus.* This genealogie proueth, that the true Church and religion haue aſſured hiſtories of their beginninge and progreſſe.

A greate perplexity of Iohn Fox.

Illyricus gloſſ. in Math. cap. 1.

21. Thus ſaid *Illyricus*, for that he and his fellowes were then in hand (as hath byn ſaid) with their Eccleſiaſticall hiſtories named *Centuries*. Which they could not well haue written, houldinge the Church to be inuiſible: neither yet Iohn Fox could begin ſo greate a volume with that opinion. Wherfore after much breakinge his braines about this matter (as it ſeemeth:) he cōmeth forth with a new opinion neuer heard of perhaps before: affirming that the true Church of Chriſt is both viſible and inuiſible, to witt, viſible to ſome, and inuiſible to others; viſible to them that are in her, & inuiſible to them that are out of her. Yow ſhall heare his wordes.

Fox his nevv opinion making the Church both viſible and inuiſible

22. *Although* (ſaith he) *the right* Church *of God be not ſo inuiſible in the vvorld, that none can ſee it: yet*

Fox in his pro-

geſtation to the Church of England pag. 2.

neither is it ſo viſible againe, that euery vvorldly eye may preceyue it. For like as is the nature of truth, ſo is the proper conditiō of the true Church, that commonly none ſeeth it, but ſuch only as be members & partakers therof: & therfore they vvhich require that Gods holy Church ſhould be euident & viſible to the vvhole vvorld; ſeeme to define the great Synagoge of the vvorld, rather then the true ſpirituall Church of God.

23. Thus ſaith he. Wherin yow ſee, that he maketh the true Church viſible but only to ſuch, as are in her and members therof. A deuiſe (I thinke) neuer heard of before, & fit for the braines of Iohn Fox, which were knowne to be out of tune, for many yeares before he died: for if he do not trifle & equiuocate, (meaning one where internall viſibility by faith, and an otherwhere externall viſibility to the eye) but doth meane indeed, as he ſhould do, and as the controuerſie is meant of externall viſibility to mans eye, then is it moſt ridiculous, that none can ſee the true Church in this world, but he that is a member of her. For ſhe is to be ſeene as well to her enemies & aduerſaries, as to her frends and children: the one to impugne & fight againſt her, the other to acknowledge & obey her. And I would (for exāples ſake) demaund of Iohn Fox, whether *Herod* and *Nero* that perſecuted the true viſible Church of Chriſt, were of that Church or noe? For if they were not, then by his ſentence they

could not ſee her and conſequently not perſecute her.

24. His compariſon alſo betweene truth & the true Church, doth not hold. For that truthe is a ſpirituall thinge, to be ſeene only by the eye of our vnderſtandinge: but the true Churche, conſiſtinge of viſible men & womē, may be ſeene by mans eye. Though the truthe therof (to witt, whether this or that viſible congregatiō be the true Church of Chriſte) is a matter of vnderſtandinge & beleefe, confirmed vnto vs by ſuch argumēts as before we haue recyted and others. So as albeit the foreſaide perſecutors *Herod* and *Nero* (for example) did not ſee the truthe of that Church, which they perſecuted, in reſpecte of their doctrine (for then perhaps they would not haue done it) yet did they both ſee & knowe, that this was *Chriſtes* viſible Church. to witt, a congregation profeſsinge his name and Doctrine. Yea they might knowe further, that it was his true Churche: ſeing it was begon viſibly and euidently by him and his Apoſtles in theire daies, and ſo continued on without interruption. And if they had further knowne & beleeued (as we doe) that he had promiſſed to maintaine and defende this Church vnto the worlds end: then muſt they eyther haue doubted of his fidelity or power to performe it, or elſe muſt haue beleeued alſo

Howe enemyes & perſecutors do ſee the true Church.

that this Church coulde not faile, wherof proteſtantes doubting muſt needs doubt alſo, of the one or the other: to witt, of the fidelity and of the ability of our Saueour to performe his promiſſe. And this is the force of ſucceſsion, euen with enemies and infidells.

25. But nowe let vs paſſe to the principall matter intended in this chapter, which is the ſucceſsion or deduction of the proteſtants Churche, promiſed by Iohn Fox *in his acts and monuments. VVherin* (ſaith he) *is ſett forth at large, the vvhole race and courſe of the Church from the primitiue to theſe latter tymes of ours, &c.* Thus he promiſeth in the title: but how he doth performe it in his whole booke, wee ſhall ſee afterward in this declaration.

Fox in the title.

Though in parte wee may perceyue his drift, by that he proteſteth to the Church of England before his entraunce into his ſtory in theſe words.

The purpoſe of Iohn Fox in his *Proteſt. p. 3.*

I haue taken in hand (ſaith he) *this hiſtory, that as other ſtory vvritters heertofore haue imployed ther trauaile to magniſie the Church of Rome; ſo in this hiſtory might appeare the image of both Churches, but eſpecially of the poore, oppreſſed & perſecuted Churche of Chriſt. VVhich though it hath beene ſo long trodden vnder foote by enemyes, neglected in the vvorld, not regarded in hiſtories, and almoſt ſcarce viſible, and knovven to vvorldly eyes: yet hath yt beene the true Church only of God. VVherin he hath mightely* *vvrought hitherto in preſeruinge the ſame in all extreeme diſtreſſes; continually ſturringe vppe from time to time faithfull miniſters, by vvhome allvvayes hath byn kept ſome ſparks of this true doctrine & religion. And for ſo much as the true Church of God goeth not lightly alone, but is accompanied vvith ſome other Churche or Chappell of the diuell, to deface and maligne the ſame; neceſſarie it is, that the difference betvvene them bothe be ſeene, and the diſcent of the right Church to be deſcribed from the Apoſtles tyme, &c.*

26. Heere we ſee all Iohn Fox his drifte laid downe. Firſt he meaneth to contradicte all former writers, that haue magnified the Church of Rome, & the greatneſſe and glory therof, which he calleth the diuells Chappell. And in this he muſt contradicte all the auncient Fathers and writers for diuerſe hundred yeares after Chriſte, as *Irenæus, Tertullian, Auguſtine, Optatus, and other vvriters,* that bringe downe the diſcent of the true Churche of Chriſt, by the ſucceſsion of the Bishops & Churche of Rome, as before yow haue heard. And ſecondly Fox meaneth to ſett out another Chriſtian Church, *trodden vnder foote before, neglected in the vvorld, not regarded in hiſtories, and allmoſt ſcarce viſible or knovvne. And yet vvas and is, for ſooth, the only true Church of Chriſt keepinge ſome ſparck of his true doctrine and religion* (he doth not ſay that all was true which ſhe held, nor that all Chriſts

doctrine was taught in her; but only ſome ſparks or ſcrappes of true doctrine.) And further he promiſeth, that the will deſcribe *the diſcent of this Church from the Apoſtles time.*

27. This is Iohn Fox his promiſe, and we accepte therof. And though it be ſcarce worth the performance, to ſhewe vs a hidden, obſcure and troden downe Churche in euery age, that keepeth ſome ſparks of true doctrine and religion (for that euery secte and hereſy, not denying Chriſt and his doctrine wholy, doth ſo:) Yet ſhall we accept and exacte the ſame (being neuer ſo miſerable and beggarly) as we goe ouer the whole courſe of times and ages from Chriſt downeward, following therin the diſtribution it ſelfe, that Iohn Fox hath appointed to be obſerued in his ſtory. To witt, from Chriſt to Conſtantine 300. yeares: from Conſtantine to *Saint Gregorie* as much: From *Saint Gregorie* and *Saint Auguſtine* our Apoſtles to the conqueſt 400. and odd yeares: from the conqueſt to Wickliffe other 300. yeares: from Wickliffe to Luther about 240. from Luthers tyme to ours ſomwhat leſſe then a hundred. In all which variety of tymes we ſhall examine briefly, whether Iohn Fox his Church were on foote or no? what continuance or ſucceſsiõ it may be ſaid to haue had? where, when, and by what men it was begon, continued, and acknowledged?

Vvhat is to be handled about Iohn Fox his Church.

what doctrine it held, and whence, & with what vnion or confirmity with it ſelfe, or with the Catholike Romayne Churche? Which Catholike Church being ſhewed & declared in the firſt part of this booke, to haue bene founded by the Apoſtles, & conſerued viſibily from that time hither by ſucceſsion of Bishops and Prelats, gouernors and profeſſors therof: will eaſely alſo bring in the notice and certificate of Iohn Fox his oppoſite Church, wherof now we take in hand to intreate.

THE PARTICVLAR EXAMINATION OF THE DISCENT OR *ſucceßion of Iohn Fox his Churche in England or els vvhere for the firſte 300. yeares after Chriſt: to vvit, vnto the tyme of Conſtantine the Emperor. And vvhether any ſuch Church vvas extant then in the vvorld or no, and in vvhome.*

CHAP. II.

He that will conſider the proportion of Iohn Fox his booke of *acts & monuments* in the later edition, he ſhall find it the greateſt perhaps in volume that euer was put forth in our English toungue: and the falſeſt in ſubſtance, without perhaps, that euer was published in any toungue. The volume conſiſteth of aboue a thouſand leaues of the largeſt paper that lightly hath beene ſeene,

and

The ſub-ſtance of Iohn Fox his booke.

and euery leafe conteyneth 4. greate columnes: and yet, if yow conſider how many leaues of thoſe thouſand he hath ſpent in deduction of the whole Church eyther his or ours, and the whole Eccleſiaſticall ſtory therof, for the firſt thouſand yeares after Chriſt; they are by his owne accoumpte, but threſcore & foure. To witt, ſcarce the thirteth parte of that he beſtoweth in the laſt fiue hundred yeares.

The diuiſion of 1060. yeares in to 4. principal parts

2. And further, yf this his thouſand yeares ſtory, conteining three ſcore & foure leaues, be ſifted and examined what it conteyneth: not foure of them do appertaine to that which he ſhould handle (which is the viſible deduction of his Church) as we ſhall endeauour briefly to ſhewe, diuidinge the whole thouſand & threſcore yeares from Chriſt to *VVilliam the Conquerour* into 4. diſtinct tymes or ſtations, appointed out by Iohn Fox him-
1. ſelfe in his booke. To witt, the firſt from
Chriſte to *Conſtantine*, conteyninge 300.
2. yeares: the ſecond, from Conſtantine to
K. Ethelbert his conuerſion by *Saint Auguſtine*,
3. conteyninge other 300. yeares: the third,
from *K. Ethelbert* and other ſix K. of England
raigning ioyntly with him vnto *K. Egbert* the
firſt Monarch of the Engliſh nation, which
ſpace is ſomewhat more then other two
4. hundred yeares: and the fourth from *King*
Egbert to William the conquerour conteyninge

ninge the ſame or ſome fewe more yeares.

3. Let vs now follow (I ſay) John Fox, throughout all theſe ages and different ſtations of tymes, and ſee out of what holes or dennes he will drawe his *little, hidden, trodden dovvne Churche, different from the Romane viſible Churche*, & yet endued notwithſtanding *from tyme to tyme vvith ſome little ſparks of truth*: which he promiſeth to bring doune from the Apoſtles to our tyme. In the firſt 300. yeares then from Chriſt to *Conſtantine*, wheras all other Eccleſiaſticall writers and *Saint Luke* amongſt the reſt in his acts of the Apoſtles, do ſett downe the viſible beginninge of Chriſtes Church by his Apoſtles and diſciples; their ſtrengtheninge & confirmation by the comminge of the holy Ghoſt; theire preachinge and conuertinge of others; their great and many miracles; and therby, the eſtablishing & wounderfull encreaſe of the ſaid Church throughout the world, and continuance of the ſame downeward by ſucceſsion of Biſhopps (but namely and ſpecially of the *Bishops* of *Rome*, as before hath beene declared, and is to be ſeene in the writinges of *Dionyſius Areopagita*, *Ioſephus*, *Iuſtinus*, *Egeſippus*, *Clemens*, *Irenæus*, *Tertullian*, *Origenes*, *Iulius Africanus*, *Cyprian*, *Euſebius*, and others of theſe ages:) John Fox followeth no ſuch order at all, nor euer ſo much as mentioneth any diſcent of Biſhops of his Church or ours;

The firſt 300. yeares from Chriſt to Conſtantine.

Act. 2. 3. 4. *&c.* *Euſeb. l.* 1. *&* 2. *hiſtor. Eccl. per totum.*

Sup. c. 8. *&.* 9.

The impertinēt courſe taken by Iohn Fox.

or ours; but only (to ſpend tyme and fill vp paper) taketh vpon him to tranſlate out of *Euſebius* and other autors the Martyrdomes of ſuch as ſuffered for Chriſtian Religion in the ten generall perſecutions of theſe firſt 300. yeares. Settinge the ſame forth alſo in painted pictures, for no other purpoſe (as it ſeemeth) but only to entertaine his reader with ſome ſtrange and delightful ſpectacle: And afterward ſo to ioyne his proteſtant burned martyrs to thoſe of the primitiue Church, as the paintinge being ſomwhat like, the ſimple reader might therby be induced to thinke, that there was no greate difference eyther in there perſons or cauſe of ſuffering.

Reaſons to prooue that the old martyrs vvere of our Church & not of Foxes.

4. But I would aske Iohn Fox to what purpoſe of his was the bringinge in of all theſe martyrs of the primitiue Churche throughout the world? were they his or our martyrs, trow yow? for to both of vs they cannot be martyrs that is to ſay wittneſſes: we being of a different beleefe. For that we for our part do hold reſolutely the ſaying of *Saint* * *Athanaſius* in his creed; *that vvhoſoeuer doth not hold all and euery pointe of the Catholike faith intyrely, ſhall periſh eternally.* Yf therfore he will ſay, they were his martyrs, he muſt prooue that they were in all & euery pointe of his religion and not of ours. And to examine this pointe (to witt, of what religion

**Niſi integram inuiolatamque ſeruauerit abſq; dubio in æternum peribit.*

they were, whether more of ours or of his) diuers conſiderations may be brought in. As firſt, who of vs do more honour them? we keepe ther dayes and feaſts, as all men knowe; we put them in our Eccleſiaſticall calendar and martyrologe; we keepe their reliques; we honour their tombes; we call vpon them in heauen to pray for vs, as rayninge in moſt high glory with Chriſt. All which proteſtants do miſlike. Yea, Iohn Fox by name hath put the moſt of them (I meane of the martyrs of theſe firſt 300. yeares) quite out of his Eccleſiaſticall calendar, to giue place to *Iohn VVickliffe, Iohn Huſſe, Martin Luther*, and other like compagnions: as may be ſeene in the very firſt pages of his booke. Which is a ſigne, that we eſteeme, and honour them more, then they. Which we would not do, yf we did not perſuade our ſelues that they were of our religion, & not of proteſtants, in any point of controuerſy betweene vs.

VVho do more honor the auncient martyrs.

See Foxes calendar in the beginninge of his volume.

5. Moreouer the Chriſtian viſible Church of that tyme (to witt, of thoſe firſt 300. yeares, wherin theſe martyrs ſuffered and were put to death) would neuer haue regiſtred them for ſaints, nor admitted them into the number of true martyrs, yf in all points they had not bene of her faith and communion. No more then ſhee did thoſe of diuers ſects, namely of the *Marcioniſts* and

The ſecond reaſon.

Montaniſts, who were very many & bragged of martyrdome, and of Gods aſsiſtance therin, no leſſe, but much more, then true Catholiks. As *Apollinaris* a moſt auncient Biſhop (related by *Euſebius* in his fifth booke of Eccleſiaſticall hiſtory) doth teſtifie at large. Yea, theſe heretiks (eſpecially the later ſort) were ſo forward in martyrdome, as they held it was not lawfull to flee in tyme of perſecution. As may appeare by *Tertullian*, who defended the ſame alſo, after he was fallen into that hereſy himſelfe. *Saint Cyprian* doth inueigh often againſt the martyrs of the *Nouatians*, & *Saint Epiphanius* againſt thoſe of the *Euphemits*, ſurnamed (for the multitude of their falſe martyrs) *Martyrians*. And *Saint Auguſtine*, no leſſe earneſtly doth deteſt thoſe martyrs of the *Donatiſts*, who, rather then they would lacke martyrs, were ready to murder themſelues. All which martyrs notwithſtandinge were reiected by the Cath. Church (though in ſhew they died for Chriſt) for that they agreed not with her in all points of faith and beleefe. And conſequently we may inferre for moſt certayne, that ſeeing the Cath. Church of that tyme (and of all tymes ſince) hath held theſe martyrs before mentioned of the firſt ten perſecutions, for true Saints and martyrs indeed, and haue continued their honorable remembrance both by hiſtories and celebrating

Cap. 15.

Tertull. l. de fuga in perſecut.

Epiph. in panar. hæreſ. 80.

Auguſt. contra litteras Petiliani l. 2. *c.* 83. *& contra* 2. *ep. Gaudentij l.* 2 *c.* 26. *& alibi.*

Of hereticall martyrs.

ting their annuall feaſts and memoryes: ſure it is, that they agreed fully with the ſaid knowne Cath. Church of thoſe ages. Wherof we inferre againe, that ſeeing the faith of thoſe firſt 300. yeares was continued (as *before we haue proued) in the ſecond 300. yeares, and ſo conſequently downeward & deliuered to vs; and for ſo much as the Church of Rome was held ſtill for head of all this Church: yt cannot be, that theſe martyrs were of Iohn Fox his religion. And conſequently are to no purpoſe brought in by him, but only for that he had nothing els to talke of, or to make a ſhew of handlinge ſome pious matter in his booke.

6. [a] Moreouer if we would take vpon vs to reflect vpon all that is extant of the ſayings and dooings of theſe martyrs recorded in their hiſtoryes, we might ſoone diſcerne of what religion they were, and whether they were Iohn Fox his martyrs or ours. As for example in that aunſwere of *Saint* [b] *Andrevv* the Apoſtle & hollie martyr which he made to *Aegeas* the proconſull, that exhorted him to ſacrifice to Idolls, *Ego* [c] (ſaith he) *omnipotenti Deo (qui vnus & verus eſt), immolo quotidie, &c.* I do ſacrifice daylie to almighty God (that is one and true) not the fleſh of bulles, or bloud of goats, but the immaculate lamb vpon the aultar, whoſe fleſh after that all the faithfull people haue eaten, the ſame

* *Supra cap. 5. 6.*

[a] The third Reaſon.

[b] S. Andrevv.

[c] Se the ſtory of his paſſiõ vvritẽ by the Church of *Achaia* in thoſe dayes & cited by *Remigius in pſal.* 21. and by *Lãfrãke, l. contra Berẽgar,* & by *S. Bernard ſerm de S. Andrea,* & many others.

lamb that is ſacrificed, remayneth whole and aliue as before. This man, as yow ſee, ſpoke not as a proteſtant martyr.

S. Laurence.

7. The ſpeech alſo of *Saint Laurence* martyr, that ſuffered in Rome vnder the Emperour *Valerianus* (the ſame yeare that *Saint Cyprian* did in Carthage) his ſpeech (I ſay) to Pope *Sixtus* B. of Rome, whoſe deacon he was, & who was carried to martyrdome 3. dayes before him, doth not ſhew, that he was a proteſtant, but rather a plaine papiſt: as both *Saint Ambroſe, Saint Auguſtine* and other later authors do relate the ſame. *Cùm videret Laurentius* (ſaith *Saint Ambroſe*) *Syxtum epiſcopum ſuum ad martyrium duci, flere cœpit, &c.* When Laurence the deacon ſaw his Biſhop Sixtus to be carried away to martyrdome, he began to weep, not for the others ſuffering, but for his owne remaining behind him. Wherfore he cryed vnto him in theſe words: whether do you go (o Father) without your ſonne? and whether do yow haſten (o holy

Ambroſ. lib. 1. *Officior. cap.* 41. *& lib.* 2. *cap.* 28. *Auguſt. tract.* 27. *in Ioan. & ſerm. de ſanctis.*

» Prieſt) without your deacon? *Yovv vvere neuer*
» *vvont to offer ſacrifice vvithout a miniſter.* What
» then hath diſpleaſed yow in me, that yow
» leaue me behind you? haue yow proued me
» parhaps to be a coward? make triall I pray
» you, whether yow haue choſen vnto your
» ſelfe a fitt miniſter, to whome yow haue
» committed *the diſpenſing of our Lords bloud:* And
» then ſeing you haue not denied vnto me the

fellowſhip of adminiſtringe ſacraments, do „ not deny me the fellowſhipp of ſheadinge „ my bloud alſo with yow.

8. Thus talked *S. Laurence* of his deacons office in diſpenſinge the bloud of Chriſt from the aultar, and in miniſtring to his Biſhopp while he offered ſacrifice. Which is a phraſe farre different from Proteſtants manner of ſpeech. But yf we conſider the ſpeech of the heathen Emperour to *Saint Laurence,* ſett downe by *Aurelius Prudentius* aboue a 1200. yeares paſt, obiectinge to Chriſtian Prieſts, their ſacrificinge in gould & diſpenſinge the bloud of our Sauiour in ſiluer cuppes, and the like: we ſhall eaſily ſee, of what religion this martyr was.

S. Laurence ſpeaketh like a flatt Papiſt.

Hunc eſſe veſtris Orgyis
Morémque & artem proditum eſt;
Hanc diſciplinam fœderis;
Libent vt auro Antiſtites.
Argenteis ſcyphis ferunt
Fumare ſacrum ſanguinem,
Auróque nocturnis ſacris,
Aſtare fixos cæreos, &c.

Prudent. in hymn. de Sãcto Laurentio.

We heare (ſaith the perſecutor) this to be the faſhion and deuiſe of your feaſtes, and diſcipline of your confederation, that your Bishops muſt ſacrifice in gould, & diſpence bloud in ſiluer cuppes, & that in your night vigils youe haue waxen torches in golden candleſticks, &c. And thus much of *S. Laurence,*

rence: whoſe perſecutor ſpeaketh like a perfect proteſtant, which is an argument that himſelfe was none.

Pont. Diac. in vit. Cyprian. See alſo the 28. epiſtle of *S. Cypriã* him ſelfe. *Supra p. 1. c. 6.* ⁎*Cent. 3. cap. 4.*

9. Now as for the other glorious martyr & Biſhop *Saint Cyprian,* who ſuffered vnder the ſame Emperour, and in the ſame yeare that Pope *Sixtus* & *S. Laurence* did, (as appeareth by *Pontius* his deacon, that liued with him) we haue ſhewed before, that the ⁎ *Magdeburgians* do reprehend him ſharply (I meane *S. Cyprian*) for this very point about offeringe ſacrifice. For that he ſaith: *Sacerdotem vice Chriſti fungi, & Deo Patri ſacrificium offerre lib. 2. ep. 3.* That the Prieſt doth performe the office of Chriſt, and offereth ſacrifice, to God the Father. So as now we haue heere three maſsinge or ſacrificinge Prieſts (which is the higheſt crime obiected to Prieſts now in England) and a maſsinge Deacon that helpeth to maſſe, and all 4. moſt glorious martyrs, within theſe firſt 300. yeares to witt, *S. Andrevv* the Apoſtle by his owne confeſsion; *Saint Sixtus* B. of Rome, by the teſtimony of *Saint Laurence: Saint Cyprian* B. of *Carthage,* by the accuſation of the *Magdeburgians*; and *Saint Laurence* the Deacon by teſtimony of *Prudẽtius, S. Ambroſe,* and others. And it were ouerlonge to paſſe any further in this examination (for that the examples would be infinite) this being ſufficient to ſhew how little it maketh for

Ould martyrs maſſing Prieſts.

Iohn Fox his purpoſe, to haue brought in this ſo large and particular a ſtory of all the martyrs of the firſt ten perſecutions: they being ſo oppoſite to his late proteſtant martyrs, as they are.

10. Well then, this is ſufficient for theſe martyrs. But vvhat ſhall vve ſay to the whole intent and drift of *Iohn Fox*, which ſhould haue byn (as you know) to lay before vs the continuall diſcent (throughout theſe firſt 3. ages) of his *poore oppreſſed and perſecuted (& yet the only true) Church of Chriſt, almoſt ſcarce viſible or knovvne to vvorldly eyes, &c.* This, I ſay, he ſhould haue ſhewed, & laid open to vs: for that we finde no other Chriſtian Church knowne in the world in theſe firſt 300. yeares, but only one. Which though it were much perſecuted, yet was it neyther obſcure, nor hidden from the eyes, eyther of good or badd; but moſt viſible & apparant, to all the world. And in the end of theſe 300. yeares (to witt, vnder *Conſtantine* the Emperour, and *Silueſter* the Pope of Rome) the ſame came to be ſo magnificent & glorious, as all the world remayned aſtoniſhed theratt. Which appeareth partly by that which *Euſebius* and all other Eccleſiaſticall wryters do recount in the life of the ſaid *Conſtantine*, eſpecially *Euſebius* that wrote fower whole books, of the ſaid *Conſtantines* life and actions: (who was a moſt excellent

The glorious ſtate of the cath. Church vnder *Conſtantine.*

Euſeb. lib. 4. de vita Conſtantini.

Fovver Churches in Rome builded by *Conſtantin.*

Chriſtian Emperour.) And amongſt other points of his moſt pious deuotion, it is recorded that he builded 4. goodlie Churches vvithin the citty of Rome, caryinge earth to the firſt foundation of them with his owne hands, & adorninge them with holy images, endovvinge the ſame vvith riche poſſeſsions, furniture, and Eccleſiaſticall ornaments, and conſecrated pretious veſſells for diuine ſeruice. Dedicatinge the one of them (which was his owne pallace of Lateran) vnto our *Sauiour* & *Saint Iohn Baptiſt*: the other to *Saint Peter*, the third to *Saint Paul*, & the fourth to *Saint Laurence.* All which do remayne to this day. And the very manner of building therof with their aultars, fonts, pictures, 'and other ſuch like antiquityes do well ſhew without books, what manner of religion was then in vſe.

* *Iulius Firmicus l. ad Imp. de abol. Idol.*

Optatus lib. 2. contra Parmen.

11. This was the knowne viſible Church then of Chriſtians in thoſe dayes, as glorious & renowned as can be imagined. Of which Church one wrote at that tyme to *Conſtantine* himſelfe, thus. * *Quis locus in terra eſt, &c.* What place is there in the whole earth, which hath not receaued the faith of Chriſt, eyther where the ſonne riſeth, or where it falleth: where the north pole is eleuated, or where the ſouthe; all is filled with the maieſtie of this God. The ſame writeth *Optatus: concedite Deo, &c.* Yeld this vnto Chriſt,

who is God, that his garden ſpread it ſelfe „
ouer all the world. Can yow deny vnto „
him now, but that Chriſtians do poſſeſſe „
both Eaſt, Weſt, North, and Southe: as alſo „
the prouinces of innumerable Ilandes? And „
the ſame hath *Saint Baſil* in his 72. and 75. „
epiſtle: & the like *S. Hilarie lib. 6. de Trinitate.* This then was the greatnes of this vniuerſall Catholike Churche at that day. And of this Church were coumpted the head Biſhops (for all theſe 300. yeares,) the Popes and Bishops of Rome, as appeareth by the deductions made by * *Irenæus, Tertullian,* and other before mentioned, & in this Churche was held to be all Catholike truth, & none out of it. Which beinge ſo, I would gladly know, what *poore, obſcure, troden dovvne Churche, neglected in the vvorld, not regarded in hiſtoryes, and almoſt ſcarce viſible or knovvne* (which yet he ſaith to be the only true Churche of God) can Iohn Fox find vs out in theſe firſt 300. yeares? eſpecially ſeeing he ſaith alſo, that it muſt be differēt from the Church of Rome, as from the diuels chappell: and that it muſt come downe from the Apoſtles tyme, & alwayes hould ſome ſparkles of true doctrine.

* *Supra c.4. & 5.*

The obſcure mathematicall Church of Iohn Fox.

12. For example or proofe wherof notwithſtandinge, he mentioneth no one man, woman, or childe, that was of that Churche in all theſe 300. yeares. And conſequently he driueth vs to imagine or ſeeke out, who

The cheef heretikes of the firſt 300. yeares.

Hovv ould heretikes vvere perſecuted.

they are that made vp this *obſcure Churche* of his, different and oppoſitt to the Romane. And I can find none, except the knowne heretiks of theſe firſt 3. ages: to whom the deſcription of his Church may eaſily agree. For firſt, none will deny, but that albeit they were many in number, as *Simon Magus* and his followers, the *Nicolaits*, *Cerynthians*, *Ebionites*, *Menandrians*, *Saturnians*, in the firſt age: *Baſilidians, Gnoſticks, Cerdoniſts, Marcioniſts, Valentinians, Encratites, Montaniſts*, and other, in the ſecond age. As alſo, *Helcheſits, Nouatians, Sabellians, Manichees*, and many more, in the third age; And that in diuers contreyes & prouinces they had their followers, their Churches, their aſſemblies, vnder the name of reformed Chriſtians, elect people, and men of more perfection, then the reſt: Yet in reſpect of the glorious Catholik Church, that ſhined throughout the world, they were iuſt as *Iohn Fox* deſcribeth his people heer. To witt, *a poore oppreſſed and perſecuted Church, &c.* Oppreſſed by force of truth, and perſecuted by the famous vvrytinges of Cath. Doctours againſt them. As (after the Apoſtles themſelues) *Saint Ignatius*, *Iuſtinus Martyr, Saint Dionyſe of Corinth, Saint Polycarpe, Irenæus, Clem. Alexandrinus*, *Tertullian, Origen, Cyprian, Amonius, Pamphilus, Arnobius*, & others. They were perſecuted alſo by the excommunications and ſpirituall cenſures of all

Cath. Biſhoppes throughout the world: but eſpecially by the Popes of Rome, from *Saint Peter* to *Pope Silueſter*, which were 33. in number, all martyrs, and euery one of them condemned the heretikes of his tyme.

13. This accurſed new Church alſo of heretikes had the other qualitie aſcribed in like manner by Iohn Fox to his Church. To witt, that they were *neglected in the Chriſtian vvorld and not regarded in ſtoryes*; but only to recount them to their ſhame and damnation. Finally the laſt commendation alſo was not wantinge to them, that they were *almoſt ſcarſe viſible or knovvne*, in reſpect of the floriſhinge Catholike Church. And laſtlie, theſe congregations & ſwarmes of heretiks (though neuer ſo much diuyded amonge themſelues) continued indeed from the Apoſtles by a kind of broken ſucceſsion of tymes, the one ryſing and the other falling. And they had the laſt point alſo ſpecified by Iohn Fox, *of keepinge ſome ſparks of true doctrine in relligion.* For that (as *Saint Auguſtine* writeth) *Nulla falſa doctrina eſt, quæ aliqua vera non intermiſceat*; There is no doctrine ſo falſe which doth not enterlace ſome true thinges. And this is proper to hereſies. For that otherwayes if they had no pointes of true doctrine, they ſhould be rather Apoſtats, then properly heretikes. For that Apoſtats are thoſe, that deny all Chriſts doctrine: but heretikes

Hovv ould heretickes agree to Iohn Fox his Church

Aug. l. 2. quæſt. Euang. cap. 40.

retikes do graunt ſome partes, and denie others.

A pointe much to be noted.

14. About which point of ould heretikes and their affinity with the proteſtantes of this age, it is woorth the noting, that whatſoeuer ſome of our late English wryters (eſpecially the miniſter *O. E.* or *Mathevv Sutcliffe*) do prattle to the contrary: yet ſhall yow neuer find any one article of thoſe, that are in controuerſy and held by vs at this day againſt the proteſtantes, to haue byn held ſingularly by any one ould heretike in that ſenſe, as we do hould the ſame. And much leſſe condemned for hereſy in him or them, by the Church in thes dayes or by any one Father therof. And on the other ſyde yow ſhall find diuers doctrines held by them, and condemned in them by the Church for hereſies (I meane the heretikes of the firſt 300. yeares) which the proteſtãtes do hould at this day properly, and in the ſame ſenſe, that thoſe heretikes did. And we do condemne the ſame for hereſies in them, as the primitiue Church did in the other. As for example, that of the *Pſeudoapoſtoli* heretikes called *falſe Apoſtles,* who did thinke *only faith to be ſufficient to ſaluation vvithout vvorkes.* Againſt which hereſie *S. Auguſtine* ſaith were written the epiſtles of *Saint Iames, Saint Iude*, *S. Peter,* and *Saint Iohn.*

Aug. lib. de fide & oper. c. 14. & de vnico bap. c. 10.

15. That other point alſo, which *S. Ignatius*

reporteth of certayne heretikes in his tyme; *qui non confitebantur Euchariſtiam eſſe carnem ſaluatoris noſtri Ieſu Chriſti, quæ pro peccatis noſtris paſſa eſt.* Who did not confeſſe that the Euchariſt was the fleſh of our Sauiour Ieſu Chriſt that ſuffered for vs. That other doctrine in like manner, that *Theodoretus* wryteth of the *Nouatians*: *His, qui ab ipſis tinguntur, ſacrum chriſma non præbent: quocirca eos, qui ex hac hæreſi corpori Eccleſiæ coniunguntur, benedicti patres vngi iuſſerunt.* To thoſe that are baptized by them (the Nouatians) they do not giue holy chriſme, for which cauſe, whoſoeuer returninge from that hereſie are to be adioyned to the body of the Cath. Church, the holy Fathers commaunded that they ſhould be annointed with the ſaid chriſme.

Apud Theod. dial. 3.

Theod. l. 3. *hæret. fabulat. cap.* 35.

Ovvld hereſies held formally againe by proteſtãtes.

16. *Cornelius* alſo, B. of Rome, complaineth that the ſaid *Nouatus*, and *Nouatians* did not receyue the ſacrament of Confirmation. For talkinge of *Nouatus* he ſaith: *Qui ſigillo Domini ab Epiſcopo non ſignatus fuit: quomodo (quæſo) ſanctum Spiritum adeptus eſt?* He that was not ſigned with the ſeale of our Lord by the Biſhopp: how could he (thinke you) obteyne the holy Ghoſt? The ſame heretickes alſo denyed the power of abſoluinge from ſinne in Prieſts, as alſo confeſsion & ſatisfaction. Accordinge as the ſame holy *B.* and *Pope Cornelius* obiecteth vnto them, by the teſtimony of *Saint Cyprian.*

Cornel. Papa apud Euſeb. lib. 6. *hiſtor. cap.* 35.

Cypr. l. 4. *epiſt.* 2.

And finally to go no further within theſe firſt 300. yeares, *Saint Hierome* obiecteth for an hereſie to the *Manichees* the denyinge of mans free will ſayinge, *Manichæorum dogma eſt hominum damnare naturam, & liberum auferre arbitrium.* It is the doctrine of the *Manichees* to condemne mans nature, and to take away free will. So ſaith *Saint Hierome*, and *S. Chryſoſtome* & *S. Auguſtine*, do alſo teſtifie the ſame of the *Manichees* expreſſely. And though perhaps the *Manichees* held that doctrine vpon other grounds, then the proteſtants do: yet in the hereſie it ſelfe they do plainlie ſimbolize and agree.

Hier. in procem. dialog. contra Pelag. Chriſoſt. hom. 43. in Ioan. Aug. lib. contra Manich. & epiſtola 28.

17. Theſe are matters then moſt euident and cleere, nor can they be denyed, but that theſe opiniõs are held by Proteſtants at this day, in the very ſame wordes, ſenſe, & meaninge, as they were by the fornamed ould heretickes; wherin alſo they were anathematized and condemned by the knowne Cath. Church of theſe auncient ages.

Old hereſies fraudulently obiected to Catholiks.

18. But now, when on the contrary ſide ſome ſectaries of our tyme (to cure or couer this wound of theirs) will needs like apes obiect to vs againe, that we hold ſome old condemned errors and hereſies alſo (or rather ſome ſhaddow or ſimilitude therof:) yow ſhall euer find one of theſe two frauds or falshoods in their obiection; to witt, that eyther they obiect vnto vs that, which we

indeed hold not at all, or at leaſt not in the ſenſe which they obiect it, or that the thing in truth is noe error in it ſelfe, nor euer was held or condemned for ſuch in the ſenſe and meaninge in which we hold yt, though it may haue ſome little externall ſimilitude with that which was an error. As for example, O. E. obiecteth vnto vs, that we do ſimbolize and participate with two old hereſies, the one of the *Angelici; qui Angelos adorabant,* that did adore Angells, as *Saint Auguſtine* ſaith: The other of the *Collyridians* (ſo called of the greeke word *Collyra* ſignifyinge a little triangle cake or bunne, that thoſe heretikes, being women, did offer in ſacrifice to our B. lady.) But in both theſe examples, we vtterly deny, that we agree in doctrine or practiſe with thoſe heretiks. Seing that we neyther adore nor worſhipp with diuine honour angells or other Saints, nor do offer ſacrifice to the Mother of God, but only to God himſelfe alone: though in the honour and memory alſo of his Mother & other Saints glorified by him. Which doctrine of ours is extant in all our books. So as here is manifeſtly found the firſt fraud of our aduerſaries: which is, to obiect to vs, that which we hold not indeed.

The firſt fraude.

Aug. hereſ. 39.

D. Thom. 2. 2. *q.* 85. *art.* 2.

19. And the other falshood alſo cannot be denyed, wherby they affirme, the doctrine, which we truly hold and practiſe in this behalfe

The ſecond fraude.

halfe about honouring of Saints, to haue bin at any tyme held for error, or condemned by the auncient Cath. Church or teachers therof for ſuch. Truth it is, that the *Magdeburgians* are not aſhamed to note this for an error in *Origen*: *Inuocandos Angelos Origenes putauit. homil. 1. in Ezech.* *Origen* thought Angells to be inuoked. And then againe: *hanc*
Cent. 3. cap. 4. & §. de angelis. *formulam inuocandi angelos proponit: Veni Angele, ſuſcipe conuerſum ab errore priſtino, &c.* and he ſetteth downe this forme of praying to An-
„ gells; Come Angell receyue him that is con-
„ uerted from his former errors, &c.

20. But I would haue the *Magdeburgians* or any of their parteners, ſhew me, when, or where this ſentence of *Origen* was euer noted or condemned by antiquity for error or hereſie, as ſome other doctrines of his were. Certaine it is, they can not. Which is a ſingular argument againſt them. For that thoſe watchmen of the Church, that noted and condemned thoſe other errors of his, would haue noted alſo this, if it had ben taken for an error in thoſe dayes. And further I ſay to
Abont honoringe & inuocation of Angells. the *Magdeburgians*, lett them tell vs, whether other holy fathers (yea the chiefeſt of Gods Church) after *Origen* did not hould the very ſame doctrine? Sure I am that the *Magdeburgians* themſelues in the very next century after, do condemne by name *Saint Ephrem*, & *Saint Hilary* for this doctrine of inuocation

of Angells in the ſame ſenſe, that *Origen* did hold yt. And then againe, in the ſame third century they do reprehend by name for inuocation of other Saints (which is the ſame controuerſie) the graueſt Doctors of the Church: to witt, *Saint Athanaſius, Saint Baſill, S. Gregory Nazianzen, S. Ambroſe, S. Epiphanius Ephrem* and *Prudentius*, cytinge their plaine words, and condemninge their doctrine in this behalfe. So as yf this were an hereſie, all theſe fathers were heretiks. Which were a blaſphemous cogitation to thinke: & much more to ſpeake or vtter: & thus much of the firſt obiection about honouringe Angells & other ſaints, wherin Proteſtants do only calumniate our doings, as yow ſee.

Cent. 3. *cap.* 4.

21. As for the *Collyridians*, he that will read *Saint Epiphanius*, who wryteth of that madd foud fantaſticall error of certayne women in *Thracia* (for ſo he tearmeth them) that would needs make our B. lady a goddeſſe, and offer ſacrifice vnto her: he ſhall find this father to handle two things at large. Firſt, that notwithſtandinge our B. lady for the priuilege of bearinge the Sauiour of the world, be highly to be honoured: yet not *vltra decorum* (as his words be) that is, not more then is decent or beyond the limits of a creature. Seing ſhe is not God, though the mother of God. And conſequently, theſe *Thraciane* women did fooliſhlie and wicked-

Epiph. lib. 3. *tom.* 2. *hæreſ.*78. & 79.

About the hereſie of the Collyridiãs.

wickedly, in deuiſinge this publike ſacrifice vnto her.

22. Secondly, that albeit this their ſacrifice had byn offered by them to God himſelfe: yet was it vnlawfully done by women. For that neyther in the old nor new teſtament (ſaith he) was it appointed, that women ſhould do the function of ſacrifice, but men only, and thoſe Prieſts.

Marck this diſcourſe of *Epiphanius* about ſacrificinge in the nevv lavve.

And this argument *Saint Epiphanius* proſecuteth very largely. Prouinge that in the new teſtament and Chriſtian Church the Apoſtles only, and other Prieſts ſuccedinge by impoſition of hands, had authority to ſacrifice: but noe women, noe not the mother of Chriſt her ſelf. Who ſhould haue had that priuilege aboue all other women, yf any of her ſex might haue byn admitted. And after our B. lady he addeth theſe that followeth:

Epiph. ibid.

Fuerunt (ſaith he) *quatuor filiæ Philippe Euangeliſtæ prophetantes, ſed non ſacrificantes, &c.* Philipp the Euangeliſt had 4. daughters, that propheſied, but not that ſacrificed. And againe.

Ibid. hæreſ. 79.

Et miniſtrarum quidem Diaconiſſarum appellatarum ordo eſt in Eccleſia: ſed non ad ſacrificandum, &c. Diaconiſsis indiguit Eccleſiaſticus ordo, nuſquam autem eas presbyteras aut ſacrificulas conſtituit, &c. Vnde igitur hic rurſus mulierum faſtus & inſania muliebris? There is (ſaith he) in the Chriſtian Church an order of them that are called diaconiſſes, but not to ſacrifice. The Eccleſiaſticall order had need of theſe diaconiſſes (at the beginninge) but yet neuer ordeyned them as Prieſts or Sacrificers. And whence then is now come againe, this pryde of women, or womanish madneſſe, as to take vpon them to ſacrifice in the Church?

23. By all which diſcourſe, you may eaſily ſee, what was the true hereſie condemned in theſe *Collyridians:* to witt, *colere Sanctos vltra modum & decorum*, as the words of holy *Epiphanius* are, that is to worſhip Saints beyond meaſure and decency, and aboue the nature, and condition of creatures. Which is forbidden by Gods Church, but not to honour them as ſeruants of his, and him in them. Yow will ſee alſo, what opinion and vſe of Christian Sacrifice there was in *Epiphanius* his dayes, & how it was denyed to women, & practiſed by Prieſts only. Which yet the ſectaries of theſe dayes cannot abyde to heare of. And heere now will we make an end of theſe firſt 300. yeares after Chriſt, wherin, as yow ſee, Iohn Fox hath putt downe no ſucceſsion of his Church at all, eyther in men or doctrine. For as for men (to witt, Biſhops, Paſtors, and teachers, ſucceedinge one to the other from the Apoſtles downward) they were all of the Roman viſible Church. And ſo were all other that bere the name of Chriſtians (except the heretiks before named) and of the ſaid

Chriſtiã ſacrifice.

The viſible ſucceſſion of the Church in the firſt 300. yeares.

Romane and Cath. Church the chiefe leaders were, from *Saint Peter* vnto *Silueſter*, 33. Popes (as before hath byn mencioned) all martyrs, and wittneſſes of the ſame faith. And in other principall Patriarchall ſeats, wherin the Apoſtles had held the firſt chaires, (as *Antioche, Hieruſalem, Alexandria*, & the like) there had ſucceeded other holy Biſhops: as alſo in infinite other places throughout the world. So as in the Emperour Conſtantines time, who liued in the end of theſe firſt 300. yeares, & was the firſt Chriſtian Emperour, that publikelie profeſſed Chriſtian Religiō, the ſaid Chriſtiā Church was ſo glorious, as in the firſt Councell of Nice there were 318. principall Biſhops ioyned togeather, the moſt of them of *Aſia* only. Wherby we ſee, how illuſtrious and eminent the ſaid Catholike Church and Religion was in that tyme.

The ſumme of that vvhich hath bin ſaid hitherto.

24. By which we do moſt euidently inferre, that eyther Iohn Fox *his obſcure and trodden dovvne Church ſcarſe viſible* (as he ſaith) *to the vvorld*, was not at all in thoſe dayes: or els it lurked only in ſome of the forenamed heretiks. For yf he ſay, that the great perſpicuous Roman Church was his at that time: then how doth he define his Church *to be obſcure and ſcarſe viſible to the vvorld?* And moreouer we haue ſhewed ⋆ before, that the Biſhops, Doctors, teachers, martyrs, and cheeſe

⋆*Part* 1. *c.* 5. & 6.

cheefe members, or guiders of this great illuſtrious Church, were oppoſite to him and his Church both in faith and doctrine. And this by the confeſsion of his owne Doctors & writers the *Magdeburgiãs* & others, that reprehend & cõdemne the fathers of the 2. & 3. ages for holdinge diuers principall points of doctrine, now alſo in cõtrouerſie againſt them, and for vs. And we haue ſhewed alſo that this great vniuerſall and Cath. Church had all truth in it, that was reuealed by Chriſt, *and not ſome ſparks only*, as Fox requireth in his Church. And that it had continuall ſucceſsion of multitudes of true teachers without interruption, and not *one ſtarting vp in one age, and another* in another, wherwith Fox ſeemeth to be contented for the continuation of his Church.

The concluſion of this chapter vvith an offer to Fox.

25. And finally if Fox comming at length to be aſhamed of his former definition of *an obſcure and troden dovvne Church*, and of the *ſparkled doctrine of truth therin* taught, ſhould leaue the ſame, & offer to lay hands on the great illuſtrious and viſible Church of theſe firſt 300. yeares, ſayinge that this was his (which yet yow haue ſeene by many arguments demonſtrated that it cannot be) I ſhalbe content to admit ſo ridiculous a pretence for a time, with cõdition that he will ſtand to yt & go forward with this Church in the ſequent ages, and not to diſclayme

from her to his *hidden Church* againe. Which yf he yeld vnto, then haue we now a viſible and eminent true Church on foote (by confeſsion of both partyes) which we muſt follow to the worlds end. For that ſhe cannot perish againe, as before we haue declared. For which cauſe I am to proſecute the ſame from age to age in this treatiſe, from this tyme downwards to our daies in the Chapters that do enſue. Where we ſhall ſee, who ſticketh to her, and who flyeth from her: who followeth her conſtantly, or who giueth the ſlipp. For that ſhee being now once ſo potent, notorious, and illuſtrious, as both parts do confeſſe (yf he will ſtand to yt in earneſt, that ſhe is his Church alſo) it is not poſsible, that ſhe ſhould be loſt, ſhrinke or fade away agayne: But that all the world muſt ſee it, how, where, when, and by whome ſo great an accident ſhould fall out: neyther can Fox and his people being now once in her and of her (by his owne pretence) be found out of her afterward: but only by Apoſtaſie or hereſie and runninge away. This then let vs examine in the ages followinge.

Parte. 1. *cap.* 8.

THE PROSECVTION OF THE SAME MATTER, TO VVITT, OF THE *deſcent of the Catholike and Proteſtant Church for other three hundred yeares, that is from* Pope Sylueſter *and* Conſtantine, *to* Pope Gregorie, *&* Mauritius *the Emperour. And vvhere* Iohn Fox *his Church lay hidd in this tyme.*

CHAP. III.

AND thus (hauinge runne ouer the firſt three ages after Chriſt) we muſt now paſſe to the ſecond ſtation, which is for other 300. yeares. Beginninge from *Conſtantine* the Emperour downward vnto the tyme of *Saint Gregorie*, vnder whom *Saint Auguſtine* came into England. In which ſpace of tyme, the Catholike Chriſtian Church ſpread ouer all the world (as before yow haue heard) did growe, and confirme it ſelfe powerfully (eſpecially after perſecution did ceaſe, as by all ſtories appeareth) hauing had 32. Popes, betweene *Sylueſter*, and *Gregorie*, wherof 30. were holden for great Saincts, and 3. or 4. were martyrs.

2. The Fathers, and Doctors alſo of theſe three ages were moſt excellent men both Grecians and Latyns. And it ſeemeth, that, what wanted in theſe 3. ages from the former three in glorie of martyrdome, it was ſupplyed by the excellency of learninge. As

ſor example, in the fourth age after Chriſt, (which is the firſt of the ſecond three) did floriſh *Euſebius, Lactantius, Rheticius, Iuuencus, Athanaſius, Hilarius, Optatus, Climacus, Baſill, Nazianſen, Ambroſe, Prudentius, Hierome, Chryſoſtome, Epiphanius, Cyril*, and diuers others. In the 5. age *Saint Auguſtine, Poßidonius, Sulpitius, Oroſius. Caßianus, Proſper, Vincentius Lyrinenſis, Fulgentius*, and many more. And in the ſixte age *Caßiodorus, Emiſenus, Procopius, Fortunatus Venantius, Euagrius, Gregorius Turonenſis, and Gregory the great*. All which filled the world with their excellēt books both Greeke & Latyn. Beſids many Generall, Nationall, and Prouinciall Councells. Wherof fiue were vniuerſall, the firſt of *Nice*, the ſecond of *Conſtantinople*, the third of *Epheſus*, the fourth of *Chalcedon* (wherin there were 630. Biſhops) and the fifth was of *Conſtantinople* the ſecond time. But of Prouinciall, and Nationall Councels there are receaued to the number of almoſt 70. to haue byn held in his time.

The Fathers Doctors & councells of the ſecōd 500. yeares after Chriſt.

3. By all which concurſe of teſtimonies the force & vnitie of Catholike faith is ſhewed: to witt, that theſe *Fathers, Doctors, Popes*, and *Councells* agreeinge togeather all throughout the world in one and the ſelfe ſame faith and Religion, & continuinge the ſame from age to age, with ſo great Authority of reſpect, and Maieſtie, as not only all Eccleſiaſticall perſons of what nations ſoeuer & other

John Fox findeth not a hole for his poore Church in thoſe 300. yeares.

other Chriſtian people, but all temporall Princes Kings & Emperours in like manner (except ſuch as were noted with any particular hereſy, as ſome Emperours of the Eaſt) did wholy ſubmitt themſelues with one conſent of mind. Wherby this viſible illuſtrious Roman Church was made ſo great, and vniuerſall, notorious and knowne, embracinge all Chriſtendome, at it is wholy impoſsible for Iohn Fox to find out any creeping hidden Church, bearing the name of Chriſtian in theſe three ages, and yet different from this viſible & ſplendent Church of Rome, which he calleth the diuels Chappell. And much more harde will it be for him, to find out this, in theſe later 300. yeares, then in the former. For that the externall glorie of this Church was increaſed much more in theſe three ages, then in the firſt three before treated of, which paſſed all in perſecution.

The heretiks of the ſecōd 300. yeares after Chriſt.

4. The hereſies alſo and ſects of this tyme (beinge aboue 50. in number) were beaten downe more ſtrongly by the foreſaid *Fathers, Bishops,* and *Councells*, then before. By reaſon they had more time & leyſure from perſecution to attend vnto them, then had the former 3. ages. The principall hereſies of this fourth age were *Meletians*, *Donatiſts*, *Arrians*, *Nouatians*, *Macedonians*, *Luciferians*, *Aërians*, *Eunomians*, *Apollinarians*, *Aetians*, *Priſcillianiſts*,

lianiſts, Iouinians, Vigilantians, Collyridians, Heluidians, Antimarians, and other the like. And in the fifth age were *Pelagians*, *Neſtorians, Eutychians,* and other ſuch rabble. And in the ſixt age, *Seuerians, Monothelites, Chryſtolytes, Agnoites, Sadduces*, *Theopaſchites*, and the like. Out of which *Synagoges*, & Congregations of wranglinge ſpirits, which ſucceeded one an other in diuers times, places and countryes, and oppoſed themſelues maliciouſly out of their obſcure corners againſt the ſhininge light of the foreſaid Cath. Church, if Iohn Fox will frame his poore & beggarly Church (which yet he holdeth for the only true Church of God) oppreſſed, and troden downe (as he ſaith) *and almoſt ſcarce viſible to vvorldly eyes*, he may do it which great probability. For that theſe fellowes, were neglected, and troden downe in deed, by the other oppoſite Roman Church. And yet did they (as Iohn Fox requireth for the ſucceſsion of his Church) continue and riſe vp from tyme to tyme (though by no orderly ſucceſsion of Biſhops or doctrine, as hath byn ſaid) yea they had that other quality alſo proper to Iohn Fox his Church, that they alwayes kept ſome ſparks of true doctrine and religion togeather with their hereſies.

In his proteſtation to the Engliſh Church *pag.* 9.

So as in this reſpect of obſcuritie, & contemptibility, Iohn Fox may eaſely ioyne his Church with them: as alſo in hauinge ſome ſparkles of true doctrine, but not the whole body of true doctrine among them.

5. He may ioyne alſo in diuers particular doctrines, which theſe men held, as peculiar hereſies to themſelues, & were condemned by the Church for ſuch in thoſe dayes, and are held alſo in theſe dayes by Iohn Fox his Church in the very ſelfe ſame words, ſenſe, and meaninge, as they were held by thoſe heretiks. As namely, he may ioyne with the *Donatiſts*, who ſaid *that they vvere the only Church, and called the Succeſsion of Biſhops in the Church of Rome* (as Sectaries do at this day) *the Chaire of peſtilence.* And moreouer, that the whole Church beſids themſelues had erred, &c. Which is the comon ſonge alſo of our moderne Proteſtants. And further if yow will ſee how neere of kynne theſe *Donatiſts*, and our *Proteſtants* be both in manners, conditions, doctrine and beliefe: do yow read *Saint Auguſtine*, *Optatus*, and other writers, that obiected againſt them, theſe things followinge. To witt, *That they had caſt the bleſſed Sacrament of the Aultar to dogges: ouer threvv Aultars, broke Chalices and ſold them, caſt a bottle of holy Chriſme out of the Church vvindovv, ſhaued Prieſts heads to take avvay their Vnction, turned Nunnes out of their Monaſteries to the vvorld, polluted all Church ſtuffe*, and the like. And whether Iohn Fox & his fellowes do not ioyne alſo in theſe points, lett the reader iudge.

Communication of doctrine betvveene proteſtants, & hereriks of the ſecōd 300. yeares after Chriſt.

Aug. lib. de hæreſ. hær. 69. Optatus l. 2. idem lib. 6.

6. They

Auguſt. hæreſ. 54.

6. They may ioyne in like manner with the *Eunomians* for their only faith, who affirmed (as *Saint Auguſtine* ſaith) *quòd nihil cuiquam obeſſet quorumlibet perpetratio ac perſeuerantia peccatorum, ſi huius, quæ ab illis docebatur, fidei particeps eſſet.* That the committinge and perſeuerance in neuer ſo great ſinnes, could not hurt him that was partaker of their faith.

Pacian. ep. 1. & 3. ad Simpron.

Auguſt. hær. 53.

They may ioyne alſo with the *Nouatians* of that tyme in *denying the Churches povver in forgiuinge ſinnes.* They may ioyne with the *Aërians*, who taught (as *Saint Auguſtine* ſaith) *non oportere orare, vel oblationem offerre pro mortuis*; that we ought not to pray or offer oblations for them that be dead. And further: *That ſolemne feaſts are not to be appointed by the Church: but euery one to faſt vvhen he vvould, leaſt he ſhould ſeeme to be vnder the lavv, &c.*

Auguſt. hær. 82.

Hierom li. contra Iouiniã.

7. Thus teſtifieth *S. Auguſtine* of him. And of *Iouinian*, that followed him, both the ſaid Father, and *Saint Hierom* (that wrote againſt him) do accuſe him to haue held: *That all ſinnes vvere equall before God, that faſting from certaine meats vvas not profitable*; that chaſte marriage was equall in honour, and meritt to profeſſed Virginity in Nunnes, and that he had byn cauſe that ſome Nunnes had married in Rome, and finally that the reward in heauen was equall to all men. And is not this good currant proteſtant doctrine, and practiſe at this day? but let vs goe forward.

They may ioyne alſo with the *Heluidians,* or *Antidicomarians* in impugning our B. Lady, & equalling marriage with Virginity. And much more with *Vigilantius* in impugninge the continent ſole life of cleargy men, worſhip of martyrs at their tombes, vſe of candles and torches in the Church by day time, Inuocation of Saincts, vowes of pouerty, and the like.

Hierom. li.contra Vigilantium.

8. I will go no further. For that this is ſufficient, for to ſee, what communion Iohn Fox his Church did hold in theſe three ages, eyther with the common knowne Cath. Church of Chriſt, or with theſe lurking aſſemblies of heretiques purſued and perſecuted by the ſaid Church. And for that Iohn Fox is guilty to himſelfe in this behalfe, he hath proceeded accordingly in his acts and monuments. For wheras he promiſeth a ſeuerall booke of theſe ſecond 300. yeares vnder this title. *The ſecond Booke conteyning the next 300. yeares after Chriſt, &c.* He not findinge any ſufficient matter for his purpoſe to patch vp this ſecond booke with all, as he did the former, with recountinge the martyrs of thoſe tymes: what ſhifte, deuiſeth he (thinke yow) to bleare his readers eyes withall, and to ſeeme to ſay ſomwhat in the continuation of his ſtorie? yow ſhall heare briefly. And by this one tricke yow may learne to know the man and his meaninge

The poore ſhift of Ihon Fox.

Fox pag. 95.

meaninge for the tyme to come.

Iohn Fox his ſhifte to fill vp this ſecond booke.

9. Firſt he writeth but fiue leaues in all for the continuatiõ of the ſtorie of theſe ſecond 300. yeares. A ſhort volume, yow will ſay, for ſo great, and copious an argument. And yet further yow muſt know, that of theſe fiue leaues he paſſeth two, in telling tales of matters, that fell vnder *Pope Eleutherius*, and K. *Lucius* more then a hundred yeares before. And conſequently it ſhould haue byn told in his former booke by order of tyme and ſtorie. And then the other three leaues he ſpendeth in ſettinge downe the entrance of the *Saxons* into England, about the yeare of Chriſt 449. and the ſucceſsion of their pagan Kings vnto *S. Auguſtine* his comming. As of all the foreſaid glorious Chriſtian Church for 300. yeares togeather, (to witt, from *Pope Sylueſter*, and *Conſtantine* vnto *Pope Gregorie* and *Mauritius* the Emperour, wherin ſhe floriſhed more then in any other three ages) we find only fiue leaues deſigned, but ſcarce three lines performed. Wherby yow may perceyue how litle part Iohn Fox perſwadeth himſelfe to haue in theſe three ages, for his hidden Church. Yow may conſider alſo, what an honeſt bargainer he is, & how well he performeth his promiſe made in the firſt page of his whole worke: wherin he ſaith, that he will ſett *foorth at large the vvhole race and courſe of the Church, from the primi-*

An. 180.

tiue age to theſe later tymes of ours, &c. Wherof yow ſee he hath performed nothinge at all hitherto, eyther largely, or briefly. I meane of this race or courſe of any Church generall or particular, domeſticall or forrayne, good or badd, true or falſe, his or ours. For of the firſt 300. yeares, he wrote only the ten perſecutions, as yow haue ſeene: and of the ſecond 300. yeares he writeth nothing at all.

Fox in the tittle of his acts and monuments.

10. Which (if yow conſider well) is a ſtraunge confeſsion, of his owne weaknes, and pouertie. Seing that theſe three ages (to witt, the 4. 5. and 6.) are the moſt aboundant of matter, that are to be found in the Church of Chriſt from the beginning. And ſo might he ſee by the Centuries of his Maiſters the *Magdeburgians.* Who do enlarge themſelues much more in theſe three ages, then in the former. Enforced thervnto by the multitude of matter: though all againſt themſelues, as before hath bene noted and here will alſo appeare. Which Iohn Fox well perceauinge, thought beſt by ſleight of ſilence to auoide that inconuenience of treatinge a hiſtory, ſo apparantly againſt himſelf. Which ſleight notwithſtandinge (or rather flight) euery man of meane vnderſtandinge doth eaſely ſee. Conſideringe, that (accordinge to the argument of his booke, and particular promiſe made before)

he ſhould haue declared to vs, that the Religion of *Britanie* in theſe 300. yeares next before the entrance of *Saint Auguſtine*, was for him, and his Church; and not for ours: yea, different from the *Roman Religion* brought in by *Augnſtin*, as often yow haue heard him proteſt. And heere had byn the proper place to haue proued it, if it had byn proueable. And wheras in the ſame proteſtation of his, prefixed before his whole volume, he auouched (as yow haue heard) that the chiefe Britiſh preachers & teachers of theſe times, before *Saint Auſtens* comminge (as *Faſtidius, Ninianus, Patricius, Dubritius, Congellus, Dauid, Aſſaphus, Gildas*, and others before mentioned) were true teachers, & taught the Ghoſpell rightly, accordinge to the proteſtant faith, & conſequētly were of his Religion: he ought heere to haue proued the ſame by their wrytings, liues, acts and monuments, as I haue ſhewed the contrary by all theſe kind of arguments and proofes before. But the Fox knowinge the difficulty and perill of this combate, would not enter into the ſame, nor take vpon him to defend or iuſtify any thing at all: though neuer ſo much promiſſed or proteſted in his prefaces, and preambles at the beginninge. Wherof the reaſons are theſe that enſue.

In his proteſtation to the English Church *pag.* 10.

VVhat Fox ſhould haue treated in his 2. booke, & ſecōd 300. yeares after Chriſt. *Sup. part* 1. *cap.* 5.

11. Firſt, for that touchinge the British Church duringe theſe three ages, he had

nothinge at all to wryte or relate in very deed, but that would be manifeſtly againſt himſelfe, if he had wrytten or related it and deſcended to particulars. For (accordinge to that yow haue heard before in diuers parts of this treatiſe) that as the firſt faith of the Britans came from *Rome*, and therby they were made members of the *Roman* Church from the beginning: ſo remayned they vnited with the ſame in all pointes of faith and religion (except ſome fewe abuſes crept in, amonge parte of them, towards the later end of theſe three ages) vntill the conuerſion of the English by *Saint Auguſtine* to the ſame *Roman* faith. Which point is proued ſo euidently by ſo many ſignes, arguments, & demonſtrations, as little comforte might Iohn Fox haue to enter into this diſcourſe or examination. And conſequently, though he had promiſed in the beginninge to treat this ſubiect of the British Church: yet comminge to the place, & tyme, when he ſhould haue performed his promiſe, he thought better to withdraw him ſelfe ſleightly by vtter ſilence, then to put himſelfe in bryars by makinge, any mention at all therof. And thus much for his ſilence concerninge the Chriſtian Church of Britanie in theſe three ages.

VVhy Fox vvriteth nothinge of the Church of Britanie in theſe 3. ages.

12. But for the generall Catholike Church of Chriſtendome, though theſe tymes yeald

aboundant matter (as hath byn ſaid:) yet the whole ſtreame, and current therof running quite againſt him, he thought beſt in like manner to decline craftelie the medlinge or wreſtlinge therwith. And ſo much the more, for that he had ſeene the pittifull pleight wherin his Maiſters the *Magdeburgiās* had caſt themſelues in their 4. 5. and 6. Centuries, by ouer large relatinge the acts and geſts of theſe three ages againſt themſelues and their owne Religion. Beinge forced to ſpend a great parte of their labours, not ſo much in relating what the Fathers of thoſe ages write or held, as to anſwere and refute the ſame, & ſhewe that it was not true, nor the ſaid Doctors, & Fathers to be beleeued therin. Which trouble Iohn Fox (like a ioylie Fox in deed) thought beſt to auoid by art of ſilence. I will in this place for example ſake only, and to giue yow a taſt of the ſaid *Magdeburgians* dealinge throughout their whole worke (from which Iohn Fox taketh the principall parts of his) lett yow ſee ſome points taken out of their fourth centurie dedicated to her Maieſtie of England, with a ſharpe inuectiue (as before hath byn ſhewed) vſed by them againſt the Caluiniſts therin. Which centurie conteyneth the fourth hundred yeare after Chriſt, & the firſt of the three which now we haue, in hand, from *Conſtantine* downward.

Enc. 2. cap. 5. & Sup. p. 1. cap. 6.

Wherin they ſpend aboue 400. leaues in folio, and more then twice as much in the other two centuries that enſue: Iohn Fox not hauinge beſtowed foure leaues vpon all three ages, as yow haue heard.

13. And that yow may perceyue how this one centurie of the *Magdeburgians* commeth to make ſo great a volume, yow muſt note, that it is deuided into certayne large Chapters or heads of different matters. As for example, firſt of the propagation of Chriſtian Religion in that age, and the ſtate therof throughout all Countreyes, kingdomes and nations. Which is a large matter, as yow ſee, comprehendinge the ſtories of all Eccleſiaſticall writers. Secondly of perſecutions, troubles & iarres, that haue paſſed; as alſo of peace & tranquillitie. Then, of doctrine, good or badd: then of hereſies; then of rites, and ceremonies, then of Eccleſiaſticall gouernment, then of Schiſmes, then of Synods and Councels: then of Bishops, Doctors and teachers, their liues, works, and actions at large: then of heretiks their beginnings, and endings: then of Martyrs: then of miracles, then of Pagan common wealthes also, and other ſuch points capable, as you ſee of longe diſcourſes. Which I thought good once to note, to th'end, that thoſe, which haue not read the centuries, may know in generall what matters they

The ſubſtance, and methode of the *Magdeburgians Centuries.*

handle, & what methode they vſe therin.

14. Secondly it is to be noted about the ſame affaire, that in all theſe heads and chapters there be diuers things, which are not in controuerſie among vs: I meane betweene Cath. and Proteſtants, but are common to vs both, at leaſt in ſome degrees. Other points there are, that they affirme, & we deny; or we affirme and they deny. There is a third kind alſo of points, wherin, though we & Proteſtãts do not agree fully, eyther in the doctrine or in the practiſe: yet one ſecte of them differeth more or leſſe from vs, then th'other. And in all theſe three points yow ſhall ſee ſome breefe examples of the *Magdeburgians* manner of proceedinge in this fourth age. Notinge to yow firſt by the way their owne teſtimony of the excellent learninge of the Doctors and teachers therof in theſe wordes. *Habuit hæc ætas, ſi qua vnquam alia, plurimos præſtantes & illuſtres Doctores, vt Arnobium, Lactantium, &c.* This age (if euer any other) had very many moſt excellent, and famous Doctors, as *Arnobius, Lactantius, Euſebius, Athanaſius, Hilarius, Victorinus, Baſilius, Nazianſenus, Ambroſius, Prudentius, Epiphanius, Theophilus, Hieronymus, Fauſtinus, Didymus, Ephram, Optatus,* and others: out of which we ſhall ſhewe and declare what was the forme of Chriſtian doctrine vſed in this age.

Cent. 4. cap. 4. pag. 159. The praiſe of the Doctors & Fathers of the 4. age by the *Magdeburgians.*

15. Lo theere the teſtimony of the *Magdeburgians*

burgians of the famous Doctors, teachers, and leaders of Chriſts Church in this age. And beinge ſuch as they ſay, ſo excellently learned, and indewed with Chriſts ſpirite for guydinge of his Church: is it probable (thinke yow) that theſe foure *German Magdeburgians, Illyricus, VVigandus, Iudex* and *Faber,* ſhall come to preſume afterward to condemne them all of ignorance and lacke of ſpirite, when they ſpeake againſt them? Trulie they cannot do it with any ſhamefaſtnes or modeſtie at all: or be beleeued by any diſcreete man, if they do it. Well then, lett vs examine this point a little.

16. In their Chapter of Doctrine, when they talke of theſe points of God, and the B. Trinitie, of three diſtinct parſons, of the natures, and wills of Chriſt, and other ſuch matter, (wherin they and we do not differ) they alleage theſe Fathers aboundantly. And no maruaile. For as longe as they teach Catholike Doctrine, they haue all the Fathers works and volumes for them. But when they touch any point, wherin there is controuerſie betweene vs: there they fall out preſentlie with the ſaid Fathers for holdinge againſt them. As for example, in one paragraph of this Chapter and Doctrine, (which paragraph is, *De lib. Arbitrio*) they beginne it thus. *De lib. Arbitrio quæ commodè & tollerabiliter a Doctoribus huius ætatis tradita viden-*

About freevvil.

Cent. 4. *pag.*211.

tur, ſic habent. Thoſe things which ſeeme vnto vs to haue byn commodiouslie, and tollerably deliuered by the Doctors of this age about Free will, are theſe that follow. Wherin they cenſure firſt (as yow ſee) all Doctors of this age, ſo greatly extolled by them before: as though they hadd deliuered many things incommodious, & intollerable about Free will. As indeed afterwards in an other Chapter intituled *the decklininge of true doctrine, (conteyninge the incommodious opinions, & errors of theſe Doctors)* they ſpeake more plainly thus: *Patres omnes ferè huius ætatis de lib. Arbitrio confuſè loquuntur, & contra manifeſta ſcripturæ ſanctæ teſtimonia.* Almoſt all the Fathers of this age do ſpeake confuſedly of free will, and againſt the manifeſt teſtimonyes of hollie Scripture. And for proofe of this, they name in particular *Lactantius*, *Athanaſius, Baſil, Nazianzen, Epiphanius*, *Hieronymus*, and *Gregorius Niſſenus.* Condemninge them all, for not denyinge altogether Free will in man after his fall.

Ib. pag. 287. & 291.

17. Againe in the ſame Chapter of Doctryne, and paragraph *De Pænitentia,* they begin thus: *Doctrinam de Pænitentia, vt grauis per ſeſe, & magni eſt momenti, ita ſatis tenuiter & frigidè (quantum quidem ex ſcriptis eius videre eſt) quemadmodum & in ſuperioribus ſæculis tractatam videas ab hac ætate: Nos igitur ea, quæ de hac parte mediocriter & rectè, & vtiliter dicta eſſe videntur*

Cent. 4. *pag.* 231.

recitabimus. The doctrine of pennance as it is a graue matter in it ſelfe, & of great importance, ſo do we ſee it handled by this age, (as alſo by the former ages) very ſleightly, and coldly, as we may ſee by their writings extant. Wherfore we ſhall recite heere thoſe things only of this matter, which ſeeme vnto vs to haue byn ſpoken, by the ſaid Fathers with ſome mediocrity, rectitude, and vtilitie, &c. See now their iudgment & cenſure of all the Fathers, not only of this age: but of all the former ages alſo ſince Chriſt: As hauing writtē both ſleightly, and coldlie. And yet further in an other chapter of declyninge doctrine, they ſay, *Pænitentiam hæc ætas (vt ferè & ſuperiores) neque rectè definijt, neque partes eius ſatis explicauit: imò nec de fide (neceſſaria Pænitentiæ parte) propemodùm aliquid habet.* This fourth age, as neyther the other three before, haue eyther giuen the true definition of pennance, nor ſufficiently declared the parts therof, nay they ſpeake nothinge almoſt of faith, which yet is a neceſſarie parte of penance.

Cent. 4. cap. 4.

18. Thus they pronounce boldly of all the ages ſince Chriſt, not exceptinge that of the Apoſtles themſelues. And who can ſuffer ſo wicked a ſlaūder? as though they had made no mencion of faith at all, or as though when they preſcribe faſtinge, prayer, ſorrow, and teares to pennance, they excluded faith?

faith? where as it is euident, euen vnto children, that no man can performe theſe things except he haue firſt faith, and do beleeue in him, whom he ſeeketh to pleaſe and pacifie. I ſay nothinge heere, of the intollerable iniuries, and falſe calumniations, which they do inferre vpon the holly Fathers, without all cauſe, if their words were examined. As for example, in this very place, they condemne *Saint Ephrem* for deprauing pennance and excludinge faith from the ſame, for that he ſaith: *Per lachrymas huius breuiſsimi temporis peccata (Deus) dimittit, &c. Et, cùm ſanauerit, mercedem conferet lachrymarum.* God (ſaith this Sainct) doth pardon our ſinnes by our teares ſhedd in this ſhort tyme of our life: & when he hath healed vs, he will geue vs a reward alſo for our teares. Who ſeeth not, but that this holly Father ſuppoſeth faith in him, that doth weepe: and conſequently is not ſubiect to the wicked ſlaunder of the *Magdeburgians*, affirminge him to exclude faith? yet thus they vſe both him and all Fathers lightly, when they cite them, to refute their ſentencs: alleaginge them commonly with ſome falſe calumniation. But lett vs go forward.

Cent. 4. pag. 294. Ephr. l. 2. de compunctione cordis cap. 3.

The bleſſed Sacramēt.

19. When they come to ſpeake of the doctrine of the B. *Sacrament and reall preſence* (for that in this they hold with vs againſt the Sacramentaries, & Caluiniſts) they do cyte the

Cent. 4. Pag. 242.
Ambr. lib. 4. de Sacr. c. 4.
Hil. l. 8. de Trinitate.

the Fathers aboundantly. As that of *S. Ambroſe: Didiciſti, quia quod accipis corpus Chriſti eſt.* Thou haſt learned, that the thinge which thou receyueſt, is the body of Chriſt. And againe: *Bibi ſanguinem è Chriſto, ídque in veritate, non in vmbra aut ſimilitudine.* I haue dronke the bloud of Chriſt, & that in truth not in a ſhadow or ſimilitude. And then out of *S. Hillarie: Si verè verbum caro factum eſt, & nos verè verbum carnem cibo dominico ſumimus.* If the word of God be truly made flesh, then do we truly receyue that flesh in the Lords Supper. » And further they alleage *Saint Hierom, Arnobius, Iuuencus,* and others of this age, that haue the like teſtimonies, and cleare ſpeaches for proofe of this veritie. Which do ſeeme to them ſo ſtrong & manifeſt demonſtrations againſt the Zwinglian, and Caluinian doctrine, auowinge to the contrarie: that they hold them for obſtinatly blynd, that deny or reſiſt the ſame. And this, for that the doctrine pleaſeth them. But if we ſteppe a foote further to the doctrine of this *B. Sacrament* made alſo *a Sacrifice,* and ſo teſtified by the ſame Fathers, that affirmed the reall pheſence: then our good *Magdeburgians,* that commẽded them ſo highly before, do flatly leaue both them and vs, and do place their ſayings in their other Chapter of incommodious ſpeaches. Accoumptinge them for ſtrawe, and ſtubble, and erroneous doctrine.

Incommode dictum eſt; (ſay they) *quòd citatur ex*
" *Athanaſÿ libello, &c.* It was ſpoken incommo-
" diouſly by *Athanaſius* in his booke of the
" Image of Chriſt, where he denyeth expreſ-
" ly that there is any thinge remayninge in
" this world of the fleſh and bloud of Chriſt,
" but only that which is daily made ſpiritual-
" ly by the hands of Prieſts vpon the Aultar.
It is a new phraſe alſo of *Nazianzen*, when he ſaith, *Mox incruenti Sacrificÿ oblatione manus commaculat*, preſently he did ſteyne his hands with the oblation of the vnblouddy Sacrifice. Againe they accuſe *S. Ambroſe* for vſinge theſe words, *Miſſam facere, Offerre, Offerre Sacrificium, &c.* To ſay Maſſe, to offer, to offer vp Sacrifice, &c. They reprehend *Gregorie Niſſen*, for teachinge of tranſmutation, or tranſubſtantiation: *Dei verbo ſanctificatum panem, in Dei verbi corpus credimus immutari.* We
" do beleeue that the bread which is ſancti-
" fied by the word of God, is by the ſame
" word of God chaunged into the body of the
" ſonne of God.

Nazianzen orat. 1. in Iuliam.

Ambr. lib. 5. ep. 33.

Niſſen Orat. Catechiſtica.

20. It would be ouerlonge to treat of all the points in cõtrouerſy for which the *Magdeburgians* do reprehend and condemne the Fathers of this age, which ſo highly they commended a litle before. For about Iuſtification by only faith, they condemne by name *Lactantius, Nilus, Chromatius, Ephraëm,* & *Saint Hierom.* And why? for that he ſaith, *non*

Cent. 4. pag. 292.

Hier. in cap. 3. ad Galat.

non ſufficit murum habere fidei, niſi ipſa fides bonis operibus confirmetur, It is not ynough to haue the wall of faith, except faith be confirmed with good works. Which yet yow haue heard approued by the ſentence of Syr Fr. Haſtings before.

Enc. 2. cap. 16.

21. They condemne the ſame *Lactantius* together with *Saint Gregory Niſſen, Saint Hillarie, Saint Nazianzen, Saint Ambroſe, Saint Ephraëm,* and *Theophilus Alexandrinus*, for attributing to much to good works; but eſpecially to thoſe that are voluntary. *Inter omnia opera* (ſay they) *Electitijs plurimum hæc ætas tribuit. Sic enim ait Theophilus; hi qui ieiunia, id eſt, Angelicam conuerſationem in terris imitantur, per continentiam breui & paruo labore, magna ſibi & æterna cōciliant præmia.* But among all other works (ſay the *Magdeburgians*) this age doth attribute moſt vnto voluntarie works or ſuch as are choſen by a mans ſelfe, for ſo ſaith *Theophilus* Archbiſhop of *Alexandria*, thoſe that do follow faſtinge that is to ſay an Angelicall conuerſation vpon earth, do gayne vnto themſelues by this ſhort, and ſmall labour of abſtinence great, and eternall rewards.

Cent. 4. pag. 293.

Theoph. Alexād. lib. 3. de Paſchate.

22. About *ſatisfaction* they reprehend greatlie, and put it for an errour in great *Hillarins*, for that he writeth vpon theſe words of the pſalme, *My eyes haue brought foorth fountayes of vvaters, &c. Hæc pœnitentiæ vox eſt, lachrymis orare, lachrymis ingemiſcere*, this is the voice of true

Cent. 4. pag. 294. Hilar. in pſal. 118.

" pennance to pray with teares, and ſigh with
" teares. And againe: *Hæc venia peccati eſt, fontem fletus flere, & largo lacbrymarum imbre madeſieri,* this is the forgiuenes of ſinne, to weepe a
" whole fountayne of teares; & to waſh our
" ſelues with a large ſhowre of weepinge, &c. This did greatly diſcontent our goodfellow *Germans*, but *Saint Hillarius* was of an other opinion.

The fathers condemned for diuers doctrines held againſt proteſtants.

23. What ſhould I recyte heere other controuerſies: ſeinge it would but weary the Reader? for about, *Inuocation, and prayer to Sainčts* they condemne by name *S. Athanaſius lib. de Incarnatione*, for prayinge to our lady: *Saint Baſil oratione in 40. Martyres*, for prayinge to the ſaid 40. Martyrs: *S. Gregorie Nazianzen oratione in Baſilium*, for prayinge to *Saint Baſil*, after he was dead. Alſo for prayinge to *Saint Cyprian* after he was martyred, *Orat. in Cyprianum.* They condemne alſo *Saint Ambroſe lib. de viduis*, for prayinge to *S. Peter*, and *S. Andrevv*, and *our Lady*. They condemne *Prudentius* for prayinge to *Saint Laurence*; and in an other place to *Saint Vincentius*, and *Caſsianus Martyrs, Hym. in Laur. Vincent*, and *Caſsianum.* They condemne *Epiphanius* for ſaying, that prayers of the liuinge do helpe the dead. *Hæreſ. 75.* They condemne *S. Ephrem* for ſayinge, that the Sainčts in Paradiſe did pray for them, that are aliue *lib. 1. de compunčtine cordis cap. 13.*

Cent. 4. pag. 299.

24. As for *vnvvritten Tradition*, they con-

demne all the Fathers of this age one by one: recytinge their ſentences, & reiecting them. They condemne by name *Lactantius*, *Prudentius*, and *Hieronymus*, for holdinge *Purgatorie*: they condemne *Saint Epiphanius*, for affirminge that the Church admitteth no man to marry after he is Prieſt. *Et hæc certe ſancta Dei Eccleſia cum ſinceritate obſeruat*, and truly the holy Church of God (ſaith *Epiphanius*) doth obſerue this cuſtome, with all ſincerity. And this much be ſpoken only about one Chapter (to witt, of doctrine) hauinge ouerskipped many other things for breuitie ſake in the ſame Chapter.

Epiph. tom. 1. lib. 2. Cent. 4. pag. 303.

25. But if I would paſſe to other Chapters (eſpecially that *of rites and ceremonies*, which is their ſixt (in order) there would be no end. For firſt in the very firſt paragraph about rytes, or ceremonyes belonginge to Churches ſeruice, and publike meetinge, (which is but one of almoſt 20. large paragraphes conteyned in this Chapter) they ſett downe theſe rytes followinge which do eaſely ſhewe, that our Religion, and not theirs was in practiſe in this 4. age. As for example, the buildinge of Churches in honour of Saincts by *Cōſtantine* & others at the beginninge of this age: & dedicatinge them to the ſame Saincts, out of *Euſebius* and other Authors *pag. 407. nu. 50.* Dedications alſo and conſecrations of the ſame temples, or

Cent. 4. cap. 6. pag. 407. num. 50. 54. Euſeb.

Churches, and the dayes of the ſaid conſecration kept holy and feſtiuall with great ſolemnitie out of *Athanaſius* and others, *ibid.* Seruice at midnight vſed in the Churches at that tyme: out of *Saint Baſil,* & others. *ibid.* Aultar builded in Churches for Chriſtian Sacrifice, by the teſtimony of *Socrates, Sozomenus, Theodoretus,* and others, *ibid.* The interpretation alſo, what an Aultar meaneth, ſet downe by *Optatus: Quid eſt Altare, niſi ſedes corporis, & ſanguinis Chriſti?* What is an Aultar but the ſeate of the body & bloud of Chriſt? Images alſo ſet vp and painted in Churches in this age out of *Sozomenus, Euſebius, Optatus* and others. *pag.* 409. *Cæreas candelas, & lampades,* torches wax candels, and burninge lamps, ſett vp in the Church by *Conſtantine* himſelfe: out of *Euſebius lib.* 4. *de vita Conſtant. pag.* 410. Of vigils and watches kept in Church feaſts: out of *Baſil, Theodorete,* and others, *ibid.* The vſe of *Litanies* in thoſe dayes they ſhewe out of *Baſil, Theodorete:* and others, *ibid.*

Athan.
S. Baſil.
Socrat. l.5.c.22.
Theod. l.5.c.18.
Opt. l.6.
Zozim. li.6. c.6.
Euſ. l.4. de vita Conſtantini.
Opt. l.1. contra Parmen.
Baſil.
Baſil. ep. 63.

Zozim. l.4.c.16.

26. I leaue many more rites and Catholike Ceremonies ſet downe by them in this firſt paragragh which is of publique meetings, Churches, &c. But if I would paſſe from this vnto many other heads handled by them, as about the vſe of baptiſme, and adminiſtration of other Sacraments and Sacrifice, about feaſts, faſts, mariage, burying,

honoringe martyrs tombes, pilgrymages, conſecratinge of Monks and Nunnes, and other ſuch points (which theſe *Magdeburgians* do handle heere at large out of the Fathers of this age and practiſe of that Church, to the number of 19. or 20. all againſt themſelues) it were ſufficient to make a ſeuerall booke a parte. As for example, about baptiſme they teach vs, that thoſe, who are to be baptiſed, muſt firſt be confeſſed of their ſinnes; that they muſt ſay *abrenuntio tibi Sathana, & omnibus operibus tuis:* that they muſt be prepared by exorciſmes, and after baptiſme be annoynted with holy Chriſme, that they muſt faſt a certayne number of dayes before their baptiſme; that they muſt thriſe be diued in the water, that they muſt haue lamps lightened at their baptiſme. And for the bleſſed Sacrament of the Aultar they ſhewe vs, how it was wont to be adminiſtred, and ſent, (when occaſion was offred) from one place to another: how often it ſhould be receyued, and with what reuerence, and with what vigils and prayers before. And how it was wont to be caryed to them, that lay on their death bedd, & how they were bound to confeſſe it openly to be the true body & blood of Chriſt, before they receyued it. And what great myracles fell out for proofe & confirmation of the truth about this reall preſence. Theſe, and almoſt infinite other points

Cent. 4. *pag.* 118. 119. 120.

pa. 431. points like vnto theſe, the *Magdeburgians* do
432. proue at length to haue byn in vſe through
433. out this 4. age by the teſtimonyes and writings of the principall Doctors therof.

27. Wherfore I will leaue to the reader to conſider, what manner of people theſe Lutheran writers are, who do record ſo many important teſtimonies againſt themſelues. And hauinge alleaged them, then they refute all againe preſently, with this bare ſhifte, that they are eyther Iewish or Pagan ceremonies brought in by the Fathers vpon ſuperſtition: and ſo not to be regarded. And this they thinke to be ſufficient to refute them all. As for example, talkinge of the ceremony of faſtinge in thoſe dayes, what meats they did eate, & how rigorously they abſtayned, and how longe, theſe good fellowes do write this; *Ieiunia obſeruaſſe religioſiùs quidem ſeu ſuperſtitioſiùs, quàm ſuperioribus ſeculis huius ætatis Chriſtianos hiſtoriæ teſtantur.* Hi-

The anciēt obſeruatiō of faſtes.

„ ſtories do teſtifie vnto vs that the Chriſtians
„ of this age did obſerue faſtinge dayes more
„ religiously, or rather more ſuperſtitiously,
„ then any age before, for that humayne Tra-
„ ditions beganne now to be more multi-
„ plyed. And *Epiphanius* doth ſay, that the faſt
„ of wedneſdayes and frydayes was obſerued
„ at this time, as a *tradition of the Apoſtles.* But we
find no ſuch thinge in their works. Thus
ſaid theſe *Germanes,* that neuer parhaps faſted

day in their life, nor euer abſtayned for deuotiõ ſake from any good morſell of meate, that their lipps could reach vnto. And ſo much of theſe men. For they are not worth the ſpendinge of tyme to refute them.

Well then, by theſe fewe examples taken out of two Chapters only of the *Magdeburgians* about this 4. age, we ſee what may be gathered, if we would go ouer all the three centuries for theſe three ages (from *Conſtantine* to *Saint Gregorie.*) And therby alſo we ſee the reaſon, why Fox wrote ſo litle of theſe three ages, beinge wholy againſt them.

28. But now parhaps the reader will aske, how it falleth out, that Iohn Fox hauinge dedicated a ſpeciall booke (to witt his ſecond of acts and monuments) vnto theſe three ages after *Conſtantine* (for ſo is his title) how (I ſay) he could make vp a diſtinct booke, and yet ſay nothinge of the Eccleſiaſticall affaires therin conteyned? wherunto I aunſwere, that this is an other Foxly fetch of his, to promiſe and not performe, and to do one thinge for an other. For that diſpayringe to haue matter to his purpoſe out of the former three ages (as hath byn ſhewed) he ſlideth away ſleightly to another argument, which he had not promiſed in his title. To wit, of ſome things fallen out in our Engliſh Church in the next two hundred yeares after, from the time of *S. Auguſtin*, and

Fox pag. 95.
Hovv Fox filleth vp his ſecond booke vvith matter not to his purpoſe.

and *K. Bthelbert*, vnto the tyme of *K. Egbert*, firſt monarch of the Engliſh about the yeare of Chriſt 800. But for that theſe two ages, (to witt, the ſeauenth, and eyght) do conteyne the times of our Primitiue English Church, I thinke beſt to treat ſeuerally therof in the next Chapter following, this being ſufficient to ſhewe that in theſe ſecond 300. yeares, Iohn Fox had as litle Rome for his Church, as in the former.

HOW MATTERS PASSED IN THE CHRISTIAN CHVRCH BOTH *abroad and at home in England duringe the third ſtation of time from* Pope Gregory *and* King Ethelbert *of Kent, vnto* K. Egbert *our firſt monarch, conteyninge the ſpace of* 200. *yeares.*

CHAP. IV.

The 3. ſtation of times from K. *Ethelbert an.* 600. to *K. Egbert an.* 800.

THERE followeth in order the third diſtinction or ſtation of tymes, appointed by Ihon Fox in the beginninge of his hiſtory, and promiſed by him to be handled diſtinctly in the proſecution of his worke. And ſo in deed this ſtation ought to haue byn aboue the reſt. For that it conteyneth the tyme of our English primitiue Church, to witt, the two firſt hundred yeares therof from *S. Auguſtine* downward. But (as yow haue heard before) he findinge ſcarce any thinge in theſe two ages, which delighted his hereticall humour, no not our very conuerſion it ſelfe from Paganiſme to Chriſtian Religion, he ſhuffleth the ſame ouer in the end of his forſaid ſecond booke togeather with the ſecond 300. yeares after Chriſt, from *Conſtantine* to *Pope Gregory* (as before hath bin ſhewed.) So as he included the acts of 500. yeares of the moſt famous and glorious tymes, that euer were in the Church of God, (whether we reſpect the generall & vniuerſal Church, or the Church of England in particular) in a little booke of a dozen leaues only; of which dozen leaues the leaſt part doth concerne this time: wheras, when he cōmeth downe to handle the acts and geſts of *Iohn VVickliffe, Iohn Huſſe, Hierome of Prage*, and other ſuch paltry heretiks, not worth the talkinge of, he writeth whole volumes, & many hundred leaues togeather, but of theſe 200. yeares of our firſt conuerſion and primitiue Church, Fathers, Doctors & Saincts therof, he writeth both very little & moſt contemptuouſly. And yet wanted he not authors to giue him matter in this behalfe, ſeinge that *S. Bede* (that liued in the firſt of theſe 200. yeares) hath left 5. whole bookes of the acts and geſtes therof, beſides other that haue enſued, as *Goſſelinus, Malmesbury, VVeſtmonaſterienſis*, and others.

VVhy Iohn Fox ſhifted ouer theſe 200. yeares ſo ſleightly.

2. But the truth is, that Iohn Fox ſeinge theſe tymes to be wholy againſt him, and

that

The contemptuous vvritinge of Iohn Fox in this ſtation of 200. yeares.

that they lay downe more cleerly before vs (if it may be) then the reſt, (eſpecially to Engliſhmen) the truth and euidency of the Cath. Roman faith: he had no hart nor corage to deale much therwith, but ſought to ſhuffle ouer in ſilence, ſo much as he might conueniently, and the reſt to diſcreditt by ſcoffes, taunts, corruption and falſification, as after yow ſhall ſee. For I haue thought good to make a diſtinct Chapter of theſe two ages, and therby ſomwhat to lett yow ſee and behould what paſſed therin (though very breeifly) and how Iohn Fox doth behaue himſelfe in relatinge the ſame.

Popes and Emperors of theſe 200. years.

The cheefe doctors from *an.* 600. *to* 800.

3. Firſt then, yf we conſider the vniuerſall Church of Chriſtendome in theſe 200. yeares (which are the 700. & 800. of Chriſt) there are recounted to haue ſitten in the Roman Sea 33. Popes, from *Gregory* the firſt to *Leo* the third: and in the eaſt Empire (the weſt beinge decayed before) ſome 19. or 20. Emperors raigned, one after another, from *Mauritius* to *Conſtantine* the 6. & *Irene* his mother. In whoſe tyme *Charles* the great of France was made Emperor of the weſt, by the forſaid *Pope Leo* the third. And duringe this race of time, the ſaid vniuerſall Church floriſhed greatly by learned men and holy Biſhops. Wherof the principall were *Saint Iſidorus* Archb. of *Siuill*, *Sophronius*, *Leontius*, *Theodorus*, Archb. of *Canterbury*, *Venerable Bede*,

Ioannes Damaſcenus, *Paulus Diaconus*, *Alcuinus* our Countreyman, *Vſuardus*, and others.

4. This time had many learned councells alſo: wherof two were generall, the one beinge the 3. of *Conſtantinople* the other the ſecond of *Nice*. Wherby were beatẽ downe all the heretiks of thoſe dayes: the principall wherof beinge the *Iacobites*, the *Armenians Monothelites, Neophonites, Lampetians, Agnychites, Iconomachians*, or *Image-breakers*, and other the like. Beſides all this, there was added to the greatnes of this Church, the new conuerſion of many countreyes from paganiſme to Chriſtian Religion. Amongſt which may principally be recoũted our Engliſh Saxons, as alſo by their means diuers prouinces afterward of high and low Germany. And this for the continuance and going forward of the Chriſtian Cath. Church in generall, planted by Chriſt, and brought downe by ſucceſſion from the Apoſtles tyme.

Councel general.

Heretiks of this time.

Conuerſion of Englãd.

5. But if yow will talke of our new Engliſh Church, planted in this meane ſpace, and inſerted or vnited to that generall Cath. Church, as a branch or member to the whole body, and as a new daughter ſubordinate to her mother: we ſhall ſee her progreſſe to be conforme thervnto. To witt, that ſhe multiplyed mightely in theſe 200. yeares, both in number, doctrine, and great piety of life. Which Iohn Fox himſelfe is

forced to confeſſe, in that he hauinge told vs of the conuerſion of ſeauen English Saxon kingdomes within the compaſſe of this tyme: he ſetteth downe diuers tables in the end of all, wherof one is, of 17. Archbishops of *Canterbury* from *Auguſtine* to *Celnothus*, that liued with K. *Egbert*: and another table of 30. Cathedrall Churches, abbyes, and nunryes builded, & aboundantly endowed by Chriſtian English Kings, Queens and Bishopps of that tyme: and a third table of 9. ſeuerall Kings beſides many more of cheefe nobility both men and women, who leauinge the world & their temporall ſtates, entred into religious life, the more ſtrictly to ſerue almighty God. All which Iohn Fox is forced to recount againſt himſelfe, and findeth no one in all this tyme of 200. yeares (& much leſſe any company) on whome he dareth lay hands to build vp his hidden Church in England withall.

The growth and progreſſe of the English primitiue Church in this tyme.

6. And it is to be noted by the Reader, and by vs to be repeated againe for better memoryes ſake (that which before we admonished) to witt, that Fox findeth theſe 200. years of our firſt English primitiue Church ſo barren of matter for his purpoſe, as in the whole ſtory therof, he ſpendeth only eight leaues of paper, and theſe rather in deriding and ſcoffinge the ſame and principall pillars therof, then wryting any Eccleſiaſticall hiſtory.

ſtory. For which cauſe, yow ſhall find theſe notes & titles commonly wrytten ouer the heads of his leaues and pages, *Auguſtines arriuall in Kent: Gregory the baſeſt Pope, but the beſt: proud Auguſtine; lyinge miracles: ſhauen crownes; Beda his birth,* and the like. Of which learned holy mans ſtory (I meane *Saint Bede*) he maketh ſo little accounte, as in the ſame place recytinge a letter out of him written by a holy man (*Ceolfride* Abbot of *Shiruyn* in *Northumberland* to *Naitonus* K. of the *Picts*) he ſaith thus. *The copy of which letter, as it is in Bede, I haue annexed. Not for any great reaſon therin conteyned; but only to delight the Reader with ſome paſtime in ſeinge the fond ignorance of that monkish age,&c.* Wherby we may ſee the drift of this pleaſant Fox in theſe his Acts and monuments. Which is, to diſcreditt that whole tyme, and all our primitiue Church.

Fox his ſcoffing ſtory of the English primitiue Church.
*pag.*107. 113. *&c.*
*Bed. l.*1. *hiſt.c.*21.
Fox pag. 113.

7. But yet to the end, that the ſayinge of Chriſt may be fulfilled in him: *Ex ore tuo te iudico ſerue nequam;* I do iudg thee out of thy owne mouth thow wicked ſeruant: I ſhall heere ſett downe two nationall Synods gathered in England in theſe two ages by two famous Archbiſhops of Canterbury the one *Theodorus* in the yeare of Chriſt 680. and related by *Beda*; and the other *Saint Cuthbert* in the yeare 747. related by *William* of *Malmeſbury* after *Bedes* death. And both of them ſett downe by Fox. And by vewing the decrees

*Mat.*18.
*Beda l.*4. *hiſt. c.* 5.
Malm. de geſt. Pont. Angl. lib. 10.

of

of theſe two ſynods, yow will ſee, whether thoſe ages were ſo fond in ignorance, as Fox maketh them. Out of the firſt Synod holden at *Thetford* Fox gathereth ten decrees in theſe words.

Fox pag. 112. *col.* 2. *n.* 63. Decrees of an English ſynod *ann. Domini* 680. out of Fox.

8. Firſt, (that Eaſter day ſhould be vniformally kept and obſerued throughout the whole Realme vpon a certayne day, *Videlicet prima* 14. *luna menſis primi.*

Secondly, that no Biſhopp ſhould intermedle within the dioceſſe of another.

Thirdly, that monaſteries conſecrated vnto God, ſhould be exempt and free from the iuriſdiction of the Biſhops.

,, Fourthly, that the monks ſhould not ſtray
,, from one place (that is, from one monaſtery
,, to another without the licence of their Ab-
,, bot. Alſo to keep the ſame obedience, which
,, they promiſed at their firſt entringe.

,, Fifthly, that no cleargy man ſhould for-
,, ſake his owne Biſhopp, and be receyued in
,, any other place, without letters commen-
,, datory of his owne Biſhopp.

,, Sixtly, that forren Biſhopps and cleargy
,, men cominge into the Realme, ſhould be
,, content only with the benefitt of ſuch ho-
,, ſpitality, as ſhould be offered them. Neyther
,, ſhould they intermeddle any further within
,, the precinct of any Biſhopp, without his
,, ſpeciall permiſsion.

,, Seauently, that Synods prouinciall ſhould

be kept within the realme, at leaſt once a »
yeare. »

Eightly, that no Biſhopp ſhould preferre »
himſelfe before another, but muſt obſerue »
the tyme and order of his conſecration. »

Ninthly, that the number of Biſhopps »
ſhould be augmented, as the number of »
people increaſed. »

Tenthly, that no marriage ſhould be ad- »
mitted, but that which was lawfull: no in- »
ceſt to be ſuffered; Neyther any man to putt »
away his wife for any cauſe, except only for »
fornication, after the rule of the Ghoſpell. »
And theſe be the principall chapters of that »
Synode, &c.

9. Out of the ſecond Synod holden by a place called *Cloniſho*, Fox gathereth 31. decrees as followeth.

1. First that Biſhopps ſhould be more diligent in ſeinge to their office, and in admoniſhinge the people of their faults.

Fox pag. 115. *col.* 1. *n.* 84. The decrees of a ſecond ſynod out of Fox *an. Domini* 747.

2. That they ſhould liue in a peaceable mind togeather, notwithſtandinge they were in place diſſeuered a ſunder.

3. That euery Biſhop once a yeare ſhould goe about all the pariſhes of his dioceſſe.

4. That the ſaid Biſhops euery one in his dioceſſe ſhould moniſh their Abbots and »
monks to liue regularly: and that prelats »
ſhould not oppreſſe their inferiors, but »
loue them.

» 5. That they ſhould teach the monaſteryes,
» which the ſecular men had inuaded,
» and could not then be taken from them, to
» liue regularly.

» 6. That none ſhould be admitted to orders,
» before his life ſhould be examined.

» 7. That in monaſteries the readinge of
» holy ſcripture ſhould be more frequented.

» 8. That prieſts ſhould be no diſpoſers of
» ſecular buſyneſſe.

» 9. That they ſhould take no money for
» baptizinge infants.

» 10. That they ſhould both learne & teach
» the lords prayer and the creed in Engliſh.

» 11. That all ſhould ioyne togeather in
» their miniſtery after one vniforme rite and
» manner.

» 12. That in a modeſt voyce they ſhould
» ſinge in the Church.

» 13. That all holy and feſtiuall dayes ſhould
» be celebrated at one tyme togeather.

» 14. That the ſabaoth day be reuerendly
» obſerued and kept.

» 15. That the ſeauen houres canonicall
» euery day be obſerued.

» 16. That the rogation dayes both the
» greater and leſſer ſhould not be omitted.

» 17. That the feaſt of *S. Gregory* and *S. Auguſtine*
» our patron ſhould be obſerued.

» 18. That the faſt of the foure times ſhould
» be kept and obſerued.

19. That monks and nunnes ſhould go regularly apparayled.

20. That Biſhops ſhould ſee theſe decrees not neglected.

21. That the Church men ſhould not giue themſelues vnto dronkenneſſe.

22. That the communion ſhould not be neglected of the Church-men.

23. Item, that the ſame alſo ſhould be obſerued of the laymen, as tyme required.

24. That laymen firſt ſhould be well tryed, before they entred into Religious order.

25. That almes ſhould not be neglected.

26. That Biſhops ſhould ſee theſe decrees to be notifyed to the people.

27. They diſputed of the profitt of almes.

28. They diſputed of the profitt of ſinginge pſalmes.

29. That the congregation ſhould be conſtituted after the hability of their goods.

30. That monks ſhould not diuell among laymen.

31. That publike prayer ſhould be made for kinges and princes.

Theſe decrees & ordinances beinge thus, amonge the Biſhops concluded: *Cutbert* the Archbiſhop ſendeth the copy therof to *Boniface*, which *Boniface*, (otherwayes named *VVenfride* an Engliſhman borne) was then Archbiſhop of *Mentz*, and after made a martyr, as the popiſh ſtoryes terme him.

10. Thus farre I thought good to ſett downe the decrees of theſe two Synods of the firſt two ages of our primitiue Church in the words themſelues of Iohn Fox. Wherby yow might ſee, or at leaſtwiſe make ſome gheſſe of the learninge and vertue of theſe tymes, which Fox endeauoreth by all meanes to bring in contempt. Which point, (I meane of their learning, piety and godly ſolicitude for gouerninge our new founded Church of England) would more euidently haue appeared by theſe two Synods, yf this lyinge hiſtoriographer had not vſed heere alſo his too Fox-like tricks of falſifyinge and fraudulent omiſsion of other things, which he ſhould haue related. For better vnderſtandinge of theſe which he hath heere ſett downe, I ſhall ſpeake a word or two of them breifely. For it were infinite to follow him in all theſe traces, turnings, and wyndings of his.

Deceytfull turnings & vvyndings of Iohn Fox.

11. Firſt then, touchinge the former councell or Synod holden by *Theodorus* Archb. of *Canterbury*, and related by *Saint Bede* (for of this only will I treat for breuityes ſake, to ſhowe an example therby, how yow may truſt Iohn Fox in the reſt which he writeth) theſe points may be noted. Firſt, that wheras he ſaith, that this Synod was held in the yeare of Chriſt 680. and quoteth *Bede* for the ſame in his marget: he falſifieth him plainly.

For that Beds words are theſe, ſett downe at length.

Facta eſt hæc ſynodus ab incarnatione Domini ſexcenteſimo ſeptuageſimo tertio: quo anno Rex Cantuariorum *Egbertus, menſe Iulio obierat,&c.* This Synod was made in the yeare after the Incarnation of Chriſt 673. in which yeare *Egbert* K. of Kent was dead in the moneth of Iuly before. The ſame teſtifieth *S. Bede* in other words in the very ſame chapter, ſayinge thus: *That this Synod vvas gathered the* 24. *of September in the third yeare of the raigne of* K. *Egfride of* Northumberland; who began his raigne accordinge to *Stovv* in the yeare of Chriſt 670. All which Fox hauinge ſeene, yet ſetteth downe, as out of *Bede*, that it was in the yeare of Chriſt. 680.

Bed.l.4. cap. 5.

Bed.ibid.

Vvillfull errors of Iohn Fox.

12. Secondly Fox writeth thus of the place: *In the tyme of this Theodorus a prouinciall Synod vvas holden at Thetford mentioned in the Story of Bede.* But he, that will read *Saint Bede* himſelfe, ſhall find theſe words *in loco qui dicitur Herudfrod*, in a place called *Herudfrod*, that is *Hartford*, as *VVilliam Cambden* doth teſtifie in his deſcription of *Hartfordshire* cytinge alſo this very Councell out of *Bede* held at *Herudfrod.* So as I maruayle, how dotinge Fox did fall vpon *Thetford.*

Bed. l.4. cap. 5.

Cambd. in deſcript. Britan. Com. Hartf. pag.302.

13. But thirdly, there follow more malitious changings and falſifications in cytinge the Articles themſelues of this Synod.

Wherof he ſcarſe relateth any one without ſome alteration: as each man may ſee, that will compare them with the originall of *Saint Bede* himſelfe. I ſhall touch for example the firſt and the laſt of the ten, for that they haue more expreſſe malice in them, then the reſt, which I do lett paſſe.

Fox pag. 112.

14. The firſt decree of this Synod was (ſaith Fox) *That Eaſter day ſhould be vniformally kept & obſerued throughout the vvhole Realme, vpon one certayne day, videlicet 1. 14. luna menſis primi.* That is to ſay vpon the firſt 14. moone or day of the moone of the firſt moneth, to witt, of March: which is iuſt as the Iewes do obſerue it, againſt the vſe and cuſtome of the Church of Rome. And is an old condemned error and hereſie, as before yow haue heard diſcuſſed at large in the ſecond third, and fourth Chapters of this treatyſe. And yow muſt note, that Fox maketh this decree to ſay, that this fourtenth moone, or 14. day of the firſt moone of March (for this is the phraſe of Eccleſiaſticall calculation, to ſay, *luna prima, luna 2. luna 3.* for the firſt, ſecond or third day of the moone) muſt be *certayne* or certaynly obſerued, ſo as it may not be altered, nor Eaſter obſerued vpon any other day. Wherin ſtandeth the formality of the former error, as hath byn declared; for that it putteth a neceſsity of obſeruinge the old Iewiſh law, and therby dothe euacuate the

force of Chriſt his grace & ghoſpell, as yow haue heard before diſcuſſed. Which beinge ſoe, will yow eaſily beleeue, that the whole Church of England could be brought to decree ſuch an error in a publike councell, and that *Saint Bede* in particular would euer relate the ſame with his approbation, ſeinge he miſliked the ſame ſo greatly in ſome of the Britans, as in the former chapters of this treatyſe we haue declared?

Sup. cap. 2. 3. & 4.

15. Well then, lett vs ſee what the words of *Saint Bede* himſelfe are in this Synodicall decree corrupted by Fox. *Primum Capitulum,* (ſaith he relatinge it out of the words of the canons themſelues) *vt ſanctum diem Paſchæ in communi omnes ſeruemus, Dominica poſt* 14. *lunam primi menſis.* The firſt Article of our decrees ,, (ſaith the councell) is, that we do all in ,, common obſerue the holy day of Eaſter ,, vpon the Sunday next after the fourtenth ,, moone of the firſt moneth.

Bed. l. 4. hiſtor. cap. 5.

16. Thus ſaith the decree, truly related by *Saint Bede:* quite contrary to that which Fox related before, he puttinge out & puttinge in of his owne, with out ſhame or conſcience, what he thought beſt in this little ſentence, to make thoſe Fathers ſeeme to ſay (as he would haue them) in fauour of a condemned hereſie. To which effect he putteth out (as yow haue ſeene) the word, *Dominica*, which maketh or marreth all the matter,

The vvicked falſifyinge of *Saint Bede* by *Iohn Fox.*

matter, and then for *poſt* 14. *lunam,* written at large in *Saint Bede,* he putteth in *prima* 14. *luna,* ſhort in numbers only, to make it more obſcure, addinge *prima* of his owne: and puttinge out *poſt,* from the words of the Councell: therby to make the ſenſe more cleere in fauour of the hereſie. For that *prima* 14. *luna menſis primi* (which are his) words do ſignifie, the fourthtenth day of the firſt moone of March expreſſely. And moreouer, he addeth of his owne theſe words, *vpon one certayne day,* which the decree hath not. Meaninge therby that this 14. day muſt be obſerued with ſuch *certainty*, as it may not be altered or differred, to any Sunday: But muſt be obſerued, as an immoueable feaſt. Which out of *Luther* we haue ſhowed before alſo to be his meaninge. And thus much of the firſt decree.

Fox is taken in his malitious dealing, about the decree of obſeruation of Eaſter.

Sup. c. 3.

17. The laſt and 10. decree hath no leſſe fraud & malice vſed againſt yt by Fox, then this firſt. For the malitious ſhameleſſe fellow would make thoſe fathers of that Synod, to fauour the doctrine and practiſe of the proteſtants in putting away their wiues for fornication, and marrying another. For to this effect he citeth the cannon. *Tenthly, that no man may putt avvay his vvife for any cauſe, except only for fornication, after the rule of the ghoſpell.* And there breaketh of, as though the councell had ſaid no more, nor added any further

Fox 112.

further caution or explication of their meaninge. Wherof it would enſue (as proteſtants do inferre) that ſeinge a man may putt away one wife for fornication, and is not bound to liue vnmarryed, yf he haue not the gift of continency, he may lawfully take another wife. As the practiſe of proteſtants is at this day in England. But the Reader muſt know, that immediatly after the former words by him recyted, there follow in the cannon other, that marre all his markett. For thus they ly togeather.

About marryinge a ſecond vvife the firſt beinge aliue.

18. *Nullus coniugem propriam, niſi (vt ſanctum Euangelium docet) fornicationis cauſa relinquat. Quòd ſi quiſquam propriam expulerit coniugem legitimo ſibi matrimonio coniunctam, ſi Chriſtianus eſſe rectè voluerit nulli alteri copuletur: ſed ita permaneat, aut propria reconcilietur coniugi.* Let no „
man leaue his owne wife, but only, as the „
holy ghoſpell teacheth vs, for the cauſe of „
fornication, and if any man ſhould put away „
his wife, that is ioyned vnto him by law- „
full marriage, yf he wilbe a true Chriſtian „
lett him not marry another, but eyther re- „
mayne ſo in continency, or be reconciled to „
his owne wife againe.

Bed. l.4. cap. 5. pag.227.

19. Lo heere the fidelity of Iohn Fox in relatinge matters. This cannon determineth two things yow ſee. Firſt that a man may not leaue the company (or cohabitation of his wife, but only for the ſin of fornication

committed by her. The ſecond, that beinge ſo ſeparated, he may not marry another for any cauſe: but eyther muſt remayne continent, or be reconcyled to his former wife againe. And this was the doctrine of the Catholike Church then, and is now. Which our Fox would faine haue concealed from his reader, and haue made him beleeue, that the old primitiue Engliſh Church, had byn for them and their practice at this day. But the poore Raynart is taken at euery wyndinge, when he is followed. Which were impoſsible to do in all his falſe doublings. And ſo theſe two examples only ſhall ſuffice to ſhow his tricks in this firſt point of falſification. Lett vs paſſe to the ſecond of willfull omiſsion.

Wuilfull omiſſiōs of Iohn Fox.

20. There remayneth to ſay a word or two of his omiſsions, wherby he leaueth out of purpoſe from his ſtory thoſe things which might giue creditt or reputation to our Engliſh Church in theſe aunciēt times: which he ſeeketh by all means to make ridiculous and contemptible. As for example, the number and quality of the Prelats and learned men, that then floriſhed and were preſent in theſe Synods, the Reaſons and arguments, and other like circumſtances partly ſett downe by *Saint Bede* and other authors vpon diuers occaſions, and partly regiſtred in the very prefaces of the Synods

themſelues. As for example, in this firſt Synod heere cyted they begiue thus:

21. *In nomine Domini Dei, & Saluatoris Ieſu Chriſti,&c.* In the name of our Lord God & Sauiour *Ieſus Chriſt* raygninge for euer, and gouerninge his Church, yt pleaſed him that we ſhould meet togeather, accordinge to the cuſtome of the venerable Cannons of the Church to handle neceſſary buſynes of our Engliſh Church. Wherfore we mett togeather vpon the 24. day of the moneth of September, in the firſt indiction in a place called *Herudfrod*, I *Theodorus* (though vnworthy) appointed by the Sea Apoſtolike B. of the Church of *Canterbury*, and our fellow Biſhop and brother, the moſt reuerend *Biſy* B. of the Eaſtangles, and our brother and fellow Prieſt *VVilfrid* B. of the nation of *Northumbers* was preſent by his proper legats. There were preſent alſo our brethren and fellow-Prieſts *Putta* B. of the Caſtle of *Kent*, commonly called *Rhofeſſeſter*, *Eleutherius* alſo B. of the Weſt-ſaxons, and *VVinfride* B. of the Mercians. And when we were all come togeather and euery man ſett accordinge to his order and degree, I ſaid vnto them.

Bed. l. 4. *cap.* 5.

A Sinod holden at *Herudfrod an.* 673.

Moſt deare brethren I beſeech yow for the feare and loue of our Sauiour, that we may handle heere in common the things that belonge vnto our faith, to the end that theſe things, which haue byn decreed and

" defined by the holy auncient Fathers about
" the ſame, may be kept vncorrupt by vs
" all, &c.

22. This is part of the Preface to the firſt Synod: out of which the former decrees related and corrupted by Fox (as yow haue heard) were taken. And by the very words of this entrance or preface there is more ſerious grauity ſignified, then Fox would ſeeme to acknowledge at this day in England. But 7. yeare after this againe the ſaid *Theodorus* made another Synod, paſſed ouer in ſylence by Fox but *Saint Bede* relateth the ſame in theſe words.

Bed. l.4. cap. 17.

Leo PP. epiſt. 10. ad Flauian. Theod. dial. 2. Euagr. l. 2. c. 4.

A ſecond councell of Archbiſhop *Theodorus.*

23. *His temporibus audiens Theodorus, &c.* At this time *Theodorus* the Archbiſhop, hearinge that the Church of *Conſtantinople* was greatly troubled by the hereſie of *Eutyches* (that denied two natures to be in Chriſt or that his fleſh was like ours) and deſyringe greatly that the Churches of England, ouer which he had iuriſdiction, ſhould contynue free from ſuch infection, he gathered togeather a Synod of very many venerable prieſts and learned Biſhops, and fyndinge them, after diligent inquiry made, to agree all togeather in one Cath. faith, he thought good to ſett the ſame downe by Synodicall letters for inſtruction and memory of poſterity: which began thus: In the name of our Lord *Ieſus Chriſt* our Sauiour in the raigne of our

moſt pious princes and lords *Egfrid* K. of the *Northumbers anno* 10. vpon the 15. day before the calends of October, the 8. indiction, & *Etheldred* raigning ouer the Mercians the ſixt yeare of his raigne, and *Aldulphus* being king of the Eaſtangles the 17. yeare of his raigne, and *Lodtharius* beinge K. of Kent, in the 7. yeare of his raigne, & *Theodorus* by the grace of God Archbishop of the Ile of Britany & of the citty of *Canterbury*, beinge preſident of the Synod, togeather with the reſt of the Biſhops of the ſame Iland, venerable men ſittinge with him in Councell, and the holy ſacred ghoſpell beinge laid downe before them in aplace called in the Saxon tongue *Hedtfield*, after treaty had, they expounded the right Cath. faith in this manner.

24. *Sicut Dominus noſter Ieſus,&c.* As our Lord Ieſus, takinge our flesh vpon him, did deliuer vnto his diſciples that ſaw him in perſon,and heard his ſpeeches, and as the Symbolum or creed of the holy Fathers haue deliuered vnto vs, and as generally all whole and vniuerſall Synods and all the company of holy fathers & doctors of the holy Cath. Church haue taught vs,ſo do we followinge their ſteppes both piously and Catholikely accordinge to their doctrine (inſpired to them from heauen) profeſſe and beleeue,& conſtantly confeſſe accordinge to the ſaid holy Fathers beleefe, that the father the „

The mãner of decreeinge in old ſynods & national councels accordinge to their anceſtors.

,, ſonne and the holy Ghoſt are properly and
,, truly a conſubſtantiall Trinity in vnity and
,, vnity in Trinity, &c. We receyue alſo the
,, holy and vniuerſall fiue Synods that haue
,, byn held before our tyme by the bleſſed
,, Chriſtian fathers our aunceſtors, to witt,
,, thoſe 318. holy Biſhops in the firſt Councell
a *Anno* 315. of [a] *Nice*, againſt *Arrius* and his wicked doctrine: and of the 150. other fathers and Biſhops in the firſt Councell of [b] *Conſtantinople*
b *Anno* 380. againſt the hereſie of *Macedonius*: and of the
,, 200. Godly Biſhops of the Councell of
c *Anno* 428. [c] *Epheſus* againſt *Neſtorius* and his errors: and of the 230. Biſhops in the Councell of [d] *Calcedon*
d *Anno* 457. againſt *Eutyches* and his doctrine: and of the other 165. Fathers gathered togeather in
e *Anno* 532. the ſecond generall Councell of [e] *Conſtantinople* againſt diuers heretiks & hereſies, &c.
,, We do receiue all theſe Councells, and we
,, do glorifie our Lord *Ieſus Chriſt*, as they glo-
,, rified him, adding nothing nor taking any
,, thing away. We do anathematize and ac-
,, curſe alſo, both by hart and mouth, all
,, thoſe, whome theſe fathers did anathema-
,, tize and accurſe: and we do receyue them,
,, whome they receyued, &c.

25. Behould heere the maner and forme of Catholike Councels of old tyme. Who laid downe firſt the Ghoſpell in the middeſt, & then after due examination of ſcriptures, conſidered that antiquity of Fathers and

councells had determined in Gods Church before them , euen from Chriſt and his Apoſtles downeward : and therin inſiſted, agreing all in one, and reiecting and accurſing all new contrary or different doctrines and Doctors. And by his means and by the aſsiſtance of the holy Ghoſt promiſed by Chriſt vnto his Church , hath ſhee continued now for ſixtene hundred yeares one and the ſelfe ſame. Wheras ſectaries lacking this humility,wiſdome,and ſubordination, but eſpecially Gods grace, are deuided and conſumed among themſelues.

26. But I will paſſe no further in this point. This which I haue ſaid being ſufficient to ſhew that there were more learned men in England in theſe times of our primitiue Church,then phantaſticall Fox would haue men beleeue. Which is greatly confirmed by that,which *Malmesbury* writeth (and Fox alſo confeſſeth the ſame) that, a generall councell beinge gathered ſoone after this, which we haue mentioned, in *Conſtantinople* both of the Eaſt and weſt Church againſt the *Monothelites* (that denyed *tvvo diſtinct vvills in Chriſt*) our Archb. *Theodorus*, with ſome other learned men of our Engliſh Cleargy, was called for by Pope *Agatho* to be one of his legats in the ſaid councell, where there were 331. Bishops gathered togeather by order of the ſaid *Agatho* B. of

Fox pag. 113.

Anno Domini 682.

The coũſell of Conſtantinople in Trullo.

Rome, againſt the patriarches of *Antioch, Alexandria* and *Conſtantinople* (which thinge ſheweth the great power and authority of the Biſhop of Rome, euen in Greece it ſelfe at that day) the Emperour *Conſtantine* the fourth being preſent himſelfe.

Plat. in vita Agath. PP. Paul. Diac. l. 1. hiſt. Malm. lib. 1. de geſt. Pōt. Angl. pag. 112.

Malm. ibid.

27. And to this councell (as is ſaid) was the forſaid *Theodorus* Archb. of Canterbury with diuers other Biſhops called by name by Pope *Agatho*, as we may ſee in his letter to the ſaid councell cyted by *Malmesbury* in theſe words: *Sperabamus de Britannia Theodorum, &c.* We did hope to haue had from Britany *Theodore* my brother and fellow Biſhop and Archbiſhop of that great Iland, and a philoſopher, togeather with others which hitherto do remayne there: And then to haue ioyned them to our humility. And for this cauſe we haue hitherto differred the councell. *Vides quanti eum fecerit* (ſaith *Malmeſbury*) *vt eius expectatione, vniuerſale Concilium differret*. Yow ſee of what accoumpt this Archbishop was with Pope *Agatho* that he would differre a generall councell for his expectation. Thus writeth he wherby euery indifferent man will eaſely ſee, that this tyme of our primitiue English Church (which Fox by contempt ſo often calleth ignorant and monkish) was not deuoid of rare learned men: and ſo hath continued vntill our dayes, *fruſtrà circumlatrantibus hæreticis,*

ticis, (to vſe *Saint Auguſtines* words) heretiks in vayne barkinge on euery ſide againſt it. With whom Iohn Fox thought good to beare a barking parte alſo, & not being able to find out any one hole or corner for his Church in thoſe ages, except only among the heretiks before named: he thought good at leaſt to rayle and ſpitt at them, as he paſſeth by, and ſo will he do more, and more the lower he goeth: vntill at length he fall to plaine Apoſtaſie, and forſakinge them openly will ioyne with the knowne condemned heretiks & enimies of this Church. Which Church hitherto notwithſtandinge he will ſeeme in ſome ſort to follow, though lazely and dragginge behind, and as it were werye of her companie, & looking about him, which way he may giue the ſlip and betake himſelfe to his heeles. As will better appeare by that, which enſeweth.

Auguſt. lib. de vtilitate credendi cap. 17.

THE FOVRTH STATION OR DIVISION OF TIMES FROM K. Egbert *vnto* William Conqueror *conteyninge the ſpace of ſome* 260. *yeares: and hovv* Iohn Fox *his Church paſſed in theſe dayes, and vvhether there vvere any* Pope Ioane *or noe?*

The 4. ſtation from *an. Domini* 800. to 1066.

CHAP. V.

YOVV haue heard before how Ihon Fox in his ſecond booke promiſing to handle but 300. yeares, touched in the acts of 500. in leſſe then a dozen leaues, ſhewinge the ſmall ſtore of matter he had for his Church in thoſe ages. Now his next booke is intituled thus: *The third booke conteyning the next* 300. *yeares from the raigne of Egbert vnto the tyme of VVilliam Conqueror.* So is his title. And yet, yf yow count the yeares from the beginninge of K. *Egbert* his raigne (*Anno Domini* 802. accordinge to Stow, or 800. accordinge to others, vnto the entrance of the conqueror *anno* 1066.) yow ſhall find but, only 264. yeares, and from K. *Egbert* his death but 234. So as Fox is in no one thinge exact or punctuall. And theſe 264. yeares may be counted the fourth ſtation or parcell of tyme from Chriſt downward. Which now we are breefely to examine and run ouer, as we haue done the former ſtations or limitations appointed.

Fox pag. 121.

2. Firſt then, concerninge the generall Roman Church, it continued in theſe ages, as in the former by continuall ſucceſsion of her Biſhops & gouernors; altering nothing in beleefe and doctrine from her aunceſtors. And breefly to repeat the ſumme of all, there ruled in the Sea of Rome in theſe two ages and a halfe, (as ſupreme knowen and acknowledged paſtors of this great viſible Church ſome 60. Popes from *Leo* the third, that crowned *Charles* the *great* (and therby

reſtored the Weſterne Empire) vnto the time of *Alexander* the ſecond, vnder whome duke *VVilliam* of *Normandy* conquered England. And in the Weſterne Empire there raigned ſome 18. Emperors in this ſpace from *Charles* the *Greate* to *Henry* the 4. and in the Eaſterne Empire ſome 25. from *Nicephorus* the firſt to *Conſtantine* the tenth. All which Popes, Emperors and Princes, were of one religion, faith and beleefe in thoſe dayes. And albeit ſoone after the Sea of Conſtantinople and Greeke Church, by occaſion of emulation againſt the Roman Empire, did begin to detract their due obedience from the Roman Church, & therby fell by little and little into diuers errors of doctrine alſo, and finally were deliuered ouer as all the world ſeeth) in to the ſubiection & ſeruitude of the Turks: yet in theſe ages there was vnion and due ſubordination betweene both Churches. Which may appeare by that one only Generall Councell beinge held in Conſtantinople (euen againſt *Phocius,* that was patriarch of the ſaid citty) beinge gathered by order of Pope *Adrian* the 2. and *Baſilius* the Grecian Emperor concurringe therin. This councell was of 300. Biſhops, and confirmed by the ſaid Pope *Adrian,* beinge the 8. generall councell in order, and the fourth of thoſe, that were held in *Conſtantinople.* Wherby it cometh alſo

The 8. generall counſell.

Anno Domini 870.

to be noted, that all the generall councells held hitherto in the Chriſtian Church (for the ſpace of 900. yeares) being 8. in number, as hath byn ſaid, from the firſt Councell of *Nice* vnto this, and from this to the firſt generall Councell of *Laterane*, holden in the yeare of Chriſt 1115. vnder Pope *Innocentius* the 3. were all held in *Greece*, but yet by order of the Biſhops of Rome, ſending thither their legats and confirminge the ſame afterward by themſelues. Without which confirmation they were neuer held for lawfull in the Chriſtian world. Which is no ſmall argument of the greatneſſe and authority of the Church of Rome from tyme to tyme.

The heresies of theſe ages.

3. It ſhall not be needfull to ſpeake of the particular hereſies of theſe 2. or 3. ages, which in effect were none of any name: but only two the *Iconoclaſts* or Image-breakers, & the *Berengarians* or Sacramẽtaryes both of them agreeinge in their particular hereſies with the Caluiniſts of our times: though in many other things different, as it is wont to be. The firſt of them was begon before theſe tymes by *Leo* the 3. Emperor of *Conſtantinople* ſurnamed *Iſaurus*, about the yeare of Chriſt 750. as before hath byn noted and renewed againe by *Claudius Taurinenſis*. The ſecond was begone 300. yeare after by *Berengarius*, about the yeare of Chriſt 1050. and abiured by him againe, as hereafter ſhalbe ſhewed.

The cheefe Doctors and fathers that defended true religion in theſe ages were *Turpinus*, *Eginhardus*, *Haymo*, *Rabanus*, *Frecolphus*, *Hincmarus*; *Io. Diaconus*, *Remigius*, *Theophylactus*, and others in the 9. age. And then in the other, *Odo*, *Ado*, *Rhegino*, *Luitprandus*, *Rhatbodus*, *Abbo Floriacenſis* & others. And th'other halfe of the 11. age, *Bruchardus*, *Petrus Damianus*, *Lancfrancus* and many others.

The Fathers & Doctors of theſe tymes.

4. And this was the ſtate of the vniuerſall Chriſtian Church in theſe ages. Wherunto in all reſpects was conforme the particular Church of England, as the daughter to her mother. Which may be demonſtrated partly by the continuall diſcent of Archbiſhops in England, which were to the number of 16. from *Celnothus* that liued with *K. Egbert* vnto *Stigand* that poſſeſſed the Sea of Canterbury, whem William conqueror came in though afterward he cauſed him to be depoſed by a comiſsion from Rome, in the yeare of Chriſt 1070 as *Iohn Stovv* and others do note.

The Archb. of Canterbury in theſe ages.

5. I do pretermitt the ſucceſsion of other Biſhopriks in England for breuities ſake. The kings alſo of England that poſſeſſed that crowne from *Egbert* to *VVilliam* the conquerour were ſome 20. in number, (if we count *Canutus* the Dane, & his two children amonge the reſt.) All which kings, of what nation or ſtate ſoeuer, agreed fully in faith

Kings of England in this tyme.

and beleefe with the ſaid Archbiſhops and Biſhops of our land, and they againe with the whole vniuerſall Roman Church, as appeareth by their acts and monuments, and Iohn Fox alſo confeſſeth.

6. Which beinge ſo, it is hard to ſay or imagine, where Iohn Fox in theſe ages will picke out a different Chriſtian Church (though it be neuer ſo *poore* and *creapinge*) for him and his, eyther in England or out of England, during this time. And much more hard it is to thinke, how he can deuiſe any viſible continuation of the ſaid obſcure, and troden downe Church (as he promiſed to do) euen from the Apoſtles time to our age. His only refuge muſt be (as before we haue often noted) to runne to the condemned heretiks of theſe tymes, yf he find any for his purpoſe. Which yet he dareth not openly to do, as yow haue ſeene throughout all the former ages. But afterward, when he commeth neere home, to witt, after Pope *Innocentius* the 3. & *Iohn VVickliffe* he taketh more hart: affirminge our Church to haue vtterly periſhed, and a new viſible offſpringe of his Church to haue ſtarted vp. To witt, all the ſectaries and heretiks caſt out and condemned of our Church, as yow ſhall ſee more particularly, when we come to that place.

Fox in proteſt. ad Eccl. Angl. pag. 10.

7. For the preſent ages, that we are now in, he doth not ſo much as lay hands vpon

the *Iconoclaſts* or *Berengarians* nor doth ſeeme to count them for his brethren. Though in the principall points of their hereſies they agree with him, as is notorious. And *Iohn Fox* to haue ſome viſible members of his Church in theſe ages ought to haue ſhaken hands with them, but the poore fellow was aſhamed to build his Church openly of ſo auncient heretiks. Though afterward, when he beginneth to build indeed and to gather ſtones togeather, he calleth for the *Berengarians* againe, which now he caſteth away, as after yow ſhall ſee.

8. But now perhaps yow will aske me, yf Iohn Fox do ſett downe noe ſucceſsion in theſe ages (as nether in the former of his Church or ours:) what doth the ſimple fellow in all this third booke of his? Wherto I anſwere firſt, that albeit he promiſeth in the title, that this third booke, *ſhall conteyne the Acts and monuments of 300. yeares togeather vvith the vvhole race and courſe of the Church, &c.* Yet hath the whole booke but 17. leaues in all. Which is little more, then one leafe to euery 20. yeares race & courſe of the whole Church. And ſurely, he that ſo courſeth ouer an Eccleſiaſticall hiſtory, may be called rather a courſer indeed, then an hiſtoriographer.

VVhat Fox handleth in theſe 300. yeares.

9. Nay further he is ſo enuious to the famous acts of our Engliſh Church in theſe dayes

Martyrlog. Rom. 5. Iunij. VVilleb. in eius vita Vicelius in hagiolog. Epitome operum Bedæ an. 754.

dayes (eſpecially with forrayne nations) as he eyther concealeth vtterly the ſame, or maketh reprochfull mention therof. As for example, when he ſpeaketh of the moſt famous and renowned Saint of our English nation *Saint VVenfride* (called afterward *Bonifacius*) and accounted by all authors the Apoſtle of Germany, for that he began principally their conuerſion, and was afterward moſt gloriouſly martyred by the pagans for preachinge Chriſts Ghoſpell, with aboue fifty fellowes, the moſt of them Engliſhmen. Of this man (I ſay) how ſpeaketh Fox? yow ſhall heare preſently. But firſt ſhall yow ſee the words of a German wryter in his praiſe *Primus omnium* (ſaith he) *qui Auſtrales Germaniæ partes, &c.* The firſt of all, that brought the ſoutherne parts of Germany ,, to the knowledg of Chriſtian religion from ,, Idolatry, was *VVenfride* an Engliſhman by ,, nation, a true philoſopher of our Sauiour, and after for his vertue called *Boniface*, and Archbiſhop of *Moguntia*. And albeit ſome authors do name ſome others that preached in ſundry places before him: yet this man (as another Paul the Apoſtle) did go before all in labour of preachinge, &c.

Adam Bremẽs. hiſt. Ecc. c. 4.

S. Boniface an Engliſhman an Apoſtle of Germany *an.* 750.

10. So wryteth *Adam Bremenſis* a Saxon, & Cannon of the firſt and head Church, that was builded in Saxony after their conuerſion by the preaching of Engliſhmen. For ſo he

ſo he ſheweth in particular, that Engliſhmen were their conuerters: but eſpecially foure moſt famous learned preachers and feruent zealators of multiplyinge the Chriſtian faith: to witt, *VVillebrordus VVillebaldus, VVillericus* & *VVillehadus*. All which were renowned Apoſtolicall Biſhops in Germany. [a] *VVillebrord* was ſent ouer out of England with a leuen companions towards the conuerſion of Germany by the holy Abbott *S. Egbert*, as both *S. Bede*, & other authors after him do teſtify. And by *Pope Sergius* the ſecond was made Biſhopp of *Vltraiectum* in *Friſia*, & was the Apoſtle of that countrey, as alſo a principall conuerter of the kingdome of *Denmarck*.

11. [b] *VVillebaldus* was Biſhop of *Ayſte* in *Saxony* where he conuerted many thouſands to Chriſtian faith, and was canonized with vniuerſall ioy of all that countrey by Pope *Leo* the 7. in the yeare of Chriſt 1004. as authors do recount.

12. *Saint* [c] *VVillehad* and *S. VVillerike* were both Biſhops of *Breme* in Saxony: *Poſt paſsionem Sancti Bonifacij* (ſaith our forſaid German author) *VVillehadus* [d] *& ipſe Angligena feruens amore martyrij properauit in Friſiam, &c.* After the paſsion of *Saint Boniface, Saint VVillehad* an Engliſhman alſo, burninge with the loue of martyrdome made haſt alſo to come into *Friſia*, where the other was martyred, &c.

And

[a] *S. VVillebrord an.* 730. B. of *Vtright. Bed. l.* 3. *hiſt. c.* 27. *& lib.* 5. *cap.* 23. *Tritem. de viris illuſt. l* 3. *cap.* 137.

[b] *S. VVillebaldus an.* 760. B. of *Ayſte* Demo*crit. lib.* 2. *de miſſa in* Catalog. *epiſcop. de* Ayſte. *Marcell. in vit. S. Suneberti cap.* 6. *&* 14.

[c] *S. VVillehad* Biſhop of *Breme an.* 780.

[d] *Adam Bremẽs. cap.* 9. 11. 12.

And then ſheweth he, how this bleſſed man after the cōuerſion of many thouſands was ſent by the Emperor *Charles* the *Great* to preach to the northerne parts of Saxony. Which he did with great feruour, till *VVindekind*, a pagan Tyrant of that countrey, mouinge warre againſt *Charles*, droue him out. Vpon which occaſion he retyred himſelfe to contemplatiue life for two yeares togeather in France, vntill after he was called out againe by the ſaid Charles to be B. of *Breme*. In which charge he both liued and died moſt holily.

S. VVillericus B. of Breme an. 790.

13. And next to him ſucceeded one of his diſciples *VVillericus*, and lead an Apoſtolicall life in the ſame charge for the ſpace of 50. yeares togeather, as *Adam Bremenſis*, *Erpoldus Lindenbrughenſis* and others do teſtifie.

Brem. in hiſt. c. 12. Erpold. Lindenb. in hiſt. Archiep. Brem. in VVillericum.

Theſe mens acts then, and other ſuch like had byn fitt matter for Iohn Fox to haue handled in his Eccleſiaſticall hiſtory of theſe ages: eſpecially if he could haue ſhewed, that any one of theſe, that wrought ſo infinite miracles both aliue and dead (as the former authors do teſtifie) had byn of his religion. But Fox doth paſſe ouer all with ſilence. (I meane both them & their actions) but only that he taketh occaſion to ſpeake contemptuouſly of the firſt and father of the reſt, *Saint Boniface:* for hauinge ſpoken of the later Synode of thoſe two, which we haue mentioned in the former chapter to haue byn held in England by *Theodorus* and *Saint Cuthbert* Archbiſhops of *Canterbury:* he wryteth thus: *Cuthbert the Archbishop of Canterbury ſent the copy of the Synod to Boniface, othervvayes named VVinfride an Englishman, then Archbishop of Mentz and after made a martyr, as the Popish Storyes terme him.*

Fox pag. 115.

14. Behould Iohn Fox ſcarce counteth him a martyr, though he were put to death by pagans for preachinge Chriſtian faith. And a little after, meaninge to put downe a certayne godly epiſtle of the ſaid *Boniface* or *VVenfride* wrytten to *Ethelbald* K. of the *Mercians*, reprehendinge him for his licentious life; Fox wryteth thus: I *Thought this epiſtle not vnvvorthy heere to be inſerted: not ſo much for the authors ſake, as for that ſome good matter peraduenture may be picked therout, for other Princes to behould and conſider, &c.*

Ibid col. 2. *n.*78.

15. Heere now yow ſee the eſtimation and affection of Iohn Fox to *Boniface*, of whome the Chriſtian world of thoſe tymes, both thought and ſpoke of ſo reuerently for ſo many ages. But let vs heere, what *Iohn Bale* will ſay. For he beinge an Apoſtata wilbe more contumelious I trow: *VVinifridus Bonifacius* (ſaith he) *claro Anglorum ſanguine Londini natus, &c. VVinifrid* (called alſo *Boniface*) was borne at London of noble Engliſh bloud, & afterward went to Rome, where Pope *Gregory*

Fox goeth about to diſcredit *S. Boniface.*

Bal. cent. 1. *ſcript. Brit. fol.* 54.

„ *gory* the ſecond hauinge tryed the mans faith
„ and ſeene his magnificence of mind, or rather
„ his ſhameleſſe pride: thought him a fellow
„ fitt for his affayrs, and ſo ſent him with
„ full authority into Germany to a wild
„ people (as then they were called) to force
„ them to his faith. Neyther hath there byn
„ any man ſince the birth of Chriſt, that hath
„ more properly expreſſed the ſecond beaſt
in the *Apocalips* with two hornes then he.
For that the Pope beinge the great Anti-Chriſt,
he was the ſecond, &c. He did ſigne
with the Popes character a hundred thouſand
men in *Bauaria* only, adioyninge them
to the kingdome of Anti-Chriſt, rather by
feare, then by pious doctrine, &c. He built
„ the monaſtery of *Fulda*, where no woman
„ might enter, &c.

The vvicked ſpeech of *Iohn Bale* againſt *S. Boniface.*

16. Still yow ſee one quarrelle of *Iohn Bale* againſt monks, is, for ſhuttinge out women from their monaſteryes. Which as it was holily inſtituted and obſerued by auncient monks: ſo if it had byn well kept in his monaſtery of *Norvvich*, it may be, he had continued a monke, as he began, and neuer come acquaynted with *Dorothy*, that drew him out from thence, as himſelfe * confeſſeth. But is there any wicked tongue in the world, that can ſpeake more impiouſly, then this fellow doth of ſo rare an Apoſtolike man, & of his actions: yea of the conuerſion of infidels

* *Bal. cent.* 5. *fol.* 245.

dels to Chriſtian faith and their holy baptiſme, callinge it; *ſigninge vvith the character of the beaſt?* Who but a beaſt indeed, or a man of a beaſtly mind, would ſpeake ſo? Yf I ſhould alleage the teſtimonies of all ancient authors ſince his time in praiſe and admiration of ſo zelous and holy martyr: I ſhould oppreſſe both *Fox* and *Bale* with their very names and authority.

17. But to returne to Fox againe, yow haue heard what he omitteth of the Church of England, which he might haue well diſcourſed of, in handlinge theſe tymes, ſeinge he paſſeth ouer our particular Church ſo ſleightly. Yow will demand perchange, what he wryteth or ſetteth downe of the vniuerſall Roman Church? Truly in effect he handleth nothinge of moment nor coherence. Though to bringe in a certayne impertinent tale, wherof he deſireth to ſpeake, to witt of *Pope Ioane*, he ſetteth vs downe a ſhort ranke of ſome few Popes, but namely of *Pope Leo* the fourth, vnto whome he adioyneth *Pope Iohn* the eight, & after him *Benedict* the third, & then *Pope Nicolas* the firſt. And this *Pope Iohn* the eight, (which entred betweene *Leo* and *Benedict*) he will needs haue to haue byn a woman, whome he calleth *Pope Ioane*. And albeit Iohn Fox his words be as foolish and blaſphemous, as they are wont in ſuch caſes: yet

About the fable of *Pope Ioane*.

will I recyte them heere, to the end yow may ſee what truth or probability, this ſo much blazed & canuaſed hereticall fiction hath in yt.

Fox pag. 124.

Fox his feigned fable of Pope *Ioane* blaſphemouſly related.

18. *And heere next* (ſaith he) *follovveth novv, and commeth in the vvhore of Babylon rightly in her true colors, by the permiſſion of God, and manifeſtly vvithout all tergiuerſation to appeare to the vvorld. And that not only after the ſpirituall ſenſe, but after the very letter & the right forme of an vvhore indeed. For after this Leo aboue mentioned, the Cardinalls proceeding to their ordinary election after a ſollemne maſſe of the holy Ghoſt: to the perpetuall ſhame of them, and of that Sea, in ſteed of a man Pope elected a vvhore indeed, called by the name of Iohn the* 8. *vvho ſate tvvo yeares & ſix monethes, &c. The vvomans proper name vvas Gilberta, &c.*

19. Behould Iohn Fox deſcribeth ſo particularly this woman and her election, as if he had byn preſent and ſeene all paſſe. But ſuppoſe all this were true, which he hath wrytten (as we ſhall proue it preſently to be altogeather falſe) ſuppoſe, I ſay, that by error ſuch a woman had byn choſen: what had enſued of that? or what had this preiudicated the Church of Chriſt? *Saint Auguſtine* asketh the very ſame queſtion in a like caſe, when hauinge recyted vp the Popes of Rome from Chriſt to his dayes, (to witt, from *Saint Peter* to *Pope Anaſtaſius*) he maketh this demaund: what if any Iudas or traytor

had entred amonge theſe, or byn choſen by error of men? *Si quiſquam traditor* (ſaith he) *per illa tempora ſubrepſiſſet?* yf any traytor in thoſe dayes, had crept in, what had enſued therof? And then he maketh the anſwere preſently: *Nihil præiudicaret Eccleſiæ & innocentibus Chriſtianis.* And the very like do I anſwere in this caſe. For I would aske Iohn Fox, yf Immediatly after the Apoſtles time, (whiles yet he confeſſeth, the Church of Rome to haue byn in good ſtate & the true Church of Chriſt) any woman or *Hermaphroditus*, or any that had not byn baptized, or yf a layman and not Prieſt, (and conſequently not capable of that place and dignity) had by error of men crept into the office of cheefe Biſhopp (which as it may happen by humayne frayltie, ſo yet we aſſure our ſelues that the prouidēce of God will neuer permitt it, in ſo high & ſupreeme a dignitie of his Church) but if it ſhould haue happened out, had this preiudicated that Apoſtolike Church? or made yt the *vvhore of Babylon,* as Fox inferreth of this later Church? Truly I thinke he dareth not ſay ſo. For that it is euident; it were a plaine cauill. The only inconuenience of that caſe beinge (if it ſhould fall out) that the Church ſhould lacke a true head for the tyme: as ſhe doth, when any Pope dyeth vntill another be choſen. And whatſoeuer inconuenience

Aug. ep. 165. ad litteras cuiuſdā Donatiſtæ.

Yf Pope *Ioane* had byn ſhe had not preiudicated the Church.

can

can be imagined in this caſe, is more againſt the proteſtants, then vs. For that their Church admitteth for laufull and ſupreame head therof eyther man or woman: Which our Church doth not. Heere then is ſeene Iohn Fox his folly in vrginge this point,

20. Againe, I would aske the ſimple fellow, that repeateth ſo often the word *vvhore* in this place, as though he were delighted therwith: whether that word vſed by *Saint Iohn* in the Apocalips, to witt *Meretrix Babylon)* were meant of a particular perſon, as he applyeth it: or rather of a citty or multitude? yf he will anſwere any thinge at all, he muſt needs graunt the ſecond. For that the viſion deſcribeth plainly the citty of Rome ſituated vpon ſeauen hilles, that ſlew the martyrs of Chriſt, & infected the whole world with the variety and confuſion of her Idolatryes. Which ſentences beinge not appliable to the Church or congregation of Chriſtians in thoſe dayes, (that was holy; as Fox will confeſſe) but rather to the ſtate & preſent condition of Rome vnder thoſe pagan perſecutinge Emperors, that afflicted Chriſtians and forced men to Idolatry (which ſtate was propheſied that it ſhould fall, and be ouerthrowne ſoone after by Chriſts power, as we haue ſeene it fulfilled:) all this, I ſay, beinge put to geather & conſidered, it is a moſt ridiculous thinge, to apply

The *vvhore* of *Babylon* vvas the perſecuting citty of Rome vnder the pagan Emperors.

apply this propheſie of the whore of Babylon (as Fox doth) to any particular Pope *Iohn, Ioane,* or *Ill,* yf any ſuch had byn.

21. But the very truth is, that this whole ſtory of Pope *Ioane* is a meere fable, and ſo knowen to the learneder ſort of Proteſtants themſelues: but that they will not leaue of to delude the world with it, for lacke of other matter. Yf yow aske me, how it begane, and hath continued in mens mouthes ſo longe? I anſwere, eyther vpon ſimplicity, or malice, or both. Vpon ſimplicity it ſeemeth it was begone by the firſt author and relater therof *Martinus Polonus*, that liued about 300. yeares gone: & aboue 400. after the thinge is ſaid, to haue fallen out. Who was a very ſimple man, as appeareth by many other fabulous relations, which he maketh. And yet doth not he auer it, but only with this limitation *(vt aſſeritur) as it is ſaid.* Wherby he ſheweth, to haue receyued it by only vulgar rumor, without any certayne author or ground. And we ſhall after ſhew the occaſion of the forſaid falſe rumor.

The beginning of the fable of *Pope Ioane.*

Mart. Polon. in vit. imperat. & Pontif. Papa 109. *an. Christi* 855.

22. But the matter beinge once on foote, it was continued partly by curioſity of later wryters, that tooke it out of *Polonus,* as *Platina,* and * others relatinge yt with the ſame reſtriction *(vt aiunt,* as men ſay:) and partly by malice and emulation of them, that fauoured the German Empire againſt the

* *Se a larg refutation of this fable by* Onuphrius *in his addition to* Platina.

Pope & were glad to haue ſuch a matter of ſome diſhonour to obiect againſt the Sea of Rome. Which humor our later ſectaryes alſo haue thought beſt to continew.

23. But if we go to more auncient writers, ſuch (I meane) as liued in the very tyme or ſoone after the matter is pretended to haue fallen out, (that is to ſay with *Leo* 4. that held the Sea 8. yeare, 6. monethes and 3. dayes from the yeare of Chriſt 847. to 855. & with *Pope Benedictus* 3. that immediatly followed him after ſome few dayes of vacancy, to witt from the yeare 855. to 858. theſe authors, I ſay, do ſhew euidently, that theſe two Popes, beinge both Romans, ſucceded immediatly one after the other, without any *Iohn* or *Ioane* comminge in betweene them. As for example *Anaſtaſius Bibliothecarius*, a man of great reputatiō, that liued in both theſe Popes tymes, and was preſent at both their elections and wrote the particulars therof ſheweth amongſt other points: *that Leo the 4. died the 16. day before the calends of Auguſt, and that all the cleargie of Rome gathered togeather* (he doth not ſay the Cardinalls as fooliſh Iohn Fox doth, for that, that kind of election was not then in vſe) *vvith one conſent did chooſe Benedict the 3. &c.*

Anaſtaſ. in vita Leon. 4.

24. Thus writeth *Anaſtaſius*, and with him do agree the hiſtoriographers that followed next after him, as *Audomarus*, *Luitprandus*,

Rhegino, Hermanus Contractus, Lambertus Schafnabergenſis, Otho Friſengenſis, Conradus, Abbas Vrſpergenſ. and others longe before *Martinus Polonus.* Who in their chronologies do place *Benedictus* 3. immediatly after *Leo* 4. without admitting any other man or woman betwene them. And the very ſame alſo doth write *Ado* Biſhop of *Vienna* that liued at the ſame time. *Leone obeunte, Benedictus in ſede Apoſtolica conſtituitur, Leo* the fourth being dead *Benedict* was placed for him in the Apoſtolicall Sea. And as for *Ioannes* 8. they do place him foure Popes after *Leo* 4. to witt next to *Adrianus* 2. and ſay he was a Romane and raigned ten yeares diſtinctly. So as if they ſhould miſſe in this count of Popes and yeares, the error muſt needs be manifeſt in chronologie. Yea not only latyn writers, but euen the greeke hiſtoriographers *Zonaras, Cedrenus, Curopalatas,* and others, that wrote before *Martinus Polonus* of matters concerning the Latyn Church in thoſe dayes, & were no frends to the ſame, and would haue byn content of ſuch an aduantage to obiect againſt yt: yet wryte they nothinge ther of at all. Which is an euident proofe that there was no ſuch matter.

Ancient Authors that do excluded pope *Ioane.*

Ado in chron. an. Domini 855.

25. But beſides theſe authorityes of externall authors, I haue one argument alſo of no ſmall moment (as it ſeemeth to me) taken from our aunciẽt Engliſh hiſtoryes wrytten in the Latyn tongue: to witt *VVilliam* of *Mal-*

An argumẽt of Engliſh hiſtoriographers for ouerthrovvig the fable of Pope *Ioane.*

meſbury, *Henry Huntington*, *Roger Houeden*, *Florentius Vigornienſis*, and *Mathevv* of *VVeſtminſter.* Wherof the firſt foure liued fiue hundred yeares gone and are elder then *Polonus.* And the lateſt of them 300. yeares, & was equall with him. And no one of them all maketh any mention of this *Pope Ioane.* Which yet in reaſon they ſhould haue done aboue others. For that they do all agree, that in the tyme of *Pope Leo* the fourth towards the end of his raigne about the yeare of Chriſt 853. *K. Ethelvvolfe* before mentioned, ſonne to K. *Egbert*, (hauinge put his kingdome of England in the beſt order he could, and left the gouernment therof for his abſence to his eldeſt ſonne *Acthelbald* aſsiſted with the helpes of his ſecond and third brothers, *Athelbricke* and *Athelred*) tooke his iorney to Rome leadinge with him his fourth ſonne *Alured* or *Alfred* (who afterward alſo was King) which he loued moſt tenderly aboue the reſt of his children. And comminge to Rome he deliuered the ſame *Alfred* beinge yet of very young age, accordinge to the accoumpt of *Mathevv VVeſtminſter*, into the hands of the ſaid *Pope Leo* 4. to be inſtructed and brought vp by him (as Iohn Fox alſo relateth. And that the ſaid Pope receaued him with great kindnes, and was his Godfather in the Sacrament of Confirmation, detayninge him there with him. But how long this Prince

The going of K. *Ethelvvolfe* & prince *Alfred* to *Rome.*

ſtayed in Rome after his fathers returne, though it be not ſett downe in particular: yet, that it was ſome number of yeares, ſeemeth euident; both for that he returned more learned and otherwiſe better qualified, then any Saxon king had byn before him, and for that we find no mention of his acts in England, vntill in the reygne of his third brother *Athebred* (for all three raygned in order after *Ethelvvolfe* their father) vpon the yeare 871. at the famous battell of *Reading* in Barkeſhire, fought againſt the Danes. Where he beinge preſent and lieftennant to his brother the King, though he were but 22. yeares old (accordinge to the account of *Florentius* and of *Mathevv VVeſtminſter*;) yet ſeinge the enemyes armie to preſſe vpon him, and his brother to ſtay ouerlonge at maſſe, he gaue them battle in very vnequall place: but with ſuch valour, as he obteyned a notable victory, &c. But to our purpoſe of *Pope Ioane.*

Sto. an. 871. *Math. VVeſt.* 849. *Florent. in chron. eodẽ an.*

26. It is very like by that which I haue ſaid, that this Prince *Alfred* liuinge in Rome when *Pope Leo* the 4. died, and when *Pope Benedict* the 3. was choſen: muſt needs haue knowne alſo *Pope Ioane*, yf any ſuch had entred and liued two yeares and a halfe, betwene them, (as Fox would haue yt.) And further that ſome of our auncient hiſtoriographers wrytinge of thoſe tymes ſo particularly,

VVhy English vvryters ſhould haue vvritten of *Pope Ioane* more then others, if any ſuch had euer byn.

cularly, as they do, would haue made ſome mention therof eſpecially if this ſhee Pope were an Engliſh woman or called *Ioannes Anglus* (as *Polonus* ſaith, or *Anglicus* as *Platina* relateth, or if ſhe were borne, brought vp, or had ſtuddied in England, as the *Magdebugians* and others of their ſect deuiſe, or if ſhe went vp and downe the world in the company of an Engliſh monke of the monaſtery of *Fulda*, as Iohn Fox doth fable) it is like (I ſay) that if any of theſe things had byn true, Prince *Afred* or ſome of his trayne reſidinge then in Rome, would haue knowne her or byn acquainted with her, or with the monke that lead her about, or at leaſt wayes haue receyued ſome ſpeciall help at her hand, when ſhee came to be Pope, which would haue deſerued ſome memory in our hiſtoryes. But our forſaid wryters do not only not make any mention of her, or of any *Iohn* or *Ioane* Engliſh Pope, that came betwene *Leo* 4. and *Benedict* the third: but do expreſſely exclude the ſame by placinge the one immediatly after the other, & aſsigning them their diſtinct number of yeares before mentioned, to witt 8. and 3. monethes to *Leo*, and two yeares and ſix monethes immediatly followinge to *Benedictus* 3. For ſo doth [a] *Malmesbury* in his chronologie, & [b] *Florentius*, in his chronicon, and [c] *Mathevv* of Weſtminſter in his hiſtory, whoſe words

are

Mart. Polon. lib. 4. *de Pont. an.* 855. *Plat. in Ioan.* 8.

[a] *Malm. in faſt. reg. & epiſcop. Angl. an.* 847. & 855.

[b] *Florent Vigorn. in chron. an.* 853. & 858.

[c] *Math. VVeſtm. in chron.*

are theſe: *Anno gratiæ* 855. *Leone Papa deſuncto, ſucceſsit ei Benedictus annis duobus, menſibus ſex, & diebus decem.* In the yeare of grace 855. *Pope Leo* the fourth beinge dead *Benedict* the 3.did ſucceed him, and ſate two yeares ſix monethes and ten dayes, &c. Which agreeth with all the other auncient externe authors before mentioned. So as heere is neyther place nor time left for *Ioannes Anglicus* to haue come betwene them.

27. And all theſe authors did write (as hath byn noted) eyther before, or with *Martinus Polonus*, who is taken to haue byn the firſt relator of this fable. And though in ſome printed copies of the chronicles of *Marianus Scotus*, and *Sigebertus* (ſomwhat elder then *Martinus Polonus*) there be mention in a word or two of this tale, with this ground (*vt ferunt*) as men ſay: yet in more auncient handwrytten originalls found in ★ *Flanders*, and other places, noe ſuch thing is ſeene but rather to the contrary. With diuers euident ſignes & coniectures, that thoſe few words now found in the printed copyes, were added by others afterward in *Germany* where the worke lay for many yeares duringe the contention of German Emperors againſt the Sea of Rome.

★ *There is extant the originall of* Sigebertus *in* Monaſt. Iemlacenſi *in Flāders, & of the corruption of* Marianus Scotus *in this behalfe read him that ſetteth forth* Metrop. Alberti Cranzij *anno* 1574.

28. But beſides all this, there enſueth another argumẽt more euident in my opinion, then any of the reſt hitherto alleaged, for

ouerthrow of this fable. Which is, that about a hundred and ſeuenty yeares after this deuiſed election of *Pope Ioane* (to witt, vpon the yeare of Chriſt 1020.) the Church and patriarches of Conſtantinople, beinge in ſome contention with Rome, *Pope Leo* the 9. wrote a long letter to *Michell* patriarch of *Conſtantinople*, reprehendinge certayne abuſes of that Church, and amonge other, that they were ſaid to haue promoted Eunuches to Prieſthood, and therby alſo a greater inconuenience fallen out, which was that a woman had crept in to be patriarch. Which yet he ſaith, that for the horror of the fact he would not beleeue. *Abſit* (ſaith he) *vt velimus credere quod publica fama non dubitat aſſerere, &c.* God forbidd we ſhould beleeue, that which publike fame doubteth not to affirme, which is that the Church of *Conſtantinople* by promotinge Eunuches to Prieſthood againſt the cannon of the councell of *Nice*) promoted once a woman to the Biſhops Sea, which is ſo abhominable a thing, as the horror therof doth not permitt vs to beleeue it, &c.

A moſt euident argumēt againſt the fable of *Pope Ioane.*

Epiſtola Leon. 9. cap. 5. & 23.

29. Thus wrote he. Which no doubt he would neuer haue durſt to do yf the Patriarch of *Conſtantinople* might haue returned the matter backe vpon him againe and ſaid; this was but a ſlaunderons report falſely raiſed againſt the Church of *Conſtantinople*,

but that a woman indeed had byn promoted in the Roman Church. How cold *Pope Leo* haue anſwered this reply? Wherſore moſt certayne it ſeemeth, that at this tyme there was not ſo much as any rumor or mention of any woman Pope that euer had byn in the Roman Church, this beinge 250. yeares before *Martinus Polonus* wrote. For which cauſe alſo it is thought very probably that this rumor of the Church of *Cōſtantinople* might be the occaſion of the tale raiſed after againſt Rome. For that *Martinus Polonus* being a very ſimple man, & liuinge ſo longe after (as hath byn ſaid) & hearinge an vncertayne fame of a woman promoted to cheefe Prieſthood, might aſcribe that to Rome, which belonged to *Conſtantinople*. Which being once wrytten by him paſſed to others after him, and ſo came to our heretiks.

A probable cōiecture of the firſt origine of this fable of *Pope Ioane.*

30. Finally, howſoeuer this bee of the firſt occaſion or inuention of the fable, certayne it is, that moſt euidently it is a fa[illegible] that if other arguments fayled, yet there be ſo many incongruityes, ſimplicityes, abſurdityes, varietyes and contrarietyes in the very narratiō it ſelfe, as it diſcouereth the whole matter to be a meere fable & fiction indeed and a rumor of vulgar people without ground. For *Martinus Polonus* beginneth his narration thus: *Poſt leonem ſedit Ioannes Anglus natione Margantinus*; After *Leo* the third ſate Iohn

Mart. Pol. in vit. Imp. & Pont. an. 855.

John Engliſh by nation a Margantine, but where this countrey of Margantia is, no man can tell. And it followeth, *quæ alibi legitur fuiſſe Benedictus* 3. which otherwhere is read to be *Benedictus* the 3. So as this man ſeemeth to confound him with *Benedict*, and conſequently aſcribeth to him the ſame tyme of his raigne, that is aſsigned to *Benedictus* (to witt, two yeares and fiue months. And yet preſently after, he ſaith, that *Benedictus* was a Roman ſonne to *Pratolus*, &c.

Plat. in vit. Ioan. 8.

31. *Platina*, that tooke it out of this man, to make the tale ſomwhat more probable beginneth thus: *Ioannes Anglicus ex Maguntiaco oriundus, &c.* Iohn of England borne at Maguntiacum, &c. Then how could he be Iohn or Iohne of England yf he were borne at Maguntiacum? and where is this *Maguntiacum?* and how doth it agree with Margantinus vſed by *Polonus?* But then come in the * *Magdeburgians* and ſay contrary: That he was *Moguntinus, oriundus ex Anglia:* of * *Moguntia* in Germany borne in England. And contrary to this *Bibliander* (another German ſectary) contradicteth that againe, ſaying in his chronicles: *that he was not borne in England, but brought vp and ſtuddied there.* And ſo yow ſee their contradiction about the place both of birth and contrey.

**Cent.* 9. *cap.* 20.

**Mentz.*

Biblian̄d. in tabulis Chronic.

32. But beſides this, there are infinite other diſagreements, and diſconueniences

in this ſtory. For that ſome do feigne him to be *Ioannes* 8. ſome 9. Iohn Fox ſaith, that ſhe was called *Gilberta* before, & that ſhe went with an Engliſh monke out of the Abbey of *Fulda* in *Germany* to *Athens*, *and there ſtuddied in mans apparell*. Wheras it is knowne, that ⁎ *Athens* at that time had no ſcoole in it at all: nor in many yeares before. If ſhe were bread alſo or brought vp in England or went in an Engliſh monks company (as Fox ſaith) and if ſhe were an Engliſh Prieſts daughter (as the *Magdeburgians* deuiſe) it is like that Prince *Alfred* or ſome of his trayne reſidinge then in Rome (as before hath byn ſaid) would haue heard or knowne of the matter.

Fox pag. 124.

⁎This is euident by *Cedrenus*, and *Zonaras in vit. Michael. & Theod. Imp. an. Chriſti* 856.

33. But Iohn Fox goeth further and telleth vs out of his fingars ends, *that the Cardinalls* (forſooth) *mett ſollemly after the death of* Leo 4. *ſaid their Maſſe of the holy Ghoſt, and ſo proceeded to their ordinary election and brought forth Gilberta, &c.* But this is all ſcoffinge folery. For that Cardinalls had not the election of Popes at that tyme. And he that will read the forſaid *Anaſtaſius Bibliothecarius*, (that was preſent at the election of *Pope Benedictus* and deſcribeth the particularityes therof) ſhall ſee another manner of election in vſe at that day by the whole cleargie. Moreouer he ſhall ſe, that the cuſtome was not to chooſe at that tyme any, but ſuch as were knowne

Fox ibid.

Auncient circumſpection in chooſing Popes.

and

and tried men, and ſuch as had liued for the moſt part of their life in Rome it ſelfe, and had giuen great ſatisfactiō in their manners and behaued themſelues well in other inferior Eccleſiaſticall charges laid vpon them.

34. All which beinge ſo, lett any man of reaſon tell me, how it is poſsible to immagine, that men of thoſe tymes were ſo fond and abſurd, as to chooſe to ſo high a dignity among them an vnknowne man or woman, whoſe parents and countrey were not knowen, nor proofe had of their conuerſatiō, & much more that they would chooſe, ſuch a perſon as this is reported to be: hauinge wandred the world vp and downe with a monke, as Fox affirmeth. How could all this ly hidden? was there none, that eyther by countenance, voyce, or other actions of hers, could ſuſpect this fraud? how happened her owne louers had not diſcouered her, or her incontinent life? how could ſhe paſſe through prieſthood, and other Eccleſiaſticall orders? how by ſo many vnder offices and degrees, as they muſt, before they come to be Popes, without deſcryinge?

35. And finally (not to ſtand vpon more improbabilityes) eyther this *Pope Ione* was young, or old, when ſhe was choſen. Yf ſhe were young, that was againſt the cuſtome to chooſe young Popes, as may appeare by

the great number of Popes, that liued in that dignity aboue the number of Emperors, that ſucceded often in their youthe. Beſides it is a moſt vnlikely thinge, that the whole Roman clergy would chooſe a Pope without a beard, eſpecially a ſtraunger. But if ſhe were old, when ſhe was choſen, then how did ſhe beare a child publikely in proceſsion, as our heretiks affirme? how did they not diſcerne her to be a woman or an Eunuch, ſeeinge ſhe had no beard in her old age?

36. Againe how could ſhe be nyne moneths with child in that place without beinge diſcouered or ſuſpected by ſome? how durſt ſhe go forth in publike proceſſion, when ſhe knew her ſelfe ſo neere her tyme? how is ſhe ſaid to haue gone from the palace of *Saint Peter* to *S. Iohn Lateran*, wheras the Popes lay not then in the *Vatican* at *Saint Peters:* but at *Saint Iohn Lateran* it ſelfe? finally there are ſo many fond improbabilities and morall impoſsibilityes in this tale (eſpecially being ioyned with the graue teſtimonies of ſo many auncient authors and hiſtoriographers as before we haue recited to the contrary as no man of any meane iudgemēt, diſcretion or comon ſence, will giue credit therto: But will eaſely ſee the vanity of ſo ridiculous a fiction. Wherfore this ſhall ſuffice for the confutation of this hereticall

fable. Though as before hath byn ſhewed,) yf it were or had byn true: yet no preiudice could come to vs therby, that hold, no woman good or badd can be head of our Church.

THE NARRATION OF ENGLISH ECCLESIASTICAL AFFAIRES, *during this fourth ſtation or diſtinction of time is continued, and the abſurdities of Iohn Fox are diſcouered.*

CHAP. VI.

WHERFORE now we ſhall returne to follow the threed of Iohn Fox his ſtory againe. And wheras you asked me before what indeed the poore fellow performeth in this his third booke: I now will aunſwere, as then I began to ſay, that in very truth, he meerly trifleth out the time: handlinge nothinge of that he ſhould haue done of the orderly deſcent, race or courſe of the Church; but tellinge vs impertinent and triuiall matters, and for the moſt part not Eccleſiaſticall but temporall to be found in euery chronicler? To witt, certayne ſcrapps of the liues of our Engliſh kings from K. *Egbert, Ethelvvolſc, Ethelbald, Ethelread, Alured* and the reſt, vnto K. *Edvvard* the Confeſſor, and ſo to *VVilliam Conqueror*, cenſuringe euery Prince (when he talketh of ſpirituall matters)

VVhy Fox falleth out vvith the auncient Chriſtiã Engliſh Kings & Queenes.

Se Fox from pag. 130. 131. &c.

ters) for their beleefe, actions and doings in religion. As for example reprehendinge them, for that they builded ſo many monaſteryes: and much more, for that ſo many of them & their children entred to be monks and nunnes: that they gaue ſo much lands, liuings and priuiledges to abbeyes, and Churches: and for that they went on pilgrimages, offered almes for their ſinnes, ordeyned maſſes to be ſaid for them, when they were dead: that they beleeued ſo eaſily miracles, went to ſhrift, humbled themſelues to Prieſts, and other ſuch like religious actions, which do greatly diſpleaſe Fox.

Fox pag. 120.

2. And to ſhew yow ſome few examples, he beginneth firſt with *Ethelvvolſe* ſoonne to *K. Egbert* miſlikinge a certayne donation of lands which he gaue to the Church in his tyme for almes, to pacifie, (as he ſaith) Gods wrath, therby the ſooner, for diuertinge the cruell perſecution and inundation of the Danes, which had begon in his fathers K. *Egbert* his tyme, & endured ſtill to the vtter deſolation of the land. His words are theſe: *Poſt multiplices tribulationes ad affligendum vſque ad internecionem Ego Ethelvvolfus Rex, &c.* After many tribulations afflictinge vs euen to death, I K. *Ethelvvolfe* togeather with the councell of my Biſhops and Princes haue taken this holſome & agreeable reſolution to giue ſome portion of the land of my in-

The donation of Kinge *Ethelvvolfe an.* 844. *Fox pag.* 120. *Malm. lib. 2. de geſtis Angl. Reg.*

,, heritance vnto God and the Bl. Virgin
,, Mary, and to all the reſt of his Saints, to be
,, poſſeſſed by them for euer, &c. To the end
,, that they may powre out prayers for vs to
,, God ſo much the more diligently, &c.

3. Thus farre Iohn Fox. Though *VVilliam* of *Malmesbury* doth relate the ſame farre differently, and much more largly. tellinge, what Biſhops were preſent at the makinge of this chart: to witt, *Alſtane* Biſhop of *Shyrborne* (afterward tranſlated to *Saliſbury*) and *Svvithine* B. of *VVincheſter*. And what pſalmes and maſſes were appointed by the ſaid Biſhops for the K. in reſpect of theſe almes & the like. All which do greatly diſpleaſe *Iohn Fox*, but help him nothinge at all: but diſgraceth rather his new Church, this happeninge in the yeare of Chriſt 844.

Fox ibid. The donation of Kingt *Ethelbald*. *Malm. lib. 1. de geſt. reg. Angl.*

4. The like donation doth Fox recyte out of *VVilliam* of *Malmesbury* made by K. *Ethelbald* K. of the Mercians ſome yeares before (to witt about the yeare of Chriſt 740.) where he ſaith: *Ego Ethelbaldus Merciorum rex pro amore cæleſtis Patriæ, &c.* I *Ethelbald* K. of the Mercians for the loue I haue to my heauenly countrey, and for the health of my ſoule haue thought good to ſtudy how by good
" works I may free the ſame from the chaines
" of ſinne. Wherfore ſeinge almighty God for
" his mercy and clemency, without any pre-
" cedent meritt of myne, hath giuen me my

crowne of this gouernment I do willingly „
out of that, which he hath giuen me, reſtore „
to him againe by way of almes this that fol- „
loweth, &c.

5. Thus farre that good king. Which greatly alſo misliketh Iohn Fox. And he ſaith in particular, that two things do much offend him, in theſe donations to Churches and monaſteries: the firſt, *That they ſhould erect theſe monaſteries of monks and nunnes* (ſaith he) *to liue ſolely and ſingly by themſelues, out of the holy ſtate of matrimony.* And ſecondly: *that vnto this their zeale & deuotion vvas not ioyned the knovvledg of Chriſts Ghoſpell, ſpecially in the Article of our free Iuſtification by the faith of Ieſu Chriſt.* Fox pag. 120.

6. Lo heere what two quarrells our Fox hath pickt out againſt theſe auncient Chriſtians. The firſt, that ſo many did profeſſe the holy ſtate of virginity, and continency; the other, that by doinge ſo many good works, they lacked the knowledge of the proteſtants Ghoſpell, which iuſtifieth by only faith without good works. But they might anſwere with *Saint Iames. Thou haſt faith and I haue vvorks, ſhevv me thy faith vvithout vvorks, and I vvill ſhevv thee my faith by vvorks.* Iam. 2. And that theſe good works did proceed of faith contrary to the cauill of Iohn Fox is euident by thoſe pious words of the King where he ſaith: *Seing almighty God of his mercy and clemency vvithout any precedent meritt of myne*

hath giuen me my crovvne I do vvillingly reſtore to him againe, &c.

Fox pag. 123.

7. But Fox goeth forward in ieſtinge at the ſaid K. *Ethelvvolfe*, ſayinge: *that he that had byn once nuzeled vp (in his youth) amonge Prieſts, he vvas alvvayes good and deuout to holy Church, &c.*
,, And then paſſeth he on to ſhew, how after
,, the eſtabliſhinge of matters in his owne
,, kingdome he went to Rome, and carried
,, with him his little ſonne *Alured* or *Alfred* co-
,, mittinge him to the bringinge vp of *Pope Leo*
,, the fourth, as before hath byn ſaid, where
,, alſo he redified the Engliſh ſchoole founded
,, by K. *Offa*, & deſtroyed by fire a little before
vnder K. *Egbert* Moreouer he gaue (ſaith Fox) Yerely to be paid in Rome 300. marks to be diſtributed in this manner 100. marks to mayntaine the lights of *S. Peters* Church and another hundred marks to mayntaine
,, the lights of *Saint Pauls* Church, and the
,, third hundred to be diſpoſed in good works
,, at the Popes appointment. At all which Fox
,, ieſteth alſo merely, buildinge his Church by
theſe mocks and mewes.

The almes and pious deeds of K. *Ethelvvolfe.*

Fox pag. 133.

8. And to like effect he recyteth a miracle regiſtred by *VVilliam Malmesbury*, and by the charter of K. *Ethelſtonne* ſonne and heire to K. *Edvvard* the elder, which kinge hauinge eſcaped a great danger at *VVincheſter*, where one of his ſubiects named Duke *Alphred*, and other of his nobles conſpiringe to geather

preſently after his fathers death, would haue put out his eyes, but he eſcaping that danger tooke the ſaid *Alphred* priſoner, and for that he denyed that he had any ſuch intention, the good king, thought there was no better triall then to ſend him to Rome to *Pope Iohn* the 11. to be tried by a ſollemne religious oath before him. The Pope made him ſweare before *Saint Peters* aultar, who forſwearinge the ſaid conſpiracy fell downe preſently before the ſaid altar in the ſight of all the people, and was carried thence in the armes of his ſeruants to the forſaid ſchoole of Engliſhmen, where he died the third night after, wherwith the Pope and all Rome remayned aſtoniſhed, and the Pope ſent preſently into England, to know of the King, whether he would pardon him, and ſuffer his body to be buried in Chriſtian ſepulcher, which K. *Athelſtane* after conſultation had with the reſt of his nobility, and by the earneſt interceſsion of *Duke Alfred* his frends was content that he ſhould be ſo buried, but yet by ſentēce of the whole realme the poſſeſsions of the ſaid *Alphred* were adiudged to the Kings vſe, who beſtowed them all vpon Churches and monaſteryes to the honor of God and *S. Peter* which had giuen this iudgment in the controuerſie.

A miracle in Rome vpon an English *Duke* *an.* 933.

9. All this is teſtified by the ſaid Kings Charter recorded by *VVilliam* of *Malmesbury*

and

Malm. lib.2. de geſt. reg. Angl. fol. 28.

and recited by Fox, and the ſaid Charter towards the end hath theſe words: *Et ſic iudicata eſt mihi tota poſſeßio eius in magnis & modicis, quam Deo & Sancto Petro dedi, nec iuſtiùs noui quàm Deo & Sancto Petro hanc poſſeßionem dare, qui emulum meum in conſpectu omnium cadere fecerunt, & mihi proſperitatem regni largiti ſunt.* And by this
„ meanes the whole poſſeſsion both great &
„ ſmall (of *Duke Alphred*) was adiugded vnto
„ me, which I gaue to God and to *Saint Peter*,
„ nor do I know to whome I ſhould more
„ iuſtly giue the ſame, then to God & to *Saint*
„ *Peter*, who made my aduerſary to fall downe
„ in the ſight of all men and gaue vnto me the
„ proſperity of my kingdome. Thus wrote he about the yeare of Chriſt 933. as Iohn Fox counteth; and I maruaile he would relate this ſtory beinge ſo much againſt himſelfe and his religion, & in confirmation of ours as it is, for that it ſheweth that God and *Saint Peter* in thoſe dayes wrought miracles in Rome, when Fox ſaith that the faith and religiõ of Rome was farre out of order from the true Ghoſpell; but this is the miſery and calamity of this poore fellow and his cauſe, as often before I haue noted, that eyther he muſt wryte nothinge at all of theſe tymes and ages or els he muſt wryte teſtimonyes againſt himſelfe.

Miracles vvrougt in Rome in confirmation of Cath. religiõ. *an.* 933.

Fox pag. 126.

10. I will giue yow one ſhort example more, where he alleageth vs a narration of a very

Ex vetuſto exemplari hiſt. Cariana.

very old wryter which he ſaith he had in wrytten hand lent him by one named *VVilliam Carre*, and thervpon he citeth it ſtill by the name of *Hiſtoria Cariana*, this ſtory being wrytten as it ſeemeth in thoſe ages, and of the miſeryes happened to England by the incurſiõs of Danes & other infidels ſeeketh out the cauſes of Gods wrath in this behalfe, ſayinge thus: *In Anglorum quidem Eccleſia primitiua, Religio clariſſimè ſplenduit, &c.* In the primitiue Church of England religion did moſt cleerly ſhyne, in ſo much that Kings, Queenes, Princes, Dukes, Conſulls, Barons and rulers of Churches incenſed with the deſire of the kingdome of heauen, laboured and ſtyrred (as it were) amongſt themſelues to enter into monaſticall life, and into voluntary exile and ſolytarines, forſakinge all to follow their Lord wher in proceſſe of tyme all vertue ſo much decayed amonge them, that in fraud and treachery none ſeemed like vnto them neyther was to them any thinge odious or hatefull but piety and iuſtice, nor any thing in price and honour but ciuill warre and ſheadinge bloud, wherfore almighty God ſent vpon them pagan and cruell nations like ſwarmes of bees.

Fox relateth matters againſt himſelfe

11. This relateth Fox out of his *Carian* ſtory, and I know not to what end he ſhould relate yt, but only to ſhew, that while Engliſhmen liued godly accordinge to the fa-

ſhion of their primitiue Church, they eſteemed and honoured highely religious and monaſticall life, and many leauinge the world, with the pleaſures and poſſeſsions therof entred into that religious courſe, indeauoring to follow and imitate their Lord and maiſter therin, and that ſo long was England happy & bleſſed by God, to which effect if Iohn Fox do alleage the ſame, then is it euident what a good concluſion he doth make againſt himſelfe & his religion at this day, that are ſuch profeſſed enemyes to that kind of life ſo highely heere comended, and conſequently the relator therof doth ſhew himſelfe to be aſwell Iohn Foole as Iohn Fox not conſideringe what maketh for him or againſt him.

12. But to the end that we ſhould not thinke, that he hath made peace or frendſhip with monks for all this, or that he liketh their life or profeſsion any thing the better for ſo many praiſes giuen them by auncient authors, he ſcoldeth at them euery where & vpon euery occaſion writing ouer the pages & titles of his booke theſe ſuperſcriptions, *Monks, ſuperſtitious monks, monks married, monks meere laymen in old times* and the like. And if I ſhould number vp the manifeſt lyes which the miſerable and poore ſpitefull fellow inuenteth againſt them for ſome ſhow of proofe yow would take pitty of him, and

not of the monks. Yow ſhall heare one ſhort diſcourſe of his about them, and therby you may iudg of the reſt.

13. *Monks* (ſaith he) *vvere nothing els in old tyme, but laymen leading a more ſtricter trade of life, as may ſufficiently appeare by Auguſtine lib. de moribus Eccleſiæ cap. 13. Item lib. de oper. Monachorum Item ep. ad Aurelium. Alſo by Hierome and Heliodorus vvrytinge theſe vvords: Alia monachorum eſt cauſa, alia Clericorum: Clerici paſcunt oues, ego paſcor. One thing perteyneth to monks another thing to them of the cleargie. They of the Cleargy feede the flocke, I am fedd, &c. By all vvhich is euident that monks vvere no other in former ages of the Church but only lay-men differing from Prieſts, &c.*

Fox pag. 138.

Alyinge diſcourſe of Fox about monks.

14. Thus writeth Fox. Which alone were ſufficient to ſhew his peeuiſh fraud & folly in all his writings. For Albeit *Saint Auguſtine* in the places by him quoted, had wrytten any ſuch thing as he affirmeth (which is quite falſe, and ſo ſhall the Reader find, that will examine the places:) yet the very words of *Saint Hierome* by Fox himſelfe adioyned, do cleerly interprett both his owne and *Saint Auguſtine* his meaninge, and conuince Fox for a meere maleuolous cauiller. For that *Saint Hierome* doth not deny, that monks are cleargy men or Prieſts. For then he ſhould deny himſelfe to haue byn Prieſt or of the cleargy, ſeinge he confeſſeth himſelfe to be a monke. But his meaninge is to

ſhew the different end and office of ſome cleargy men, (to witt ſecular Prieſts & Biſhops that haue care of ſoules) from monks. For that the one do attend principally to action, the other to contemplation: the one to preachinge, the other to praying: the one to feed others, the others to be fedd. In which later number *Saint Hierome* for humility putteth alſo himſelfe. Whome yet I thinke Iohn Fox will not affirme to haue byn a meere layman, and not Prieſt and cleargy man. And ſo is this cauill of his againſt monks *(that in old time they vvere laymen)* ſhewed to be moſt vayne and malitious. For what will he ſay of *Saint Baſill, Saint Nazianzen, Saint Auguſtine, Saint Gregory?* were they not monks, Prieſts, and Biſhops alſo? how then were monks meerely lay-men in old tyme?

VVhether monks vvere meere laymen in old time, or no?

15. The like notorious folly conioyned with falſhood he vſeth to prooue marryed monks: alleadging *Saint Athanaſius* his words *epiſt. ad Diacont. qui ait ſe nouiſſe & monachos & epiſcopos coniuges & liberorum patres.* Who ſaith, that he knew both monks & Biſhops married men, and fathers of children. But what proueth this? do not we ſe euery day euen now in our Church both Biſhops, Prieſts and religious men, that haue once byn married and ſome of them alſo to haue had children, and after the death of their

wyues to haue entred into Eccleſiaſticall & religious orders? what fond deludinge of his reader is this? he ſhould haue proued, that they had marryed after they had byn Prieſts or monks: and then had he ſaid ſomwhat. but this he could not do, and ſo thought beſt to make a fond floriſh of the other.

16. Nay in the very Greeke Church at this day, where Prieſts are permitted, that were marryed before, though their wyues be liuinge: yet yf their ſaid wyues dy, they are not permitted to marry againe. And as for monks (out of which order only Biſhops are made in that Church) they were neuer permitted to marry after their profeſsion of religion. Nay *S. Epiphanius* (a cheefe pillar of that Church, when it was perfectly Catholike aboue 1200. yeares gone) ſaith plainely, as the *Magdeburgians* alſo alleage him: That the holy Church of God admitted not in his dayes any man to Prieſthood, or epiſcopall dignity, that eyther marryed the ſecond tyme, or did not abſteyne from conuerſation with his firſt wife, yf ſhe liued, after he was admitted to Prieſthood: *Reuera* (ſaith he) *non ſuſcipit ſancta dei prædicatio poſt Chriſti aduentum eos, qui à nuptijs, mortua ipſorum vxore, ſecundis nuptijs coniuncti ſunt: propter excellentem Sacerdotij honorem & dignitatem. Et hæc certè Sancta Dei Eccleſia cum ſinceritate obſeruat, &c.* In very truth the holy preachinge of God after the

Epiph. l. 2. tom. 1.

Magdeb. cent. 4. cap. 4. pag. 303.

the comminge of Chriſt doth not admitt thoſe to be Prieſts, who after their firſt marriage and their wife dead do ioyne themſelues againe in ſecond marriage. And this doth the holy Church of God obſerue with ſincerity in reſpect of the excellent honour and dignity of Prieſthood, &c. So ſaith *Epiphanius*: and addeth preſently: *Sed adhuc viuentem & liberos gignentem, &c.* But further then this, the ſaid holy Church of Chriſt doth not admit to Prieſthood a man of one wife, if he liue and gett children as before. But only ſhe admitteth him to be a Deacon, Prieſt, Biſhopp, or Subdeacon (eſpecially where the cleargie is ſincere) who is content to conteyne from his wife, that he vſed before, or to liue in widdowhood, yf his wife be dead.

Epiph. ibid.

A cleer teſtimony of S. *Epiphanius* for the continency of monkes and Prieſtes in his dayes.

17. Thus wryteth this holy Doctor, not only of his owne iudgment, but of the whole conſent of the vniuerſall Catholike Church in his dayes: not only of monks, that make a more ſtrait profeſſion of chaſtity, but of all cleargy men alſo, that liued within holy orders to witt, Subdeacons Deacons, Prieſts, and Biſhops. Of whome thus much be ſpoken by occaſion of Iohn Fox his notorious ly, *that monks vvere only lay men and married in old tyme*. And by this we may ſee his affection towards them & their profeſſion. And there were noe end, yf

I ſhould proſecute all his peeuiſh picking of quarrells againſt them, vpon euery occaſion, or without occaſion, therby to ſhew his hereticall ſtomake in that behalfe. One only example I will ſhew yow more, & ſo make an end.

18. There is a ſtory recorded by *VVilliam* of *Malmesbury*, and other auncient authenticall authors, (as Fox himſelfe confeſſeth) touching our famous forſaid Engliſh King *Alfred* fourth ſonne to the forenamed *K. Ethelvvolfe* and nephew to *K. Egbert*, brought vp in *Rome* by *Pope Leo* the 4. (as hath byn ſaid,) who being driuen into great extremytes by the Conqueſt of the Danes againſt him, was releeued and comforted, by the appearinge of *Saint Cuthbert*, miraculously fortellinge him, what ſhould ſucceed in thoſe warres, and confirming the ſame with other predictions alſo; which afterwards were fulfilled. Which ſtory though it be one of the moſt rareſt, that be to be read in our Engliſh hiſtoryes, and with moſt comfort alſo by him that will conſider it with attention & indifferency, and teſtified alſo vnto vs, as authentically as any ſtory may be in this kind, (not only by the ſaid *Malmesbury* aboue 500. yeares gone, but by diuers others in like manner, and of like creditt, as Fox himſelfe is forced to confeſſe:) yet, for that *Saint Cuthbert* principall actor therin, was an vn-

A notable ſtory of *K. Alfred* hovv he receaued comfort in his tabulation by *Saint Cutbert*.

maried monke, he cannot abide the ſtory, but calleth it *a dreaminge fable*, and ſo doth pretermitt the ſame in foure words. I ſhall recount it as breefly as I may out of *Malmeſbury: Solebat ipſe* (ſaith he meaninge K. *Alfred*) *in tempora poſteà fæliciora reductus, caſus ſuos iucunda, hilariq; comitate familiaribus exponere, qualiterq; per B. Cuthberti meritum eos euaſerit, &c.*

Malm. lib. 2. de reg. Angl. fol. 23.

,, 19. K. *Alfred* was wont afterward, when
,, he was brought from his miſery to more
,, happy tymes, to recount pleaſantly & cour-
,, teouſly to his familiar frends the chaunces
,, and calamityes, which he had paſſed: and
,, how he had eſcaped them by the meritt and
,, beneſitt of Bl. *S. Cuthbert*, &c. So beginneth
,, *Malmesbury* his Narration. The ſumme
,, wherof is this.

20. K. *Alfred* and his aunceſtors hauinge loſt vnto the Danes all the North, Eaſt, and Weſt parts of England: he had only three ſhires to hide himſelfe in vpon the South ſea, to witt *Somerſettshire, Hampshire* & *VViltſhire* whether alſo the Danes followed him with a great army vnder their captaine *Gormond*. And the poore K. being deſtitute of all humayne helpe, wanting both money, victualls and men (for all forſooke him vpon feare) he had no other refuge for ſauing his life, then with a few truſty ſeruants of his and his mother (the Dolefull Queene) to fly into a little Iland in Somerſettſhire, called

then *Adaling* (wholy beſett with waters and myre in the middeſt of mariſhe ground, & a little wood ioyned thervnto) to hide themſelues in where himſelf & his mother being lodged in a certayne Swineheards cottage, the reſt made ſhift for themſelues, as they might lying on the ground. But two things for the preſent preſſed them moſt. The firſt, honger for want of victualles; the ſecond, feare of *Gormonds* campe, that lay ſo neare them. Wherfore ſendinge forth his men to ſeeke ſome fish by night (for that they durſt not ſhew themſelues by day) the K. and his mother with wofull harts repoſed a litle their weary bodyes and minds in the ſaid Swineheards howſe: And beinge entred in to a litle ſlumber, behold (ſaith the ſtory) there appeared to the K. *Saint Cuthbert*; telling him both his name, & that he was ſent to him by God to comfort him, and to tell him, that albeit his iuſtice had hitherto chaſtned Engliſhmen for their ſinnes by the ſworde of the Danes: yet that he would not extinguish them in reſpect of ſo many Saincts that had byn of that Nation; and from this day foreward would ſett them vp againe, *Modo tandem Deus indigenarum, Sanctorum meritis ſuper eam miſericordiæ oculo reſpicit.* Now at leangth God for the meritts of Engliſh Saincts doth looke vpon England with the eye of mercy. He tould him fur-

The pitifull caſe of *K. Alphreed* preſſed by the Danes *an.* 879.

Malm. ibid.

ther, that himſelfe from this ſtate of extreame miſery ſhould be reſtored very ſhortly to a floriſhing ſtate of his kingdome. For which he gaue him preſently a ſigne or token; ſaying, that albeit that night was a very contrary tyme to Fiſhers, both for that all ryuers were frozen, and a litle rayne being fallen vpon the ſame, had made it vnfitt for men to trauayle in that arte: yet his men ſhould come home all loden with incredible abundance of fish. Thus he tould him, perſuadinge him, that when he ſhould ſee all theſe things performed, he ſhould remember to be thankfull to God, and his ſeruants for their fauour towards him, and ſo departed.

The appearinge of *Saint Cutbert* to K. *Alphred* & his mother.

21. The K. being wonderfully comforted with this viſion, awaked for ioye, and calling vpon his mother, the Q. who lay neere him, and had enioyed the ſelf ſame viſion: they recounted togeather all particulars, expecting with greedineſſe, when their ſeruants ſhould returne from fishinge to confirme the ſame, which ſoone after enſued, *Et tantam piſcium copiam exhibuere* (ſaith Malmesbury) *vt cuiuſuis magni exercitus ingluuiem, exaturare poſſe videretur*. And they brought with them to the K. ſo great ſtore of fish, as it might ſeeme to be ſufficient to ſatisfie the hunger of neuer ſo great an army, wherwith K. *Alfred* being encouraged, he aduen-

tured a ſtraunge attempt, which was to goe in to the Danes campe with one ſeruant only, fayninge themſelues *Muſicians.* Where with ſinginge of ſonges & ſoundinge their inſtruments,they paſſed through the whole campe diſcouering their diſorders,& where & when they weare more weake. And ſo retyring themſelues to their cõpany againe, and arming ſuch men, as he could; ſecretly ſet vpon them with ſuch fiercneſſe, as they killed many and put the reſt to flight, and conſtrayned the Danes with their ſaid K. *Gormond*, to demaund peace & offer hoſtages for the ſame. Which were accepted vpon two conditions: the firſt, that all of them ſhould retyre out of England,except ſuch as would be Chriſtians: the ſecond, that theſe Chriſtian Danes ſhould be content only with the kingdome of the Eaſt Angles, to witt *Norfolk* and *Suffolk*. All which was admitted,& K. *Gormond* himſelfe made a Chriſtian and Godſonne to K. *Alphred,* accepting the ſaid kingdome of the Eaſt Angles as tributary vnto him, & from this day foreward K. *Alphred* went gaigninge more and more puttinge his enemies to flight, vntill he had recouered all his whole kingdome againe. And this both he & his mother were wont to recount all dayes of their life after, & the euents themſelues did euidently declare the truth of the miracle, recorded as hath byn

A ſtraunge attẽpt & victory of K. *Alphred* vpon the viſion of *S. Cuthbert.*

ſaid by our beſt hiſtoriographers. All which notwithſtandinge Iohn Fox wryteth thus. *Lett vs paſſe ouer theſe dreaminge fables though they be teſtified by diuerſe authors as VVilliam Malmesb. Polychronicon: Roger Houedon, Iornalenſis, and others more, &c.* Wherby yow may ſee, what a faithleſſe Eccleſiaſtical Chronicler this Fox is, that paſſeth ouer things of purpoſe, that are left wrytten by ſo many and graue authors. And then how perſidious he ſheweth himſelfe in cenſuringe for *dreaminge fables* ſo important miracles, ſhewed by God for teſtification of his loue and prouidence towards our countrey and the ſauinge and reſtoringe therof.

Fox pag. 128. The great impudency of Iohn Fox in reiecting all our auncient hiſtoriographers.

22. For which infidelity this miſerable fellow hath noe other argument (exceptinge only his foreſaid hatred to *Saint Cuthbert* and other monks) but only for that the viſion was in tyme of ſleepe or ſlumbringe, and for that cauſe he calleth yt a *dreaminge fable.* Which kind of argument yf we ſhould admitt, we muſt euacuatt alſo and bringe in doubt and contempt, moſt of the principall miſteries and miracles of the old and new teſtament. Where commonly things were reuealed to Gods ſeruants in viſions by ſleepe as *Geneſis* 28. *Vidit Iacob in ſomnis ſcalam ſtantem.* Iacob did ſee a ladder in his ſleep. And againe in the ſame booke. *cap.* 31. *dixit Angelus dei ad me in ſomnis.* The Angell of God ſaid

How God doth appeare & reueale matters often times in ſleepe.

ſaid vnto me in my ſleepe. *Ioſeph* alſo had all his affaires reuealed vnto him not only in ſleepe, but alſo *per ſomnia* by dreames indeed. *Geneſis* 37. 40. 41.

23. The like is related of *Saul* 3. *Reg.* 3. and of *Daniell, Dan.* 7. And finally God promiſeth by *Ioell* of *Saincts* of the new teſtament, *Senes veſtri ſomnia ſomniabant. Ioel.* 2. which *S. Peter* in the Acts of the Apoſtles (*cap.* 2. *verſ.* 17.) interpreteth of true viſions ſent from God by the holly Ghoſt, ſaying, *This is the meaning of that vvhich is ſaid by the Prophett Ioel. VVhich ſhall come to paſſe in the latter dayes, I ſhall povvre ovvt of my ſpiritt vpon all flesh and your ſonnes ſhall prophetize, and youer daughters, and younge men ſhall ſee viſions, and your elder people ſhall dreame dreames, &c.* And finally if we conſider the ſtory of our Sauiours Infancy recounted by *Saint Mathevves* Goſpell, we ſhall find the moſt part of his miſteries reuealed to our Bl. Lady and *Saint Ioſeph* in ſleep, as *Math.* 1. *verſ.* 20. *Gabriel apparuit Ioſeph in ſomnis.* The Angell *Gabriell* appeared to *Saint Ioſeph* in his ſleep and told him that he ſhould not put away his wife. And then in the 2. chapter talkinge of the *Magi,* he ſaith: *Et reſponſo accepto in ſomnis,* they receyuinge an anſwere from God in their ſleep, that they ſhould not returne to *Herod,* they returned by another way. Who beinge gone, the Euangeliſt ſaith againe. *Ecce Angelus Domini*

Math. 2.

apparuit in ſomnis Ioſeph. Behould the Angell of God appeared to *Ioſeph* againe in his ſleep & warned him to fly into Egipt. And then, when he ſhould come out of Egipt againe, he being in doubt whether to go; *Admonitus in ſomnis ſeceßit in partes Galileæ.* He being warned in his ſleep what to do, went & carried Chriſt into the parts of Galiley, &c.

24. Lo heere a very frequent cuſtome of almighty God, to warne men of his will in time of ſleep. And albeit all kind of dreames or repreſentations in tyme of ſleep be not eaſily to be credited, as the * ſcripture in other places doth admonish vs: yet God ſaith alſo; *Si quis fuerit inter vos propheta Domini in viſione apparebo ei, & per ſomnū loquar ad illum.* Yf there be any amonge yow, that is a prophet of God (to whome I meane to reueyle ,, my ſecrets) to him I will appeare in viſion, ,, and to him will I ſpeake in ſleep. And this is ſufficient to ſhew that all are not dreaminge fables, which are vttered in ſleep, as the incredulous & infidelle humor of Iohn Fox and of moderne heretiks would haue it ſeeme, when it is againſt them.

* 2. *Paral.* 33. *Leuit* 19. *Deut*.18. *Pſal*.72. *Num*.12. *verſ.* 6.

25. But in their owne ſectaries, they do admire and extoll any thing neuer ſo phantaſticall: yea though it be a viſion or reuelation from the diuell himſelfe. For ſo *Luther* in his booke about the Abrogatinge of the Maſſe doth recount of himſelfe, how the diuell

Luth. l. de abroganda miſſa.

diuell did appeare vnto him by night and reaſoned with him againſt the ſaid maſſe. And in another booke wrytten to the Senators of the cittyes of Germany, and talkinge of other ſectaryes, that did brag of viſions, voyces and apparitions of ſpiritts (to witt the *Svvinkfeldians* & *Anabaptiſts*) he ſaith thus of himſelfe. *Ego quoque fui in ſpiritu, atque etiam vidi ſpiritus (ſi omnino de proprijs gloriandum eſt) fortè plus quàm ipſi adhuc intra annum videbunt.* I my ſelfe was alſo in ſpiritt (which he ſpeaketh to the imitation of *Saint Iohn* the Euangeliſt in his reuelations) And haue ſeene alſo ſpiritts (yf I muſt needs glory of my owne gifts) and perhaps I haue ſeene more ſpirits, then they which bragg ſo much of ſeinge ſpiritts, will ſe with in one yeare. This ſaid Luther of himſelfe: and hence we muſt imagine, that he ſo often ſaid of himſelfe, *certum ſe eſſe, doctrinam ſuam è cælo eſſe petitam.* That he was certayne his doctrine came from heauen. And *Sleydane* euery where in his ſtory doth compare him and his viſions and reuelations with thoſe of the ould prophetts.

Luth. l. Teutonico ad ſenator. Ciuit. Germ.

Apoc. 1. verſ. 10.

Luth. cont. Reg. Angl.

26. *Carolſtadius* alſo a cheefe beginner of the Sacramentary doctrine, braggeth (as *Kemnitius* a cheefe Lutheran reporteth) that it was reueyled vnto him from heauen, how he ſhould vnderſtand thoſe words *Hoc eſt corpus meum,* by different pointinge of the

Kemnit. in repet. de Eucharist. art. 31.

the ſentence, from that which it was wont to be. And *Svvinglius* affirmeth of himſelfe, that he had a voyce by night from heauen (which yet *Luther* ſaith was from the diuell) tellinge him how he ſhould expound thoſe words *(Hoc eſt corpus meum)* contrary to all antiquity, by the example of thoſe words of *Exodus phaſe, id eſt, tranſitus Domini, &c.* And we are a little after to ſhew more at larg in this * treatiſe, how *Iohn Fox* alſo had a voyce and reuelation from heauen on a ſunday morning, as he lay in his bedd, about vnderſtandinge of the myſticall numbers in the Apocalips of 42. monethes aſsigned by the Angell to the raigne of Anti-Chriſt.

Svvingl. in ſubſid de Euch.

Mat. 16.

Exod. 12. verſ. 11.

* *Infra cap. 8. part 2.*

Apoc. 13. verſ. 5.

27. But yf we ſhould recount all the viſions and reuelations which Iohn Fox doth attribute to his ragged martyrs, that he ſetteth downe in his calendar, & how highly he would haue them eſteemed, there would be no end. Let any man read, what he wryteth of the viſions and voyces, that *Samuell* a miniſter of *Ipſvvich* had in his ſleep, when he was in priſon: *He fell into a ſleep* (ſaith Fox) *at vvhich tyme one clad in vvhite ſeemed to ſtand before him, comfortinge him in theſe vvords: Samuell, Samuell, be of good cheere, &c. No leſſe memorable is it* (ſaith Fox) *and vvorthy to be noted touchinge the three ladders, vvhich the ſaid Samuell ſavve in his ſleep ſett vp tovvards heauen, vvhereof one vvas greater and longer then the other at the beginninge, but*

The viſions of Iohn Fox his martyrs.

Fox pag. 1547. col. 1. num. 46.

after all three made equall. Which viſion Fox doth expound thus: that *Samuell* beinge in priſon with two women of his ſect, *Agnes Potten* a beerbruers wife, & *Ioane Trunchfield* a ſhowmakers wife of the ſame towne: *Agnes* & *Ioane* were perſuaded by *Samuell* to burne with him as after they did, *and conſequently* (ſaith Fox) *though Samuell* was the greater ladder at the beginning, & higher towards heauen (as beinge a miniſter or preacher) and the other two leſſer ladders ſignified by the brewers and ſhomakers wyues; yet at length, were they all three made equall by the glory of martyrdome.

28. Thus reaſoneth Fox. And then comminge to talke of the ſame two women a part, he ſheweth that *Agnes Potten* the Brewers wife had viſions alſo. *Pottens vvife* (ſaith he) *in a night a little before her death being a ſleep in her bedd, ſavv a bright burning fire right vp as a pole*; By which viſion he ſhoweth that the ſhomakers wife, who was fearfull to dy and would haue drawne backe, *vvas encoraged by the other to go alſo to the fire*. And do yow not ſee here the ſpiritt of the *Circumcellians* and *Maſſilians* to run willfully to death? From this Fox paſſeth to recoũt another ſtraunge propheticall dreame of one *VVilliam Hunter*, an apprentice of *London* of 19. yeares old, who would needs be burned alſo and nothinge cold keep him from yt: much encoraged

Fox pag. 1398.

Ridiculous dreames & viſiõs allovved by Iohn Fox in his martyrs.

raged as it ſeemeth by his dreame.

29. And from this againe he runneth to other more ſollemne dreames & viſions of *Iohn Rough*, a Scottiſh miniſter, director of a certayne ſecrett Proteſtant Congregation in London in Q. Maryes dayes: and of one *Cuthbert Simpſon* the Deacon or clarke of that congregation. Which two had dreames and viſions, the one concerninge the other of them. Which Fox thinketh worthy of ſo great conſideration, as he wryteth thus in his margent: *The viſions ſent to Gods Saints concerninge their afflictions.* Now then touchinge the firſt *Saint Rough*, yow muſt know that he had byn a Dominican friar in *Scotland*, (as Fox confeſſeth,) and from thence runninge away into England gatt himſelfe a mate, or (as he calleth her) a *Kate*. With whome lying in bedd, he had a viſion of his fellow *Simpſon* vvhich Fox recounteth in theſe words: The friday at night before maſter *Rough* was taken, being in his bedd he dreamed that he ſaw two of the guard leadinge *Cuthbert Simpſon* deacon of his congregation to priſon, and that he had the booke about him wherin were wrytten the names of all
„ them that were of that congregation.
„ Wherupon being ſore troubled he awaked
„ and called his wife, *Kate* ſtrike light, for I am
„ much troubled with my brother *Cuthbert*
„ this night. And when ſhe had ſo done he gaue

The ſcottiſh Apoſtatas friars dreame and his *Kate*. *Fox pag.* 1843. *col.* 1. *num.* 44.

gaue himſelfe to read on his booke a while, „
and then feeling ſleep to come vpon him he „
put out the candle, and ſo gaue himſelfe to „
reſt againe. And beinge a ſleep he dreamed „
the like dreame, and a waking therwith he „
ſaid. O *Kate,* my brother *Cuthbert* is gone. „
So they lighted a candle againe and roſe. „
This is the viſion of the ſcottiſh friar, which cauſed his *Kate* twice to ſtrike fiar, and light the candle, as yow ſee.

30. The other viſion of his *Clarke Simpſon* (that kept the bedrole of the names of his ſecrett congregation, and was afterward burned with him in Smithfield) Fox deſcribeth in this manner. *Before Simpſons burninge* (ſaith he) *beinge in the Bishops Colehouſe in the ſtocks, he had a very ſtraunge viſion or apparition, vvhich he himſelfe vvith his ovvne mouth declared, to the godly learned man Maiſter Auſten, & to his ovvne vvife, &c.* Thus beginneth Fox to relate the viſion. Noting firſt (as you ſe) that he ſpoke it with his owne mouth, as though it were a great matter: and then he entreth to make a long Apology againſt the papiſts in defence of theſe viſions, though theirs be not to be beleeued.

Fox pag. 1844.

31. *They vvill aske me* (ſaith he) *vvhy ſhould I more require theſe to be credited of them, then theirs of vs?* This is the demaund which he frameth in behalfe of the papiſts. And I thinke, no man will ſay, but that it is reaſonable.

nable. Let vs heare his anſwere. *Firſt* (ſaith he) *I vvryte not this, bynding any man preciſely to beleeue the ſame, as they do theirs.* Lo heere is a foolery with a manifeſt ly: the foolery is in tellinge vs ſo preciſe beleeuinge all viſions and dreames, which no wiſe man euer thought or ſpake. The ly is in that he affirmeth vs to teach that ſuch preciſe beleefe is neceſſary in viſions amonge vs. But lett is heare him further in his anſwere to the former demaund. *It is no good argument* (ſaith he) *to reaſon thus: viſions be not true in ſome. Ergo they be true in none.* This part we graunt. But what is this to his purpoſe or proofe: his meaning is, that ours be not true viſions and his be. But who ſhalbe iudges? He and his would be. But this is no reaſon; and we on the contrary ſide do ſay much more equally *Nec mihi nec tibi,* neyther he or we, as particular men, ought to iudge of theſe things: but the Catholike Church, which by her Biſhops and Paſtors do examine the proofes weight and moment of euery one of theſe things that fall out: and accordinge to the quality meritt, and condition of them, to whome they happen; as alſo of the witneſſes and teſtimonyes, wherby they are prooued, ſhe doth iugde of the truth or probability of euery thinge. And to her therfore we ſtand, and not to the phantaſticall broken braines of Iohn Fox: that maketh miracles & viſions,

where

Ibidem.

Hovv farre Catholike do giue credit to viſions & hovv they examine the ſame.

where he liſteth: and authorizeth or diſcrediteth them, when yt pleaſeth him againe.

32. And thus much by occaſion of *S. Cuthberts* apparition to *K. Alfred.* The holyneſſe of which Saint how highly it was eſteemed in the dayes of this King about the yeare of Chriſt 878. yow herby ſee, himſelfe liuinge ſome 200. yeares before. For that he died vpon the yeare 687. the 20. of March, which day hath euer ſince byn celebrated with perpetuall memory, not only by the Church of England, but alſo by the vniuerſall: and that moſt worthyly, as may appeare by his life written largly by *Saint Bede.* Howſoeuer Iohn Fox do ſpeake contemptuouſly of him heere, and his fellow *Iohn Bale* doth reuile him. But for what thinke you? you ſhall heare his complaints. *Omnia ad amuſsim monachus didicit quæ ad monachiſmum ſpectare nouit, nulla penitus de Euangelio facta mẽtione.* He being a monke learned exactly all things, that appertayned to the life of monks: but neuer made mentiõ of the Ghoſpel. And is this likely or probable, trow you, that he neuer ſo much as mentioned the Ghoſpell: ſeing that monks profeſsion, and forme of life is taken out of the Ghoſpell? But what more enſueth? Harken & yow ſhall heare the Apoſtata vtter his ſpiritt. *Fæmineum genus* (ſaith he) *exoſum ei erat, &c.* Women-kind was hatefull vnto him, &c. This is the ſame accuſation

Hereticall hatred againſt *S. Cuthbert.*

Bed. l. 4. hiſt. cap. 27. 28. 29. *vid. Præfat. Bal. cent. 1. ſcript. Brit. in Cuthb.*

Mat. 19.

Bal. ibid.

cuſation that the *Magdeburgians* laid to S. *Cyprian* (yf * yow remember) for that he prayſed virginity. But how doth Bale gather this hatred of *S. Cuthbert* againſt woman-kind? yt followeth. *Decretum fecit contra mulieres, ne eius ingrederentur monaſteria.* He made a decree againſt women, that they ſhould not enter in to his Monaſteryes. This decree friar Bale, that loued woman-kind, liked not. But he addeth a further accuſation. *That in the 2. yeare of his Bishopricke Saint Cuthbert left the ſame & no leſſe hypocritically, then idlely made himſelfe an anchorete, leadinge for the reſt of his dayes a ſolitary retyred life:* Se what matters they picke out to obiect vnto Gods Saints, which themſelues cannot or will not immitate.

** Supra part. 1. cap. 6.*

Ibid.

Ibid.

33. Finally to end this Chapter, and therwith this fourth ſtation or tyme, Iohn Fox, after much triflying heere and there, ſetteth downe in the laſt words of this his third booke a very breefe Catalogue of the Archbiſhops of Canterbury of theſe ages with this title: *The names and order of the Archbishops of Canterbury from the time of K. Egbert to VVilliam Conquerour, &c.* Which he beginneth with *Etheldrenus* that was the 18. in order, and endeth with *Lanfrancus* who was the 34. making certayne notes or rather ſcoffes & ieſts vpon them all. Eſpecially vpon thoſe, that were moſt renowned for their holyneſſe & multitude of miracles recorded by old writers:

The Archb. of Canterbury of this tyme ſcoffed at by Fox.

ters: as namely *Saint Dunſtan*, of whome *Malmesbury* and others hauinge left written, that among other miracles happened vnto him, one was, that his harp (wherwith he was wont in his youth to praiſe God after the imitation of K. *Dauid*) hanginge vp by his bed ſide on a pynne vpon the wall, he heard one night a voyce of Angells ſinge in his Church this verſe *Gaudent in cælis animæ ſanctorum,* at what tyme his ſaid harp alſo gaue a ſound of it ſelfe moued eyther by the ſaid Angells or otherwiſe by miracle from God. Wherat Iohn Fox in his hereticall veyne maketh much paſtime, though (as already you haue heard, & ſhall do more in the third part of this booke) he eſteemeth highly certayne deuiſed miracles of his miſerable martyrs. And ſo much of this.

Malm. lib. 1. de geſt. Pōt. Angl. fol. 115.

34. But now as touchinge the principall point of all this diſcourſe (which ought to haue bin the viſible deductiō of his Church from K. *Egbert* to *VVilliam Conquerour*) there is not ſo much as one word ſpoken. For all, that he wryteth, is of our Church & this in lyes, fables, ſcoffes, and tants (as yow ſee) but of his owne Church nothing, no not ſo much as of any one perſon, that in all agreed with him, or his Church in theſe daies concerning Religion. Nay let him ſhew vs any one man, woman or Child, heretike or Catholike in all this tyme, who was fully of

the religion now held in England, and that theſe beleeued no more nor leſſe, then Fox and his fellowes do at this day, and we will yeld, that he hath brought vs forth ſome viſible Church and ſucceſsion therof, though it be but of three or foure perſons.

35. Lo with how little we are content. And ſeing Iohn Fox will not dare, nor any man for him (in my opinion) to take vpon him this enterpriſe, (to witt, to ſhew the ſucceſsion of any three or foure perſons throughout the ſpace of this firſt 1000. yeares after Chriſt, who did in all things beleeue and profeſſe the faith and religion, that now is held in England, wherunto alſo Iohn Fox himſelfe agreed fully while he liued, as may appeare by the puritanicall points in his ſtory, which he commendeth and defendeth in the liues of *Rogers, Hooper*, and other their firſt Engliſh parents, as after ſhalbe * ſhewed:) for ſo much (I ſay) as this is ſo, and that neuer any three perſons of what condition, Religion, ſex, or ſect ſoeuer, can be ſhewed to haue agreed fully in the proteſtants religion, that now in England is profeſſed, not only for the tyme of theſe firſt 1000. yeares of Chriſtianity, but neyther for the other 500. next following, nor that our Engliſh proteſtants of theſe dayes will bind themſelues in all and euery point of doctrine, faith and beleefe, to ſtand

Heretiks ſeeke to pull dovvne & not to build vp.
* *Part* 3.

to any one viſible congregation Church, Conuenticle, Society or number of men whatſoeuer, profeſsinge the name of Chriſt that haue byn knowne to lyue vpon earth, from the Apoſtles time downward, but that they do vary from them in one article of beleefe or other.

36. Yf all this (I ſay) be true and moſt certayne and made euident by this our deduction, & that we offer to ioyne any further iſſue, that ſhalbe demaunded, with any proteſtant liuinge, vpon this point, that ſhall haue any thinge to ſay or reply in this matter; this beinge ſo; then is it euident, what a ſucceſsion of the proteſtants Church Iohn Fox bringeth or is able to bring downe, or any man for him, notwithſtandinge his vayne bragg and floriſh in the firſt title of his booke, *that he vvould ſett dovvne the vvhole race and courſe of the Church, &c.* The folly and falſhood of which floriſh ſhall better alſo appeare by that which enſueth from the conqueſt downward.

Fox in the title of his Acts and Monuments.

THE FIFTH STATION OF TIME, CONTEYNING OTHER 300. *yeares frpm* William Conqueror, *vnto the tyme of* Iohn Wickliffe, *vvherin is examined, vvhether the Cath. Roman Church did periſh in this tyme, as Fox affirmeth. Here is treated alſo of* Pope Hildebrande, *and of the marriage of Prieſtes.*

CHAP. VII.

The 5. ſtation from *an. Domini* 1066. vnto 1370.

Fox in the title.

Fox p. 1.

The breuity and barrenneſſe of Iohn Fox in performing his promiſe.

YOVV haue ſeene, good reader, by our former treatiſe how briefe and barren Iohn Fox hath bene hetherto in relatinge vnto vs Eccleſiaſticall matters, for more then a 1000. years. For though he promiſed in the firſt title of his booke (as before yow haue heard) *that he vvould ſett forth at large, the vvhole race and courſe of the Church from the primitiue age vnto theſe later tymes of ours, &c.* And againe in another title, *that he vvas to lay before vs the acts and monuments of Chriſtian martyrs, and matters Eccleſiaſticall paſſed in the Church of Chriſt, from the primitiue beginninge to theſe our dayes, as vvell in other, countreyes, as namely in the Realmes of England, & alſo of Scotland diſcourſed at large, &c.* Yet this large diſcourſe for more then a thouſand years, is concluded by him in leſſe then ſeauenty leaues of paper, wherof almoſt fifty are of impertinent matter: to wit, of certayne differences, which he would picke out betwene the old Romane Church and that which is now: and in the relation of the firſt ten perſecutions vnder heathen Emperors which before we haue declared, how little they appertayne to his argumēt; or ſubiect taken in hand, which was to *ſet dovvne the race and courſe of the vvhole Church.* And this being ſo, yow may conſider, what ſtore of Eccleſiaſticall matters he findeth to his purpoſe in theſe firſt 1000. yeares, ſeing he ſcarſe ſpendeth 30. whole leaues therin: wherof alſo the far greater parte (I meane of that, he wryteth in theſe few leaues) is meere temporall or impertinent, as in part, Yow haue heard. And how then doth he *tell vs of Eccleſiaſticall matters diſcourſed at large,* and ſo forth? *And of the vvhole race and courſe of the Church ſet forth largely by him, &c.* Do yow ſe how theſe men do face, & lye to deceaue their readers?

2. But let vs not complaine (I pray yow) of breuity or barrenneſſe in Iohn Fox, nor of lacke of volume, ſeinge he hath ſet forth the greateſt perhaps, that euer was in our Engliſh tongue. And if he haue bene ouer ſhorte for the thouſand years paſt, vnto the tyme of *VVilliam Conqueror*: he will as much excede in length now for the other 500. years, that are to enſue from the *Conqueror* to *Q. Eliſabeth.* Vpon which time he beſtoweth aboue nine hundred leaues. And the reaſon

VVhy Fox vvriteth ſo little of the former ages, & ſo largeſly of the ſequent.

of this ſo notable difference or inequality is that, which we haue touched before: to witt, that he findinge the whole courſe of theſe former tymes & ages of the Chriſtian Church to be againſt him, nor daring openly to reiect that Church nor manifeſtly to ioyne with her enemyes adiudged by her for heretiks: he choſe to ſpeake as little of thoſe tymes, & affairs, as he could. But now hath he taken another reſolutiō much more deſperate in hand: which is, to deny our Church to be any longer a Church, and to ſett vp another of his in her place. By which means he wil come to haue matter inough. For that this beinge ſuppoſed, and he preſuminge that all the Acts & Monuments of this Church (I meane the generall Romane Church) receaued hither vnto throughout the world for Chriſts Church, are wicked and rebellious vnto God, and Acts of the Diuelles Synagogue, from the tyme that Iohn Fox aſsigneth of her fall and apoſtaſie: and that on the contrary ſide, all the wrytings, actions and geſts of all ſorts of Heretiks againſt this Church from that tyme, are the Acts & Monuments of the true Church of Chriſt; ſuppoſinge all this, I ſay, (as Fox doth) there can not wan̄t matter, either on the one ſide or the other, to fill vp volumes. And the lower he paſſeth downward, the more matter he findeth. For that ſects and

Hovv Fox cōmeth to encreaſe his later bookes.

ſectaries encreaſinge dayly (whom he regeſtreth for Saints and pillars of his Church) the volume of his booke muſt needs growe greatly. And ſo is it ſeene by this fourth booke, wherin from the conqueſt to the later end of K. *Edvvard* the third his raigne, when *VVickliffe* began (conteyninge 300. years: to wit, from *anno Domini* 1066. to 1370. there are ſpent aboue a hundred leaues of paper. Which is much more, then was in the former 1066. years. But in the fifth booke from *Iohn VVick.* his tyme to K. *Henry* the eighth (which are but 140. years) are conteyned vpon the point of 200. leaues. And then againe from the beginninge of K. *Henryes* raigne to the entraunce of *Q. Eliſabeth* (beinge but fifty years) he ſpendeth aboue 600. leaues. And by this yow may iudge both of the ſubiect and ſubſtance of Iohn Fox his huge volume. Though we are to looke in to the ſame ſome what more particularly alſo, as we paſſe it ouer in this and the enſuinge Chapters.

3. Well then, this beinge his deuiſe and reſolution for the preſent, to haue no longer patience with our Church, but wholy to deny the ſame: his greateſt difficulty ſeemeth to be about the tyme and cauſes. To witt, where, or when, or how, or vpon what occaſion, ſhe periſhed or vaniſhed away. For that ſeing ſhe hath continued by

his confeſsion alſo for ſo many yeares and ages, & come downe vnto our dayes, vnder the ſelfe ſame ſucceſsion of Biſhops, Paſtors, and teachers, as before: and conſequently alſo, with the ſelfe ſame doctrine and religion and with the ſame externall power & maieſtie. Which it was wont: it ſeemeth a very harde thinge vpon the ſodayne either to annihilate ſo great and mighty a kingdome, or (that with is much more difficulte) to make ſo ſtrange a metamorphoſis and mutation in her, as that ſhe hauing bene hetherto the Church of Chriſt, his ſpouſe, his kingdome, his deareſt beloued, & beawtifyed with his graces, directed by his ſpirit, enriched with his moſt pretious giftes and indowments, & ſo acknowledged alſo by Fox himſelfe in former ages; that now ſhe ſhould become Chriſts enemy, and aduerſary vpon the ſodaine, & the kingdome of Satan, his eternall foe, and yet to retaine ſtill the name place eſtimation, and externall dignity, which ſhe had before, profeſſinge with no leſſe ſhew of duty her obedience, and loue to Chriſt, then in former tymes ſhe was wont. This chaunge & metamorphoſis, (I ſay) is moſt wonderfull, & incredible to all thoſe, that beleeue Chriſt to be God, & to haue bene able to performe his promiſe, that hell gats ſhould neuer preuaile againſt this Church. Wherfore we are to exa-

An impoſſible deuiſe to annihilate this vniuerſall viſible Church.

A ſtrang & incredible mutation.

to examine ſomewhat more diligently in this chapter, how this matter could fall out, and when, and by what occaſion come to paſſe. For that ſo great and rare a mutation, as this is, neuer fell out yet in the world before. Though temporall ſtats and kingdoms haue had their changes. Nay, all temporall mutations of Empyres kingdomes, ſtats and monarchyes haue bene made principally to ſhew the contrary ſtability and immutable continuation of Chriſts Church once planted in the world. As in part we haue declared before, ſhewinge how that in all tymes and ſeaſone in all variety and variations of ſtats, poeple, countreyes, and dominions, (as well in England, as elſwhere) the Chriſtian Cath. Religion remayned one and the ſelfe ſame among them all. To which effect alſo is that notable propheſy of *Daniel*, when (fortelling firſt the breaking & ouerthrow, of all foure monarchyes by him mentioned) he addeth, as a notorious oppoſition to the ſame, the ſtability & immortality of Chriſts Church and kingdome once ſet on foote, in theſe words. *In the dayes of theſe kingdomes, God of heauen ſhall rayſe vp a kingdome that ſhall neuer be diſſipated neather ſhall this kingdome be geuen to another people. This kingdome ſhall conſume and vveare out all the other kingdomes, but it ſelfe ſhall ſtande for euer.*

Sup. cap.

Dan. 2. *verſ.* 44. The propheſie of *Daniël* about the ſtability of Chriſts Church.

4. Thus ſaith *Daniel* and the moſt of theſe

points we haue ſene verifyed and fulfilled already. For God of heauen hath rayſed this kingdome, & viſible Church of Chriſt, which then ſeemed a ſtrāge matter: he hath encreaſed & continued the ſame for a thouſand years and more, as Fox will confeſſe (which is a longer tyme, then any temporall monarchy lightly hath continued, without change.) he hath ouerthrowne in this tyme and conſumed the other kingdomes and monarchyes mentioned by him. Now remayne the other two clauſes to be fulfilled in like manner: to wit, that it ſhall ſtand for euer (or as Chriſt expoundeth it, *vſque ad conſummationem ſaculi,* to the worlds end) and then, *quod alteri populo non tradetur*, that this kingdome ſhall not be deliuered ouer to another people from that, which poſſeſſed it from the beginninge. The quite contrary wherof teacheth here Iohn Fox, affirminge this Church (that hath bene accoumpted the true Church and kingdome of Chriſt for a 1000. yeares paſt) is now no more his Church, or kingdome. Nor theſe Popes, Biſhops and Paſtors (that are found in her to haue come downe by continual ſucceſsion) are now no more the true and lawfull guydes or gouernors therof. But that it aperteyneth to others, and conſequently this kingdome of Chriſt is taken from them and deliuered to another people: to wit, to the

Berengarians, to the *VValdenſes*, to the *Albanenſes* to the *VVickliffians, Lutherans, Svvinglians*, & other like people of later ages.

5. This is Iohn Fox his madde aſſertion; where in yow ſee, he ſhould proue two points. Firſt, that our Church is loſt and fallen, and our men rightly diſpoſſeſſed of the intereſt therof. And then, that his men (to witt, theſe new ſectaries) haue entered in to iuſt poſſeſsion of that name and title of the trew Church: both which points we deny. Yow ſhall ſe, how he beginneth to proue the firſt: that is to ſay, the fall and ouerthrow of the vniuerſall viſible Church ſurnamed the Romane.

And thus hetherto (ſaith he) *ſtood the condition of the Church of Chriſt* (meaninge the next ages before the conqueſt) *albeit not vvithout ſome repugnance and difficulty: yet in ſome meane ſtate of the truth and verity, till the tyme of Pope Hildebrand, called Gregory the 7. vvhich vvas near about the yeare 1080. and of Pope Innocentius 3. in the yeare 1215. by vvhome all vvas turned vpſide dovvne, all order broken, true doctryne defaced, Chriſtian faith extinguished, &c.*

In his proteſtatiõ to the Church of England.

6. Here yow ſee Iohn Fox to aſsigne two tymes and two Popes, when and by whome not only the true Church was ouerthrowne, but Chriſtian faith alſo vtterly extinguiſhed (to witt *Gregory* the 7. and *Innocẽtius* the 3. two of the moſt renowmed

men, both for vertues and learninge, that haue poſſeſſed that Sea ſince the time of our conqueſt, or in many ages before, if we will beleeue all the auncient Authors that haue written of them) wherin I dare Ioine iſſue with Iohn Fox, or any of his cubbes whatſoeuer, that will defend him in this notorious ſlaunder againſt theſe two worthy men. For as for *Innocentius* 3. he is affirmed to haue bene one of the moſt excellent Popes for good life and rare learninge, that for theſe 1000. years held that See. Of whome *Blondus* amongſt other authors writeth thus, *Suauiſsimus erat in Galijs famæ odor, grauitatis, ſanctitatis, ac rerũ geſtarum eius pontificis, &c.* The fame and ſent of this Popes grauity, holynes of life, and greatnes of his actions was moſt ſweete throughout all Fraunce, &c. And for his learning the ſame Author ſaith, *libros doctrinæ plenos ſcripſit.* He wrote moſt learned bookes. In which Kind diuers Authors do report that he wrote more then moſt of the other Popes of Rome before his tyme put togeather.

Pope Innocent 3. Blond. decad. 2. lib. 7. pag. 297.

Geneb. in chron. an 1198. Cicarell. in vita Innocentij 3. Platin. ibid.

7. And as for *Gregory* the 7. albeit he had many enemyes ſtyrred vp againſt him by the Emperor *Henry* the 4. and other, whome he ſought to puniſh and reforme for their misbehaueour: yet yf we will beleeue the cheefe authors of that age and thoſe that liued either with him or next vnto him,

(as *Anſelmus* Archbiſhop of *Canterbury*, *Marianus Scotus*, *Otho Friſingenſis*, *Aeneas Syluius*, *Lambertus Schafnaburgenſis*, *Vincentius Gallus*, *Abbas Vrſpergenſis*, *Auentinus*, *Sigebertus*, *Tritemius* and many others) he was not only very learned wiſe, and a man of great courage in reſiſting the forſaid moſt diſſolut Emperor, that liued ſcandalouſly and oppreſſed the Church: but alſo he was reputed of a moſt holy life, in ſo much as God wrought diuers miracles by him.

Anſelm. epiſt. ad Abbat. Hyrſarg. Marian. Scotus Lamb. Scafnaburg. Vincent. Gallus, Sigebert. Auent. & omnes in chronicis an. 1075. 1076. *&c.*

8. The very forme of his election recorded by *Platina*, *Sabellicus*, & others, doth ſhew what he was, when they ſay: *Elegimus hodie 21. Maij anno Domini 1072. in verum Chriſti Vicarium, Hildebrandum Archidiaconum, virum multæ doctrinæ, magnæ pietatis, prudentiæ, iuſtitiæ, conſtantiæ, religionis, &c.* ” We haue choſed this day ” the 21 of May 1072. for true Vicar of Chriſt ” a man of much learninge, great piety, prudence, iuſtice, conſtancy and religion, &c. ” This was the teſtimony of the whole cleargie of Rome, that knew him better, then Iohn Fox, & his fellowes. Againſt whome *Lambertus Schafnabergenſis* talkinge of his whole life afterwards, ſaith: *Signa & prodigia, quæ per orationes Gregorij Papæ frequentiùs fiebant, & zelus eius feruentiſſimus pro Deo & Eccleſiaſticis legibus ſatis eum contra venenatas detractorum linguas communiebant.* The ſignes and miracles, which oftentymes were done by ” the

About *Pope Hildebrand* alias *Gregory* the 7.

,, the prayers of *Pope Gregory* the 7. & his moſt
,, feruent zeale for the honour of God and
,, defence of Eccleſiaſticall lawes, did ſufficiently
,, defend him againſt the venemous
,, tongues of detractors.

9. *Vincentius* alſo *Gallus* in his hiſtory relateth out of a more auncient hiſtoriographer then himſelfe, named *Gulielmus Hiſtoricus*; *Hildebrandum dono prophetiæ præditum fuiſſe.* That *Hildebrand* the Pope was indued with the gift of propheſie. Which he ſhoweth by diuers particular examples of euents fortold by him. And this of *Gregory* the ſeauenth.

The vices of the Emperour *Henry* the 4.

Anno Domini 1069.

10. But what do the ſame authors, yea Germanes themſelues, wryte of their Emperor his enemy *Henry* the fourth? Surely it is ſhamefull to report his adulteryes, Symoniacall ſellinge of benefices, robberyes and ſpoyling of poore particular men, thruſting in wycked people into places of prelates & the like. *Principes regni rogat,* (ſaith *Lambertus*) *vt patiantur ipſum vxorem repudiare, &c.* He did requeſt the princes of the Empire, that they
,, would ſuffer him to put away his wife.
,, Telling them, what the Pope by his legate
,, had oppoſed to the contrary. Which beinge
,, heard by them, they were of the Popes opinion; *Principes aiebant æquè cenſere Rom. Pontificem; ita fractus magis, quàm inflexus Rex ab incepto abſtinuit.* The princes affirmed that the B. of Rome had reaſon to determyne as he did,

and ſo the K. rather forced, then chaunged in mynde; abſteyned from his purpoſed deuorce.

11. Lo heere the firſt beginninge of falling out betwixt the Emperour and the Pope. Which was encreaſed, for that two yeare after, the Pope depriued (as the ſame author ſaith) one *Charles* for ſymmony and theft: to whome the Emperour had ſold for money the Biſhopricke of Conſtance. And this he did by a Councell of Princes and Prelats held in Germany it ſelfe, the Emperour being preſent. *Cùm etiam* (ſaith he) *rex in iudicio aſsideret, cauſamq; Caroli, quoad poſſet, tueretur.* Biſhop Charles was depoſed, notwithſtandinge that the King was preſent in that iudgment, & defended him and his cauſe, as much as he could. And this was an encreaſe of falling out betwene them: *But the conſtancy* (ſaith the ſame author) *and inuincible mynd of Hildebrand againſt couetouſnes, did exclude all arguments of humayne deceyts and ſubtiltyes.*

Lamb. Schafn. an. Domini 1071.

Lamb. ibid.

12. *Vrſpergenſis* in like manner, that liued in the ſame tyme, reckoneth vp many particulars of the Emperors wicked behauiour in theſe words: *Cœpit Principes deſpicere, nobiles opprimere.* He began to deſpiſe the Princes, oppreſſe the nobles and nobility, and giue himſelfe to incontinency. Which *Auentinus* (an author not miſliked by the proteſtants) vttereth more particularly in theſe words:

Vrſp. an. Domini 1068.

lib. 4. Annaliũ Boiorũ.

Henricum ſtupris, amoribus, impudicitiæ, & adulterij flagraſſe infamia, nec amici quidem negant. The very frends of *Henry* the Emperor do not deny but that he was inſamous for his wicked life in lechery fornication, & adultery.

13. And finally not to name any more, *Marianus Scotus* that liued in thos dayes wryteth thus of the whole cōtrouerſie betwene them. *Gregory the 7.* (ſaith he) *beinge ſtyrred vp by the iuſt clamors of Catholike men, and hearinge the immanity of Henry the Emperor his vvickednes, cryed out againſt by them: did excommunicate him for the ſame, but eſpecially for the ſinne of ſimmony, in buyinge and ſellinge bishopricks. VVhich fact of the Pope did like very vvell all good Cath. men: but diſpleaſed ſuch, as vvould buy and ſell benefices and vvere fauourers of the ſaid Emperor.*

Marian. Scot. in chron. an.1075.

14. And thus much be ſpoken of the learning, liues, and vertue of theſe two particular Popes, *Gregory* the 7. and *Innocentius* the third, whome Iohn Fox would needs haue vs beleeue, that they had ouerturned Gods Church and extinguiſhed Chriſtian Religion vtterly in the world. But eſpecially he rageth euery where and with greateſt acerbitye againſt *Gregory* the 7. dilating himſelfe in many large diſcourſes of that argument, and telling ſo many & apparant lyes of him and his actes and endes, as were a matter incredible to him, that hath not examined them. Neither may I ſtand to recount them

all or the more parte (for yt would require a volume) but by one or two yow ſhall be able to iudge of the reſt.

I read and find (ſaith Fox) *that in a councell holden at Rome by Pope Hildebrand and other Biſhops they did enact three things. Firſt, that no Prieſts hereafter ſhould marry vviues. Secondly, that all ſuche, as vvere maried ſhould be diuorced. Thirdly, that none hereafter ſhould be admitted to the order of Prieſthood, but ſhould ſvvere perpetuall chaſtitye.* *Fox pag. 158. c. 2.*

15. Truly it is a ſtraunge thinge to ſee and conſider the wilfull obſtinacie & precipitation of heretiks. Fox hathe gathered out three points decreed in this councell, which councell yet he citeth not nor any author for yt. And ſo with more ſaftie he playeth the Dauus. He leaueth out a fourth point, which was the principall or rather only point touching Prieſts mariage handled in that councell. To witt, that what Prieſt ſo euer ſhould be knowen to keepe a concubine vnder pretenſe of his wife, or ſhould be knowen to haue bought his benefice by Symonie, and would not repent or amend, they were forbidden to enter the Churche and ſay Maſſe, & other men were forbidden to heare their Maſſe. With which decree many licentious Prieſts, that would not be reſtrayned from their looſe life, beinge offended; and many more laymen, that depended of the ſaid Emperor, takinge their

A great contradiction againſt *Pope Hildebrand* for his Chriſtiã zeale.

The firſt calumniation.

part cried out againſt this good Pope, for that he went about to reforme theſe two ſcandalous abuſes Symonie & Fornication in the worſer ſort of Prieſts. And two notable calumniations among other they raiſed againſt him. The firſt, that he did not hold the Maſſe to be good or auaylable which was ſaid by a Symoniacall or adulterous Prieſt. Which he neuer ſaid or ment: but only that for a puniſhment and in deteſtation of thoſe ſynnes, he wold haue men to forbeare the hearinge of ſuche Prieſtes Maſſes: ſeinge there wanted not other good Prieſts to ſupply their places and functions. Neyther was he the firſt Pope that made like decree for puniſhinge of concubinary Prieſts, by forbyddinge other men to heare their Maſſes. For that both *Pope Alexander* the 2. and *Nicholas* the ſecond, his Predeceſſors, made the ſame decree, as appeareth in their canons yet extant.

Diſtinct. 32. cap. Præter §. verũ & c. nullus.

The 2. calumniation.

Fox vbi ſupra. Cent. 11. *cap.* 7.

16. The other calumnation againſt this Pope was this, which Fox and the *Magdeburgians* do heere ſett downe, that he was *the firſt that began to forbydd mariage of Prieſts in the VVeſtchurche.* For ſo are the words of the *Magdeburgians.* And herevpon hath Iohn Fox framed out of the councell the three points afore mentioned, as handled and decreed then, (which is falſe) and paſſeth ouer the fourth with ſylence, wherein the only con-

trouerſie conſiſteth. And this appeareth in the lines that do imediatly followe in Fox where he putteth downe the copie in Engliſh of *Pope Gregories* Bull about this matter, wherein he ſaith thus. *If there be any Prieſts Deacons or ſubdeacons, that vvill ſtill remayne in the ſynne of fornication: vve forbydd them the Churches entrance, till they amend and repent. But if they perſeuere in their ſynne, vve charge that none preſume to heare their ſeruice.*

Fox pag. 158. col. 2. n. 80.

17. By which woords we ſee, that *Pope Gregory* did not treat heere as Fox ſaith, that no Prieſts hereafter ſhould marry wiues (as though it had byn in vſe or lawfull before) or that ſuch as were married ſhould be deuorced by this new decree. And much leſſe was it decreed now, as Fox deuiſeth, that none hereafter ſhould be admitted to the order of Prieſthood, but ſhould ſweare perpetuall chaſtity. All theſe points (I ſay) are either fayned or fraudulently ſett downe by our Fox: as though theſe things had byn in lawfull vſe before, & that now by *Pope Gregory* began this prohibition. But yow haue heard by *Pope Gregories* owne woords, that he preſumeth that all Prieſts, that after Prieſthood haue carnall conuerſation with women, do liue in fornication: accordinge to the doctrine cuſtome and practiſe of the auncient Catholik Church of Chriſt. And therfore where Fox vſeth the woords of

Many falſities and impoſtures of Fox.

mariage and lawfull wiues, *Pope Gregory* calleth it fornication, & concubinarie life. And ſo yt is in the canon; *Officium Symoniacorum, & in fornicatione iacentium, ſcienter nullo modo recipiatis*. Do yow not wittingly admytt the office or ſeruice of ſuch Prieſts, as lyue in Symonie or Fornication. And *Tritemius* relateth the matter thus. *Laicis interdixit, ne Miſſas ſacerdotum concubinas habentium audire præſumant*. Pope *Gregory* forbad laymen to heare the Maſſe of ſuche Prieſts, as were knowen to haue concubines.

Diſtinct. 32. c. Præter §. verum. apud Anton. tit. 16.

Tritem. in chron. anno 1075.

The true ſtate of the controuerſy

18. This then was the controuerſie, whether Prieſts, that lyued with women (contrary to the auncient Canons of the Catholike Churche) were rightly puniſhed by *Pope Gregorie*, *Pope Alexander*, *Pope Nicholas* and ſome other Popes, by debarringe them to ſay Maſſe publikely or other men to heare their Maſſes: the controuerſie was not, whether it was lawfull for them to marry or noe? or whether they ſhould promiſe chaſtity at their entringe into Prieſthood? For this *Pope Gregory* tooke as a thing determyned from all antiquytie before him: eſpecially in the Latin Churche. And ſo teſtifieth *Marianus Scotus*, that liued in his tyme. *Iſte Papa* (ſaith he) *Synodo facta, ex decreto S. Petri Apoſtoli & Sancti Clementis, aliorumq; Sanctorum Patrum vetuit & interdixit clericis (maximè diuino miniſterio conſecratis) vxores habere, vel cum mu-*

Marian. Scot. in Chron. an. 1096. & Tom. 4. Conc. pag. 79.

lieribus habitare niſi quas Nicena Synodus vel aly Canones exceperunt. This *Pope* (*Gregory* the 7.) hauinge made a Synod, did accordinge to the decree of *Saint Peter* the Apoſtle & *Saint Clement* his ſucceſſor, and of other holie fathers, forbyd vnto Cleargie men (eſpecially to ſuch as were conſecrated to Gods ſeruice) to haue wiues, or to dwell with women; excepting ſuch only, as the firſt councell of Nice and other Eccleſiaſticall canons did except or permitt.

The coũcell of Nice forbidding vviues to prieſts and Biſhops.

19. This teſtifieth *Marianus* of the Popes intention, and that he made his decree according to the decrees, canons meaninge & practiſe of all holy Fathers his predeceſſors from *Saint Peter* downeward in the Latin Churche. And yf we goe to the councell of Nice for the exception heere mencioned; what women were allowed to dwell in howſe with Prieſts in thoſe dayes: we ſhall find all women to be forbidden to liue with Biſhops, Prieſts or deacons, *præter matrem, ſororem vel amitam*, the mother, ſiſter or the Awnte. But noe mencion at all of the wife, which ſhould haue byn the firſt, that ſhould haue byn excepted by the councell, yf any ſuche thing had byn lawfull or permitted in thoſe dayes. For albeit in the Greeke Churche, where this councell was held, ſome were made Prieſts, that were maried before: yet were they neuer permitted to

Conc. Nic. Can. 3.

The vvhole ſtreme of auncient Greeke Fathers againſt the mariage of Prieſts

Origen hom.23. in lib. Num.

marry, after they were Prieſts, nor are not at this day. And if we conſider the whole ſtreame of Greeke Fathers in this behalfe: we ſhall ſee them no leſſe by their writings, then by their doings and examples, ioyne with the Latyn Churche, in this point about the contynency of Prieſts & Biſhops, euen from the beginning. *Illius ſolius eſt offerre ſacrificium* (ſaith *Origen* aboue 1400. yeares agoe) *qui perpetuæ ſe deuouerit caſtitati.* To him only belongeth to offer Sacrifice, who hath vowed himſelfe to perpetuall chaſtity.

Euſeb. lib.1.De mõſtrat. Euang. cap.9.

20. Behold ſacrifice and vowinge of chaſtitie in Prieſts of the Greeke Churche aboue 700. yeare before the tyme, that Fox ſaith it was decreed firſt of all by *Pope Gregorie* the 7. that they ſhould not marry. And *Euſebius* in the next age after beinge one of them, that were of the councell of Nice, ſaith: *Eos, qui ſacrati ſunt, & in Dei miniſterio cultúque occupati, continere deinceps ſeipſos a commercio vxoris decet.* Yt becommeth them that are conſecrated and occupied in the ſeruice of God, to conteyne themſelues for the time to come from all dealinge with wiues. There follow in the ſame age with *Euſebius* diuers other fathers: as *Saint Cyrill, S. Gregory Nyſſen, Saint Chryſoſtome, S. Epiphany,* all which writinge of this matter are of the ſame opinion.

Cyrill. Cat.12.

Qui apud Ieſum bene fungitur ſacerdotio, abſtinet a muliere ſaith *Saint Cyrill.* He that performeth the office of a Prieſt well in the ſight of *Ieſus*(that is to ſay is a good Chriſtian Prieſt) doth abſteine from all womẽ. To like ſenſe do wryte *Saint Gregory Nyſſen, lib. de virginit. cap. vlt.* and *Saint Chriſoſtome, hom. 2. de patien. Iob.* And as for *Saint Epiphany*, we haue alleaged him before, as reprehended by the *Magdeburgians*, for affirminge this rule of Prieſts continency from mariage to haue ben obſerued in his tyme throughout the whole Church, *vvith great ſincerity vvhereſoeuer good cleargie men vvere.*

Sup. c. 3.

Cent. 4. pag. 303.
Epiph. tom. 1. lib. 2. Item hæreſ. 59.

21. It were in vayne to alleage the Latyn Fathers. For that our enemyes confeſſe them to be all of the contrary iudgment to them. But when noe other argument were, the very example of ſo great a multitude of famous learned and holy Biſhops, Doctors teachers & preachers of thoſe firſt ages after Chriſt, that liued contynent and were not marryed (as *Saint Ignatius, Saint Polycarpe, Clemens Alexandrinus, Saint Athanaſius, Saint Baſill, Saint Gregory Nazianzen, Saint Chryſoſtome Saint Epiphanius, Saint Cyrill,* and many other of the Greeke Churche: as alſo *Saint Cyprian, Saint Hillary, Saint Ambroſe, Saint Hierome, Saint Auguſtine*, and aboue 50. Popes of Rome held all for Saintes, and the moſt of them Martyrs in the Latyn Churche) theſe mens example (I ſay) is a ſufficient argument to ſhew, what was the ſpirit of Chriſt in thoſe

dayes, to him that hathe any feeling therof.

22. But to ſay noe more of this and to returne to make an end of our ſpeache of *Pope Gregory* the 7. (whome our proteſtants for his ſingular vertue and conſtancy in Gods cauſe can not abyde) Fox concludeth thus of this deathe. *Antoninus vvriteth that Hildebrand as he lay a dyinge, deſired one of his Cardinalls to goe to the Emperour and deſire him forgiuenes, abſoluinge both him and his partners from excommunication, &c.* And true it is that *Saint Antoninus* Archbiſhop of Florence relateth ſome ſuche thinge vpon other mens ſpeeches, ſayinge *Quod miſit Cardinalem ad Imperatorem & ad totam Eccleſiam, vt optaret ei indulgentiam.* That he ſent the Cardinall to the Emperour and to all the Churche, to wiſhe him indulgence. And what maruaill (yf yt had byn ſo) that a man lyinge at deathes doare, would gladly be at peace with all the world? But why had not Fox ſett downe the other woords of *Antoninus* preſently followinge? *Quæ tamen vera eſſe non credo, multis de cauſis.* Which yet for many cauſes I do not beleue to be true. Here yow may ſee that Fox is ſtill a Fox.

Fox pag. 164.

Anton. part. 2. tit. 16. cap. 1. §. 21.

23. *Nauclerus* reporteth that his laſt woords lyinge on his deathe bead in *Salerno,* were thoſe of the pſalme. *Dilexi iuſtitiam & odiui iniquitatem, propterea morior in exilio. &c.* I haue loued Iuſtice and hated iniquity, & for this doe I dy in baniſhment, being driuen a way

Naucl. generat. 37.

from my Sea by the violence of the Emperor. Thus wrote *Nauclerus* of him, though a Germane, adding theſe woords: *Vir fuit Gregorius timens Deum, iuſtitiæ & æquitatis amator, in aduerſis conſtans. Pope Gregorie* was a man that feared God, a great louer of Iuſtice & equytie, conſtant in aduerſitie. And *Platina* that flattereth not Popes, as our Proteſtants do confeſſe, wrytinge of him ſaith: *Vir certe Deo gratus, &c.* Truly he was a man gratefull to God, prudent, iuſt, clement and a Patrone of all poore: but eſpecially of pupills & wydowes. *Cranzius* alſo a German ſaith: *Henricus Gregorium 7. virum ſanctum inſectatus eſt.* Henry the Emperor perſecuted *Pope Gregory* the 7. beinge a holy man.

The death of *Gregory* the 7.

Plat. in vita Gregorij 7.

24. But to omytt this and to ſpeake noe more of Popes liues or learninge, ſpecially of theſe two (*Gregory* and *Innocentius*) ſo well knowen, but only to conſider their faith & belief (for that principally indeede concerneth our purpoſe, ſeeinge that albeit they ſhould be wicked or vnlearned yet might they be true Popes:) I would aske Iohn Fox, what one article of beliefe any one of theſe two Popes liuinge more then 100. yeares the one after the other, did they differ in, from their predeceſſors? or were noted by their ſucceſſors for the ſame? And if no ſuch article can be brought forth (as moſt certainly there can not) how then

A ridiculous deuiſe of Iohn Fox hovv 2. Popes ouerthrevv the Church.

could theſe two Popes either iointly or ſeuerally ouerthrow ſo greate a Church diſperſed ouer all the world, (as was at that time the Roman) and much more extinguish the whole Chriſtian faith, as Iohn Fox affirmeth?

25. Is not this plaine madnes, to affirme that any one or two Popes could ouerthrowe a whole Church or extinguish Chriſtian faith: eſpecially liuing 100. yeares one from the other, as hath bene ſaid? For if the firſt had donne it, then what needed the helpe of the ſecond? or if the ſame Church perſeuered in Chriſtian faith for 100. yeares togeather after the firſt: then did not he ouerthrow the ſame. And yet doth Iohn Fox delight himſelfe ſo much in this fancy, as in diuerſe places of his booke he foundeth his whole diſcourſes theron, as we ſhall ſee in the chapter followinge.

THERE FOLLOWETH A DREAMING IMAGINATION OF IOHN FOX, *contrary to it ſelfe, about the fall of the Roman Church and riſing of Antichriſt: vvith the reſt that remaineth of our Eccleſiaſticall hiſtory from the* conqueſt *to* Wicklif.

CHAP. VIII.

IOHN Fox taking vpon him in his veyne of fancy to diſtinguish times, and to determine, when the Church of Rome fell ſick and died, when Antichriſt was borne, and other like vayne imaginations: prouing alſo the ſame by certaine reuelations made vnto himſelfe, as he lay on his bedde vpon a ſonday in the morninge: He ſetteth downe for a grounde this diſtinction of tymes in the very beginninge of his actes and monumentes in theſe woords, *Firſt* (ſaith he) *I vvill treate of the ſufferinge time of the Church, vvhich continued from the Apoſtles age about* 300. *yeares. Secondly of the floriſhinge tyme of the Church, vvhich laſted other* 300. *yeares. Thirdly of the declininge tyme of the* Church, *vvhich comprehendeth alſo other* 300. *yeares, vntill the looſinge out of Sathan vvhich vvas* 1000. *yeares after the ceaſinge of the perſecution. Fourthly followeth the tyme of Antichriſt or looſinge of Sathan or deſolation of the Church, &c.*

2. Lo here Iohn Fox maketh a different accoumpt from the former, as though the

time of Antichriſt and looſing of Sathan for ouerthrowinge the true Church, had begonne much ſooner then vnder *Pope Gregory* and *Innocentius*; to witt, from the yeare of Chriſt 900. which was almoſt 200. yeares before *Gregory* the 7. was borne. And yet doth he alſo contradict himſelfe in this, if yow marke him. For that he ſaith, this looſinge of Sathan was about the thouſande yeare after the ceaſinge of perſecution. Which ceaſinge beinge counted by Fox himſelfe from the time of *Conſtantine* the greate (when he ſaith Sathan was bound vp for 1000. yeares) the endinge therof muſt fall not vpon the yeare of Chriſt 900. as in this his accoumpt: but rather vpon the yeare of Chriſt 1300. at which time he was lett forth againe (if we beleeue Iohn Fox) and had power giuen him, not only to impugne, but to ouerthrow the Church. Contrary to that which Chriſt had promiſed *that hell gates ſhould not preuaile againſt her.* *Mat. 16.*

3. But let vs ſee a thirde place, where Iohn Fox handleth this miſterie different from both theſe now alleaged: to witt, in the beginninge of his fifth booke, from Wicklif downeward, where he maketh another accoumpt yet of byndinge & looſinge of Sathan and ouerthrowinge the true Church. And this forſooth, out of the 20. chapter of the *Apocalips* by a large text. Which hauinge

recited, he ſaith thus. *By theſe vvoords of the Reuelation three ſpeciall thinges are to be noted. Firſt the beinge abroade of Sathan. Secondly his byndinge vp. And thirdly the looſinge out of him againe after a thouſande yeares conſummate, &c.*

Fox diuerſe tymes con tradiꝭctinge himſelfe about bynding and looſinge of Sathan.

4. Thus he hath there. And then a litle after he maketh his accoumpt thus. *The byndinge vp of Sathan after peace giuen to the Church (countinge from the 30. yeare of Chriſt) vvas anno Domini 294. vvhich laſted for 1000. yeares vntill anno 1294. about vvhich yeare Pope Boniface the 8. vvas made Pope, and made the 6. booke of the decretalles, confirmed the order of Fryars and priuileged them vvith great freedomes.*

So writeth Fox and confirmeth his ſentence by certaine old verſes written by a Monke (as he ſaith) which affirme that.

Cùm fuerint anni completi mille ducenti
Et deci es ſeni poſt partum virginis almæ.
Tunc Antichriſtus naſcetur Dæmone plenus.

That is: When a thouſande two hundreth „ & threeſcore yeares after the virgins child- „ birth ſhall be ended: then ſhall Antichriſt „ be borne repleniſhed with the ſpiritt of Sa- „ than. Which Fox will needes haue to be meant by the forſaide *Bonifacius* the 8. as though he aboue others had ouerthrowne the Church, and had byn the firſt Antichriſt among Popes. Which if it were true, then can it not fall either vpon *Gregory* the 7. or *Innocentius* 3. no nor vpon Boniface himſelfe, named by him. For that he was not made Pope 34. yeares after this deuiſed prophecie did appoint Antichriſt to be borné, to witt 1260. ſeeinge he was made Pope (as Fox alſo confeſſeth) *anno* 1294.

5. But the beſt paſtime is, to heare what immediately followeth in Fox, which are theſe woords: Theſe verſes (ſaith he) were written (as appeareth by the ſaid Author) *anno Domini* 1285. Well Syr Iohn, & what of this? doth not this ouerthrow all the credit of your prophecy? ſeeinge it ſheweth that theſe verſes were writen 25. yeares after the day appointed by the prophecy was paſt?

6. So we ſee, that this man hauing toyled ſo much to drawe all that is ſpoken in the Apocalips or booke of Reuelation concerning Antichriſt and the bynding & looſing of Sathan to fall vpon the Popes & Roman Church: he can not tell, where to lay it, but playeth notoriously the foole, and is contrary to himſelfe, as by the examination of the three places alleaged may appeare. For in the firſt, he affirmeth Chriſtian faith to haue byn extinguiſhed either by *Pope Gregory* the 7. (in the yeare of Chriſt 1080.) or by *Innocentius* 3. in the yeare 1215. and heere he will haue it to haue byn vnder *Bonifacius* 8. which was almoſt another hundred yeares after *Innocentius*.

In proteſtation pag. 9.

7. In the ſecond place he will haue the

looſing of Sathan, & conſequently alſo the fall of the Church, to haue byn almoſt 200. yeares before *Gregory* the 7. (that is to ſay in the yeare of Chriſt 900.) and all the reſt downward to haue byn vnder Antichriſt, which he calleth *the tyme of deſolation & raigne of Sathan ouer the Church*, & he confirmeth the ſame againe in the beginninge of another treatiſe followinge, where repeatinge the diuiſion of his whole worke, he ſaith: *that his intention is firſt to declare the ſuffering time of the Church for 300. yeares: ſecondly the floriſhing tyme for other 300. thirdly the declyninge tyme, for other 300. yeares. Fourthly the time of Antichriſt raigning and raging ſince the looſing of Sathan for other 400. yeares. Fifthly the reforming time of Chriſts Church in theſe later 300. yeares ſince Iohn VVickliffe began, and after Luther and other like people.*

Acts and monuments pag. 1.

Fox pag. 27. c. 1.

8. Thus ſaith Fox: wherin he agreeth ſomwhat (as yow ſee) with his laſt former accoumpt, that Sathan was lett looſe to ouerthrow the Church about the yeare of Chriſt 900. which yet is quite contrary to that, which he writeth in his firſt place before alleaged, that the forſaid Church was ouerthrowen by *Pope Gregory* the 7. and *Innocentius* 3. ſome hundred of yeares after that tyme. But much more contrary it is to that, which he wryteth laſtly out of the Apocalips in his fourth place alleaged: to witt, *that Sathan vvas bound vp for a thouſand yeares,*

Which number of yeares after the firſt ten perſecutions, he ſaith, muſt begin from the yeare of Chriſt 294. which he endeauoureth (though fondly) to prooue out of the 13.chapter of the Apocalips, where it is ſaid; *that povver vvas giuen by the dragon to the beaſt* (to wit to Antichriſt) *to ſpeake blaſphemy and to do vvhat liſted him for* 42. *monethes*, which make (as all men know) 3.yeares & a halfe. Which is the tyme allotted by *Saint Iohn*, (according to all auncient fathers interpretations) to the raigne of Antichriſt in the end of the world. And it is ſo expounded in other places of this reuelation it ſelfe: to witt, by theſe words, *a tyme, tymes, and halfe a tyme*: and in another place by 1260. *dayes*; and then againe by 42. *monethes*. All which numbers being examined, do make vp iuſt the forſaid 3. yeares and a halfe, propheſied and expreſſed in like manner by *Daniell* the prophet.

*Apoc.*13. *verſ.* 5.

*Apoc.*12.

*Apoc.*11. *verſ.* 11.

Dan. 11.

9. And in this there is no doubt or queſtion among Catholiks or auncient writers, but that Antichriſt (a particular perſon deſigned for that end from the beginninge of the world) ſhall appeare and haue power giuen him from the diuell to tormoyle and afflict the Church of Chriſt for the ſpace of 3. yeares and a halfe before the day of iudgment. Only the hereticks of our tyme to diuert theſe propheſies from the true Antichriſt and apply them to certayne Biſhops

of Rome, do beat their heads, how to deuiſe out ſome new expoſitions of theſe numbers neuer heard or thought of before. And namely Iohn Fox more fondly then the reſt will haue the number of 42. monethes to import 294. yeares, that is euery moneth to ſignifie 7. yeares, or (as fantaſtically he calleth it) *a ſabboth of yeares.* For proofe wherof he hauinge neither authority nor any one example of ſcripture, he confirmeth it by a reuelation of his owne, as after yow ſhall heare.

10. His deuiſe therfore is, that the 1000. yeares wherin Sathan, is ſaid in the Apocalips to be tyed vp, muſt beginne, as yow ſee, after the ſaid 294. yeares of heathen perſecution were ended. So that the looſing out of Sathan againſt the Church againe, muſt fall in the yeare of Chriſt 1294. when *Bonifatius* the 8. was choſen Pope, or as the monks propheſie was, vpon the yeare 1260. when Antichriſt was borne. Which is both contrary to that he ſaid before, that he was looſed about the yeare 900. as alſo that the Popes *Gregory* the 7. and *Innocentius* the 3. (by Sathans help no doubt) ouerthrew the Church about the yeare of Chriſt 1080. or 1215. for yf Sathan was bound & not looſed vntill the yeare of Chriſt 1294. how could he ouerthrow the Church before?

11. Wherfore all theſe new interpretations

of the words of the Apocalips, are but phantaſticall deuiſes of wrangling heretiks: ſeeing the auncient fathers do interpret all theſe things farre otherwayes. And firſt they put the byndinge vp of Sathan for a thouſand yeares there mentioned before the other number of 42. monethes giuen to Antichriſt to worke his will: and do ſay, that the ſaid looſinge of Sathan began from the very death and paſsion of Chriſt, when the power of Sathan was bound, according to the ſaying of Chriſt himſelfe in *Saint Iohns* Goſpell drawing neere to his paſsion. *Novv the Prince of this vvorld ſhalbe caſt forth.* And ſecondly they do interpret theſe thouſand yeares not to ſignifie any certayne time, but generally to ſignifie all the whole courſe of tyme betwene the death of Chriſt vnto the comming of Antichriſt 3. yeares and a halfe before the day of iudgmēt, according to the ordinary phraſe of ſcripture: as for example. *quod mandauit Deus in mille generationes*, God hath commaunded his precept to be kept for a thouſand generations, that is to ſay, to the worlds end: and not for any certayne tyme. And againe in *Iob: yf a iuſt man ſhould contend vvith God, he cannot anſvvere him one for a thouſand.*

Aug. lib. 20. de Ciuit. cap. 6.7. 8.9. Primaſ. 19. & Beda in 20. Apoc. Greg. l. 9. mor. c. 1. & lib. 35. cap. 20. Apoc. 20. Ioan. 12.

Pſalm. 140.

Iob. 9.

12. This then is the auncient interpretation of holy Doctors, quite contrary to theſe new fancies of Iohn Fox, whoſe expoſitiōs

are both contrary to himſelfe, (as in part yow haue ſeene) and oppoſite to the words and ſenſe of ſcripture it ſelfe. For wheras firſt theſe 42. monethes (importinge by his account 294. yeares) were giuen to Sathan to worke his will againſt the Saints of God: the ſcripture ſaith, *they vvere giuen to the beaſt* (that is to ſay to Antichriſt) *by the Dragon,* and not to the Dragon himſelfe: And ſecondly, whereas he would needs haue the 42. monethes to ſignifie 294. yeares, the ſcriptures do expound them by 1260. dayes, which make iuſt 3. yeares and a halfe, as hath byn ſaid.

Apoc. 13. verſ. 4. 5. 6.

13. Thirdly Fox ſhall neuer find any place or example in ſcripture, where the word *moneth* either in Greeke or Latyn doth ſignifie, *ſeauen dayes, vveeks or yeares*, as in *Daniell* the Greeke word *Hebdomada* doth, and may, by his proper ſignification. And yet is Iohn Fox ſo fond and reſolute in his deuiſe as all other profes and probabilityes fayling him, he will needs confirme yt by a reuelation from God, which he recounteth in theſe words following.

Act. and mon. pag. 90.

A reuelation imparted to Iohn Fox.

14. *Becauſe the matter* (ſaith he) *being of no ſmall importance, greatly appertayneth vnto the publike vtility of the Church, and leaſt any ſhould miſdoubt me heerin, to follovv any priuate interpretations of my ovvne: I thought good to communicate to the Reader, that vvhich hath byn imparted vnto me, in the*

opening of theſe myſticall numbers in the foreſaid booke of reuelation, conteyned by occaſion as follovveth, &c.

15. *As I vvas in hand vvith theſe hiſtoryes, &c. Being vexod and turmoyled in ſpiritt about the reckoning of theſe numbers and yeares, it ſo happened vpon a ſunday in the morninge lyinge in my bedd and muſing about theſe numbers, ſuddenly it vvas anſvvered to my mind, as vvith a maieſty thus invvardly ſaying vvithin me,* thou foole, *count theſe monethes by ſabbotts as the vveeks of* Daniell *are counted by ſabbotts. The Lord I take to vvittneſſe, thus it vvas. VVhervpon thus being admoniſhed, I began to reckon the* 42. *monethes by ſabbotts, firſt of the monethes, & that vvould not ſerue: and then by ſabbotts of yeares, and then I began to feele ſome probable vnderſtandinge, yet not ſatisfied heervvith eſtſoones I repayred to certaine marchants of my acquaintance, (of vvhome one is departed, a true and faithfull ſeruant of the Lord, the other tvvo yet aliue and vvittneſſes heerof) to vvhome the number of theſe forſaid monethes being propounded and examined by ſabbotts of yeares, the vvhole ſomme vvas found to ſurmount to* 294. *yeares, conteyning the full and iuſt tyme of the forſaid perſecutions, neyther more nor leſſe, &c.*

16. And thus you haue the reuelation made to Iohn Fox. Which he ſaith, that he relateth vnto vs, for that we ſhall not miſdoubt the truth therof, nor think that he followeth any priuate interpretation of his owne, but that it came from God immediately.

And this is the firſt dreame of Iohn Fox in his bed. And the ſecond ridiculous point is, that he went to 3. marchants to conferre this reuelation, and that they approued the ſame. The third point is open folly, where he ſaith that this number of 294. conteyneth the full and iuſt tyme of the firſt perſecutions of Chriſtians vnder Pagan Emperors, neither more nor leſſe, which before hath byn refuted, and is euident in it ſelfe. Seeing that from Chriſt to the victory of *Conſtantine* againſt *Maxentius*, there are aſsigned by *Euſebius* 318. yeares and yet did not this perſecution of Chriſtians ceaſe then neither. But continued vnder *Licinius* and other tirants for diuers years after. See then, how iuſt theſe numbers fall out, *neyther more nor leſſe.* All which being conſidered, I find no one thinge ſo true or credible in all this reuelation, as thoſe words of the ſpirit vnto him ſaying, *thou foole.* For that this maketh him a foole indeed by reuelation. And ſo much of him and of this whole matter of bynding and looſinge Sathan and reigne of Antichriſt. Now lett vs returne to the continuation of our conference with Iohn Fox about his Church.

17. The deduction of the Cath. Roman Church from *VVilliam Conqueror* downward vnto *Iohn VVicklifes* tyme is no leſſe eaſy and cleare: but rather more, then the former de-

duction from Chriſt to the *conqueſt*. For that the Church was now more ſpread and eſtabliſhed oüer the world, then in any other former ages. And to come vnto the particulars, there ſate in the Sea of Rome, as high Biſhops of the vniuerſall Church, from *Pope Alexander* the ſecond, that ſent a banner bleſſed vnto *VVilliam Conqueror* at his entrance into England (and was the hundred ſixty two Pope from *S. Peter* to our time) vnto *Pope Gregory* the eleuenth (vnder whome *VVicklif* began his doctrine) 45. Popes. And in the Roman Empyre, from *Henry* the 4. vnto *Charles* the fowerth ſucceeded 19. Emperors. And in the crowne of England ten or eleuen Kings from the *Conqueror* to *K. Edvvard* the 3. vnder which Kings there ſucceeded by election in the Metropolitan Sea of Canterbury from *Stigand* and *Lanfranke* vnto *Thomas Arundel*, twentie Archbiſhops. All which both Popes, and Emperors of the vniuerſall Church, as alſo the Kings and Archbiſhops of our Iland, agreed vniformally in faith and religion, without any difference at all. And ſo it continued in our Iland. For albeit towards the end of this tyme *Iohn VVickliffe* with his followers and ſome other Sectaryes (eſpecially the Lollards) roſe vp in our country and cauſed many troubles both in England and other places: yet neither the ſtate of England nor any

The ſucceſſion of the vniuerſall Church, as alſo of England from the yeare 1066. dovvnvvard.

any of our princes (and much leſſe any Biſhoppes or Archbiſhops)euer ſuffered themſelues to be infected therwith. So as for the manifeſt continuation both of men and doctrine in theſe ages, we haue no leſſe viſible ſucceſsion both of Biſhops, Doctors, and faith, than before we haue ſhewed in the former ages;the ſucceſsion of Biſhops being euident in euery countrey and Church by their particular ſtories and recordes, as alſo of teachers and doctrine, as now we ſhall ſhew.

18. The principall learned men alſo and Doctors of this tyme from the conqueſt to *VVickliffe* are knowne. As for example, *Burchardus, Petrus Damianus, Lanfranke, Anſelmus, Oecumenius, Marianus Scotus, Iuo Carnotenſis, Lambertus Schafnaburgenſis, Rupertus Abbas, Euthymius, Saint Bernard, Peter Lombard, Gratianus, Albertus Magnus, Saint Thomas of Aquin, Nicephorus Calixtus,* and many other downward. In which tyme there are accoumpted ſome ten or eleuen Synods and councells to haue been held in diuers countreyes, for ſuppreſsing of hereſies & ſects, that did from tyme to tyme peepe vp: and reforming of abuſes in former tymes. And two of them to haue been generall: to witt, that of *Lateran* & of *Conſtance,* wherin Wicklif was condemned.

The principall learned men of this time.

19. The moſt notorious ſects alſo of this time which againſt theſe Doctors, coun-

The ſects & ſectaries of this time.

cells, and Synods did ſtriue, were the *Bogomilians*, the *Petrobuſians*, the *Arnardiſtes*, the *VValdenſes* or poore men of *Lions*, the *Albigenſes* of *Tholoſa*, the *Cathari* or Puritans, the *Flagellantes* or Whippers, the *Begardians*, the *Beguiſnes* and *Fraticelli* or little brethren, the *Lollardes* and *VVickliſiſts*, and the reſt that enſued. Againſt all which the Church proceeded in all this tyme by cenſures of councells and Biſhops: as in all other tymes before againſt ſuch men, and muſt do to the worldes end.

Aug. l. 1. quæſt. euangel. q. 38. & tract. 2. in epiſt. Ioan.

20. And now this being ſo, tell me (good Reader) whether it be not true, which *Saint Auguſtine* ſaith *that it is as eaſy in all ages to ſee, vvhere the true viſible Church goeth, as to ſee the ſunne at noone tyme, vvhen it ſhineth cleereſt.* And where will Iohn Fox goe now to ſeeke himſelfe a priuate hidden Church amonge Chriſtians. Except he patch it vp of thoſe heretiks by me named and other like, as he doth. And therin dealeth, as yf one hauinge ſhewed the diſcent and continuance of the moſt noble and moſt auncient houſe of England by their armes and actions: would condemne them all preſently to haue degenerated, and bring in a company of Beggars or brothers, that haue runne out of that houſe or were beaten from thence: affirminge theſe only to be of the auncient race of that family. Or as yf a man would ſay of

A fitt compa-the citty of London, that for theſe thouſand yeares and more all thoſe men or women, that haue been puniſhed by the ſame citty for malefactors, were the true Citizens in deed: and the others, that puniſhed them, only intruders.

riſon expreſſing Iohn Fox his Church.

21. In which examples notwithſtandinge though they be ridiculous: yet is there much more reaſon or probability, than in the other. For that any temporall houſe or family what ſoeuer, may degenerate, and be wholy peruerted. And any citty whatſoeuer may erre, alter or be turned vpſide downe by diſorder: but the Cath. Church cannot, except we deny both the promiſe power and Godhead of Chriſt himſelfe, as our heretiks in effect doe (though not in wordes) whileſt they make to themſelues *a nevv ſcarſe viſible Church* of elect people, to witt of their owne election and therby are forced to ſay, that the greate viſible Church begonne by Chriſt and continued for many ages togeather did at length (about the time appointed by Fox though they cannot agree at what time) wholy forſake Chriſt and fall to Apoſtaſie, becomming the Synagoge of Sathan an enemy to Chriſt in ſteed of his family, kingdome and dearly beloued Spouſe: which is ſo foule, and fooliſh yea ignominious and monſtrous an abſurdity that it doth not only contradict the whole

courſe of Scriptures which did prophecy & foretel the viſible durance and continuance of this Church vntill the worlds end, but that it ſhould alſo be the pillar and firmament of trueth, and ſo aſsiſted by Chriſt and his holy ſpiritt, that it ſhould neuer erre nor bringe into errour, and much leſſe fade away or periſh.

Pſalm. 47. 83. *Eſay.* 61. *Dan.* 2. *Mat.* 16. 1. *Tim.* 3. *Ioan.* 16. *Mat.* 18.

S. Auguſtine impugneth the former abſurditie.

22. The moſt learned Father *Saint Auguſtine* doth handle this matter euery where againſt the *Donatiſts*, who like our proteſtāts would needes haue the vniuerſall viſible Church in their time to haue erred & fallen from Chriſt, and they only as elect veſſells make the true Church, though ſcarſe viſible to the eyes of the world, as Fox ſaith of his Church gathered vp of lurkinge heretiks heere & there as after you ſhall ſee declared. Againſt which abſurdity *Saint Auguſtine* diſputed moſt learnedly, ſoluinge firſt the arguments which they alleadg of ſome euill men or Popes, that may haue been in the Church, yf all were true as they ſay: *Nullius hominis quamuis ſceleratum & immane peccatū &c.* That no mans ſinne, beinge neuer ſo heynous can preiudicate the promiſes of God
,, (for the viſible continuance of the Church,
,, to the worlds end) neyther can any impiety
,, of any men whatſoeuer within the Church,
,, bring to paſſe that the faith of God which
,, was conteyned in the promiſes made to

Aug. l. 1. *c.* 1. *contra epiſt. Parmen.*

the auncient Fathers cōcerning the Church of Chriſt to come, and to be ſpread ouer the world & now fullfilled in our daies, ſhould be made voyd, &c.

Ibid. ep. 48. ad Vincent.

23. And againe. *Albeit this Church be ſomtymes obſcured and ſhaddovved by multitude of ſcandalls, yea euen then doth ſhee ſhine, and is eminent in her moſt firme members, &c.* And yet further: *Sed illa Eccleſia quæ fuit omnium gentium non eſt; perijt; hoc dicunt qui in illa non ſunt: O impudentem vocem! illa non eſt, quia in illa tu non es?* But perhaps yow will ſay (ſaith he to *Donatiſts*) that, that Church which was gathered togeather of all nations from the beginninge, is not now, it hath periſhed, (or fallen from Chriſt) Thus ſay they which are not in her: O impudent ſpeeche! is not ſhe no longer a Church for that thou art not in her?

Aug. in pſalm. 101. conc. 2.

24. Heere (I trow) Fox wil be aſhamed, or his fellowes for him, ſeeinge this is their ordinary ſpeech, that this great viſible Church began by Chriſt and his Apoſtles, held on well for a time, but at length fell to Apoſtaſy as *Saint Auguſtine* ſaith of his heretiks in the ſame place: *Dicunt, impletæ ſunt ſcripturæ, crediderunt omnes gentes, ſed apoſtatauit & perijt Eccleſia.* Theſe heretiks ſay that the ſcriptures were fulfilled, that all nations beleeued and entred into this Church, but that after a tyme it fell to Apoſtaſy and periſhed. But what anſwereth *Saint Auguſtine* to this

Aug. ib.

impudent obiectiō? he oppoſeth the words of Christ himſelfe: *Ecce ego vobiſcum ſum vſque ad conſummationem ſaculi.* Behould I am with you to the end of the world: as who would ſay, by this doctrine they make Chriſt a lyar and a deceyuer, that promiſed more then he could performe, nay in very deed they deny heerby his whole deity, & do euacuate all the miſteryes of his whole incarnation, life, paſsion, reſurrection, aſſenſion, and ſending of the holy Ghoſt, &c.

Mat. 28.

Abſurdi-tyes and impie-tyes en-ſuinge vpon the for-mer do-ctrine.

25. For to what end, was all this done, but to gather togeather, found, ſtabliſh, and to conſerue this Church vnto the end of the world? For what was Chriſt incarnate and God made man, but to be head of this Church? why did he preach, gather his Apoſtles & diſciples, inſtruct them, prayed for them, and their continuance, left ſacraments among them, but that they ſhould viſibly begin this Church? why did Chriſt ſend the holy Ghoſt, but to direct and confirme the ſame, not for one age or two, but to the worlds end? how did Chriſt commaund men vnder paine of damnation to enter into this Church and abſolutely to heare and obey the ſame, yf only it were to endure for certayne ages, and then to periſh? How could *pagans, infidells, Ievves, turks, mores,* or other like people (if by Gods inſpiration they ſhould haue a deſire to be Chriſtians)

know what to do, or whether to go, or where to be truly inſtructed, yf they came after the tyme appointed by Fox, when the viſible Roman Church had periſhed? to witt, after the tyme of *Pope Gregory* the 7. when Fox ſaith, *that Chriſtian faith vvas novv extinguished* in the vniuerſall viſible Church aboue 500. yeares gone; & yet on the other ſide, this new Church of *VVickliffians, Hußits* and others of that ſect, (which he putteth to be the true Church) was not yet borne by two or three hundred yeares: ſo as then he muſt needs confeſſe, that either there was no Chriſtian Church at all for ſome ages, or that he muſt place it in ſome other obſcure heretiks and ſectaryes of that tyme named by me before, yet he doth not agree at all, in their articles of religion.

The patching vp of Fox his Church in theſe ages.

26. Well then this ſhalbe ſufficient to ſhew the abſurdity of Iohn Fox his deuiſe for ouerthrow of our Church and ſetting vp of his owne, patchinge it vp of the heretiks of theſe later ages. And yet yow muſt note, that for the firſt 300. yeares next after the *Conqueſt* to this time of the riſing of *VVickliffe* (which conteyne the whole ſubſtance of his fourth booke & therin a hundred leaues of paper) he ſcarſe findeth any heretiks whome he dareth to chalenge for members of his Church fully, though ſome liking he ſheweth to the forſaid *VValdenſes* and *Albi-*

genſes: ſo as all the ſubſtantiall building of his Church beginneth only from *VVickliffe* downward, of whome we ſhall talke more particularly in the chapter followinge.

27. But perhaps then yow will aske me, how doth he fill vp theſe hundred leaues of paper in this his fourth booke, if heere alſo he alleage ſo little for his *viſible Church?* I ſhall tell yow breefly. He goeth from King to King, and from Archbiſhop to Archbiſhop ſhewing what ſtrifes or diſagreemẽts, ſutes or controuerſies fell out betwene our two Archbiſhops of *Canterbury* & *Yorke*, betwene our Kings, Archbiſhops, religious orders & ſecular Prieſts, Cannons and their Biſhops, and other ſuch quarrels in thoſe tymes, making ſcornfull notes vpon euery point, and then he putteth downe a bedrole of all the particular orders of religious men in England, entituling the ſame: *The rabblement of religious orders.* Then cometh he in with a complaint of the nobles of England againſt the exactions and couetouſnes of Popes in thoſe dayes, and many letters, and wrytings about the ſame, but citeth commonly no author for any thing. Then bringeth he in what variance at diuers tymes there paſſed betwene the Popes and the cittyzens of Rome, what ſtriues betwene ſome Popes and Emperors: betwixt Kings of France & Kings of Englãd; & much like other matter

The ſubſtance of Fox his fourth booke conteyninge 300. yeares from the conqueſt to VVickliffe.

Fox pag. 236.

Ibidem pag. 241.

Ibidem pag. 255.

little to the purpoſe he tooke in hand, which was to ſett downe *the race and courſe* of his Church.

28. But the greateſt part of this booke doth take vp the particular lying treatiſe againſt *Pope Gregory* the 7. againſt *Lanfranke*, *Anſelme* and *Thomas Beckett* Archbiſhops of *Canterbury*, the counterfett deuiſed poyſoninge of K. *Iohn* by a monke or friar; the ſtory or perſecution (as he calleth it) of the heretiks, named *VValdenſes* or *poore men of Lions,* and *Albigenſes* of *Tholoſa* and the like; we ſhall ſay a word or two of eych point.

Pope Gregory the 7.

29. As for *Pope Gregory* called before *Hildebrand* he ſo rayleth vpon him, as if he had byn the wickedeſt man that euer liued, and the Emperor the beſt, & yet haue yow hard the graue teſtimonyes before of the principall auncient authors to the contrary in them both. But do yow heare Fox himſelfe ſpeake. *Novv let vs proceed* (ſaith he) *to the contentions betvvene vvicked Hildebrand and the godly Emperor, &c.* Lo how he ſanctifieth the Emperor, for hatred to the Pope.

Fox pag. 159. *col.* 2. *n.* 10.

Of *Lanfranck.*

30. Of Archbiſhop *Lanfranke*, ſo highly commended by all writers for his vertue & rare learning, wherby he confuted moſt excellently the new riſen hereſie of *Berengarius* Fox writeth thus: *I thinke, that vnleſſe Lanfranke had brought vvith him leſſe ſuperſtition and more ſincere ſcience into Chriſt his Church, he might*

Fox pag. 167.

haue

Of Saint Anſelme See Eduerus in vit. S. Anſel. apud Sur. tom. 2. Edmund. Catuar. in vit. Henr. de viris illuſtribus cap. 7. Trit. de viris illuſt. l. 2. cap. 101. & l. 3. cap. 329. Fox pag. 175.

haue kept him ſtill in his countrey and haue confuted Berengarius at home. Do yow ſe how wiſe a confutation this is?

31. *Saint Anſelme* followed after *Lanfranck* in the Archbiſhopricke of Canterbury, and was baniſhed by *VVilliam Ruſus*, and died vpon the 22. of Aprill in the yeare 1109. and is held for a Saint by all poſterity, & his ſaid day kept feſtiuall throughout Chriſtendome: And yet ſo wryteth Fox his ſtory as though K. *Ruſus* (whoſe manners yet all Engliſh hiſtoriagraphers both heretiks & Catholiks do greatly blame) had had the right and *Anſelmus* had offered the wrong, in ſo much as in one place Fox maketh this marginall note againſt this holy man: *The proud ſtoutneſſe of a prelate in a vvrong cauſe.*

Of Saint Tho. Beckett.

** Encount. 2. cap. 10. 11. 16.*

Fox pag. 209.

32. How large a treatiſe Fox maketh of *Saint Thomas Beckett* and his contention with K. *Henry* the ſecond, and how ſhamfully he doth bely and reuile him euery where, hath byn ſhewed ſufficiently * before in my Anſwere to *S. Fr. Haſtings*, as alſo of the fable of the poyſoning of *King Iohn*. And as for the hiſtories of the *VValdenſes* and *Albigenſes*, whome he meaneth to lay for the firſt foundations of his *viſible Church* vpon earth, he handleth matters ſo falſely and partially, contrary to the teſtimony of all antiquity, as a man may eaſily ſee that the whole contexture of his ſtory is nothing els, but a per-

petuall wouē thred of willfull & malitious falſhoods, and for that I ſhall haue occaſion to ſpeake againe of theſe heretiks in the next chapter, wherin we haue to handle the ſucceſsion of Iohn Fox his viſible proteſtant Church from *VVickliffe* downward, I ſhall ſay no more therof heere, but remitt me to that which enſueth.

OF THE TIME FROM IOHN VVICKLIFFE VNTO THE BEGINning *of the Raigne of* K. Henry *the* 8. *conteyninge about* 140. *yeares: and hovv the Roman Church and Iohn Fox his Church paſſed in theſe tymes.*

CHAP. IX.

BY that which hath byn ſaid before from age to age, of the apparant and manifeſt deſcent, progreſſe and continuation of the Cath. Roman Church, and of her State and condition, as well in England, as in other parts of the Chriſtian world (at the ryſing of *Iohn VVickliffe* an Engliſhman about the yeare of Chriſt 1371.) it is not hard to make the like deduction of the ſame Church from that tyme vnto the yeare of Chriſt 1560. when her maieſtie that now is had a little before begone her raigne, and eſtabliſhed the forme of religion that now is held in England. For as for the Popes and cheefe

The ſtate of the Roman Church vvhen *VVickliff* began.

Eccleſiaſticall gouernors of the Roman Church in this tyme, they are publikely knowen: their names, number, and ſucceſſion one to another from *Innocentius* the 6. *Vrbanus* the 5. and *Gregory* the 11. (who firſt condemned wickliffes doctrine) vnto *Pope Pius* 5. that entred the Roman Sea at the beginninge of her maieſties raigne: beinge in number about 30. and all of one faith and religion the one with the other.

Emperors of theſe ages.

2. The Emperors alſo both of the Weſt, and Eaſt Empire (ſo long as it laſted) are knowne to haue byn of the ſelfe ſame Religion, excepting ſome diſobedience & ſchiſmaticall opinions in ſome of the Greeke Emperors againſt the Church of Rome. For which it may be thought that God of his iuſtice gaue them ouer at length, togeather with their Empire into Infidells hands about the yeare of Chriſt 1450. *Conſtantinus* the 12. of that name, ſurnamed *Paleologus*, being the laſt of that race.

3. The maner alſo of proceeding in Eccleſiaſticall matters by this Church in this tyme, was like vnto the former: to witt by conſeruing & continuing the faith of their aunceſtors and precedent times. Defending the ſame with like diligence againſt innouations of heretiks, partly by the wrytings of Cath. learned men, Doctors & preachers which in theſe ages were: as *Gregorius Ariminenſis*,

nenſis Laurentius Iuſtinianus, *Thomas de Kempis*, *Bartholomeus Vrbinas*, *Thomas VValdenſis*, *Ioannes Gerſon*, *Alphonſus Toſtatus*, *Sanctus Vincentius*, *Sanctus Antoninus*, *Sanctus Bernardinus Senenſis*, *Nicolaus Cuſanus*, *Io. Tritemius*, *Io. Nauclerus*, *Albertus Pius*, *Eckius*, *Empſerus*, *Clicthoueus*, and many other learned Cath. writers. By whoſe diligence, the heretiks in theſe ages were euery where refuted. But eſpecially were they repreſſed by the authority of Synods and councells, as well prouinciall and nationall, as generall alſo. To which effect were their later Generall councells, the firſt of ***Florence*** vnder *Pope Eugenius* 4. againſt the heretiks & ſchiſmatiks of thoſe tymes about the yeare of Chriſt 1432. the ſecond of ***Lateran*** vnder *Iulius* the 2. and *Leo decimus* about the yeare of Chriſt 1513. and the third of ***Trent*** againſt *Lutherans*, *Zvvinglians*, *Caluiniſts*, *Anabaptiſts* and other ſuch freſher heretiks of our dayes, vnder *Pope Paulus* 4. *Pius* 4. and *Pius Quintus*. Which councell was begone about the yeare 1[illegible]5.

The principall learned men of this age.

Generall councell of Florence.

Generall councell of Lateran.

Coūcell of Trent

4. And albeit in this tyme (as in former ages) there wanted not troubleſome ſpiritts & new fangling heads to impugne & exerciſe this Church, as the *VVickliffians*, *Hußits*, *Pickards*, *Adamits*, *Thaborites*, *Orebites* and other ſuch ſectaryes going before *Lutherans*, *Zvvinglians*, *Caluiniſts*, *Anabaptiſts*, *Trinitarians*, and other like new dogmatiſts of our dayes: yet

were they alwayes diſcouered, reſiſted, vanquiſhed, and condemned by the ſame ordinary proceſſe of Eccleſiaſtical cenſures, & iudgment: excommunicated, anathematized, and deliuered ouer to Sathan by the authority of this Church, as all other heretiks were in former ages. And conſequently are like to haue the ſelfe ſame finall end, howſoeuer they ruffle or reſiſt for a tyme.

Cōdemnation of hereſies.

5. And this being now the demonſtration of our Cath. Church moſt cleare & euident to all them, that haue eyes of vnderſtanding to ſee, and grace to conſider the truth: lett vs paſſe ouer to the vew of Iohn Fox his Church, which hauing byn hitherto inuiſible from Chriſt downward, and only imaginary or mathematicall, as yow haue ſeene (for that he hath ſcarſe named any to haue byn of that Church:) yet now from this tyme forward he will beginne to exhibite vnto vs a reall viſible Church on his part, that is to ſay, a ſucceſsion or rather repreſentation of diuers profeſſors of his religion, or of ſome points therof at leaſt wiſe, wherin they differ from the Romane. For he doth not thinke it needfull for thoſe of his Church to agree in all articles, nor doth he bind himſelfe to the rule of *S. Auguſtine: Eccleſia vniuerſaliter perfecta eſt & in nullo claudicat.* The true Church is vniuerſally perfect, and doth halt in no one point of beleefe.

Aug. de geneſ. ad litteram cap. 1.

But he thinketh it ſufficient for his men to agree in ſome things againſt the Roman Church and to haue *ſome ſparkles of truth in it,* as before he * affirmed: albeit therwithall they ſhould haue ſome blemiſhes and errors alſo, as a little after we will declare.

* *In his proteſt. pag. 9.*

6. The catalogue of theſe proteſtant profeſſors, wherof Fox would make vp his Church, we ſhall handle in the chapter following. Now we are only to tell yow, that from this tyme of *VVickliffe* downwards, he meaneth to lay downe the viſible ſucceſſion of his Church. And to that effect he ſtoreth vp all thoſe, that held the articles of the forſaid *VVickliffe* or *Huſſe*, for Ghoſpellers of his Church, whatſoeuer they held otherwiſe againſt him, or different among themſelues. And yf any of them or others were puniſhed for their opinions, by our Church: then doth he regiſter them for martyrs or confeſſors of the ſame Church. Which yet he neuer durſt do before this tyme, albeit there were diuers other ſectaryes in former ages, that ſimbolized with him in diuers articles, as hath byn ſhewed.

A ſtarting hole of Iohn Fox.

7. Yea in this matter we may ſee Iohn Fox alſo play the Fox, & fetch many wyndings & turnings to deceaue the Reader, for that at the very entrance of his prolix & tedious treatiſe of *Iohn VVickliffe,* whome he propoſeth *as a choſen man raiſed vp by God for lightening*

the vvorld, and impugning the Church of Rome he leaueth to himſelfe a ſtartinge hole for all neceſsityes, when he ſhalbe preſſed: telling vs, *that albeit in Iohn VVickliffes opinions & aſſertions ſome blemishes perhaps may be noted: yet ſuch blemishes they be, vvhich rather declare him to be a man, that might erre, then vvhich directly did fight againſt Chriſt our Sauiour, &c.*

8. Conſider, I pray yow, what a defence this is. *Perhappes* (ſaith he) *ſome blemishes may be noted,* as though the matter were in doubt, whether he had any blemiſhes in his doctrine or noe. Which yet after the Fox is forced to cōfeſſe & to diſclaime them openly. And further he addeth full wiſely: *that yf he haue blemishes or errors in doctrine they are ſuch, as do rather proue that he vvas a man, & might erre: then that he did fight directly againſt Chriſt.* Marke the manner of his defence: his errors do prooue only, *that he vvas a man and might erre.* And ſo I ſay alſo of the worſt heretiks, that their errors and blemiſhes in doctrine do proue that they were men and erring men. Yea wicked men alſo, in that they obſtinately defended their owne errors. And ſo I ſay of *VVickliffe* in like manner. But marke that, which followeth: *rather then that he did fight directly againſt Chriſt.* Which is as much to ſay, that it importeth not much, though he impugned Chriſt indirectly, if directly he did not fight againſt him. And may not

Fox pag. 390. col. 2. n. 33.

any heretiks, that euer liued, be defended in this ſort? no heretiks do openly and directly impugne Chriſt: but rather pretend to honor him aboue others. Bearinge euer the names not only of Chriſtians: but alſo of the beſt and moſt reformed Chriſtians. And conſequently they neuer fought directly againſt Chriſt, but indirectly: pretending one thing, and doing another.

9. After Iohn Fox hath greatly inſtified *VVickliffe* by diuers leaues of paper togeather: he cometh to ſett downe 23. of his firſt articles condemned by the Church of England at that day. And that (as Fox confeſſeth) by ſpeciall choſen iudges gathered togeather, to witt 8. Biſhops, 15. religious learned men of diuers orders, 14. Doctors, & 6. bachlers of diuinity. All which Fox doth name and contemne, and yet theſe articles though in diuers points they concurre with *Luther, Zvvinglius* and *Caluyn* his doctrine in theſe dayes: yet in others they do greatly diſagree. And Fox I thinke will not defend them. As for example, the fourth article is:

Fox pag. 400. col. 2. Speciall Iudges appointed to examine *VVicklifs* doctrine.

That if a Bishop or Prieſt ſhould giue holy orders, or conſecrate the Sacrament of the aultar, or miniſter baptiſme, vvhiles he is in mortall ſyn: it vvere nothing auayleable.

10. Will Fox yeld to this article, thinke yow? for if he do, we may call in doubt whether euer he were well baptiſed, and

conſequently whether he were a Chriſtian: ſeeinge it may be doubted, whether the Prieſt, that baptized him were in mortall ſyn or no, when he did it. And againe the 9. article is:

That it is againſt ſcripture, for any eccleſiaſticall miniſters to haue any temporall poſſeſsions at all.

This article if Fox will graunt: yet his fellow miniſters and his Lords the Biſhops I preſume will hardly yeld thervnto; but will pretend ſcriptures to the contrary againſt Wickliffe. Let vs ſee the reſt.

VVickliffes heretical articles. *Fox pag.* 400.

The 10. article is: *that no prelate ought to excommunicate any perſon: except he knovv him firſt to be excommunicated by God.*

The 15. is: *That ſo long as a man is in deadly ſyn: he is nether Biſhop nor Prelate.*

The 16. is: *That temporall Lords may according to their ovvne vvills and diſcretion, take avvay the temporall goods from any Church-men, vvhenſoeuer they offend.*

The 17. is: *That tythes are meere almes, and may be detayned by the pariſhioners, and beſtovved vvhere they vvill at their pleaſure.*

11. Theſe were ſome of Wickliffes firſt articles condemned at Oxford about the yeare of Chriſt 1380. but after he publiſhed many worſe. And I would here know of Iohn Fox, whether he and his fellow miniſters will allow of theſe articles or noe? & if not, but that they will haue them accoumpted

for his *blemiſhes or errors*(as Fox calleth them) then may we alſo with better reaſon accoũt for blemiſhes and errors his other propoſitions : wherin he agreeth with the proteſtants againſt vs. As I doubt not, but that Iohn Fox will accoumpt thoſe alſo, wherin he agreeth with vs againſt him, which are many, & farre more then the former, wherin he ioyneth with him againſt vs, as may be gathered by theſe few articles alleaged heere by Fox himſelfe. Wherby (though mingled with much other erroneous doctrine as you ſee) it is euident that *VVickliffe* held diuers points alſo of Cath. Religion, as holy orders, conſecration, excommunication, diſtinction of veniall & mortall ſinnes & other like. For which cauſe I maruayle, why Iohn Fox would alleage theſe articles: but only to confound himſelfe, & to ſhew, that his holy patriarke *VVickliffe,* is ſo full of blemiſhes, as ſcarce any vnſpotted thing can be found in his doctrine.

12. But this is the beggery of this new Church, that it cannot be made vp but by ſuch dunghill clouts gathered togeather from vnder the feet of their aduerſaries. For albeit, *VVickliffe, Huſſe* and other like ſectaryes did hold many more articles with vs againſt the proteſtants, then with them againſt vs: yet ſuch is the integrity, purity, ſeuerity, yea maieſtie of our Church, that

Fox his Church made vp of our dunghill clouts.

for ſo much as that they agreed not in all & euery point of beleefe; we (accordinge to the creed of *Athanaſius*) reiect them, and as ſpotted and blemiſhed ragges do caſt them out to the dunghill. Whome poore Fox gathereth vp againe with great diligence, putting them into his calendar, for Saints and cheife pillars of his new Church, & ſo conſequently maketh his Church of our ſhueclouts. Which how honorable a thing it may be eſteemed, lett euery man iudge: for if theſe heretiks did agree with him in all points of his doctrine, though by ioyning with them he ſhould ſhew himſelfe an heretike: yet they not agreeinge but in ſome points only, and impugning him in the reſt, it ſheweth a maruelous baſe mynd & lacke of common ſenſe, to make them pillars of his Church, as he doth.

13. But there is yet another point worſe then this. Which is, that he doth not only allow of the religion of theſe men, but defendeth alſo, and iuſtifieth their life and actions in what cauſe ſoeuer, and though neuer ſo orderly and lawfully condemned by the Church or ſtate of thoſe dayes, yea though they were conuinced to haue conſpired the Kings murder and ruyne to the ſtate, or had broken forth into open warre and hoſtility againſt the ſame. As did *Syr Iohn Old caſtle* (by his wife called

L. Cobham)

L. Kobham) Syr Roger Acton and many other their followers, in the firſt yeare of K. *Henry* the 5.which ſtory you may read in *Iohn Stovv* truly related out of *Thomas VValſingham* and other auncient wryters.

*Sto. & VValſingham an.*1414.

14. He ſetteth downe alſo without bluſhinge (I meane Fox) as well the records of the chauncery, as the act of parliament it ſelfe, wherby they were condemned of open treaſon and confeſſed rebellion; For which 69. were condemned in one day by publike ſentence; and yet doth the madd fellow take vpon him to excuſe and defend them all by a long diſcourſe of many leaues togeather. Scoffing and ieſting, as well at their arraigment and ſentence giuen, as alſo at the act of parliament holden at *Leiceſter anno* 2. *Henr.* 5. *cap.* 7. and in the yeare of Chriſt 1415. And after all he ſetteth forth in contempt of this publike iudgment, a great painted pagent or picture of thoſe, that were hanged for that fact of open rebellion in *S. Giles* field in London, as of true Saints and martyrs. Namely of *Syr Roger Acton* and others, *pag.* 540. And ſome leaues after that againe, he ſetteth out another particular pagent of the ſeuerall execution of *Syr Iohn Oldcaſtle* with this tittle: *The deſcription of the cruell martyrdome of Syr Iohn Oldcaſtle* **L. Cobham.** And more then this, he appointeth vnto them their ſeuerall feſtiuall dayes in redd

*Fox from pag.*530. *to* 540.

Fox pag. 592.

letters (which were the dayes of their hanginge) as vnto ſolemne martyrs, the firſt vpon the 6. of Ianuary with this title: *Syr Roger Acton Knight martyr.* And the other vpon the fifth of February with this inſcription in his calendar: *Syr Iohn Oldcaſtle L. Cobham martyr.* Wherby we may ſee, that theſe men do not meaſure things, as they are in them ſelues: but as they ſerue to maintaine their faction.

Fox maketh aduerſary heretiks of his Church vvhether they vvill or noe.

15. And it is further to be noted, that albeit theſe two rebellious knights (*Acton* and *Oldcaſtle*) beſides all other their conuicted crimes; did make publike profeſsion of a farre different faith from Iohn Fox (as may be ſeene by the confeſsions & proteſtations ſett downe by Fox himſelfe) yea & the later of them alſo, did openly recant all the errors and hereſies, that he had held before: yet notwithſtandinge will not Fox ſo let them goe, but perforce will haue them to be of his Church whether they will or noe. It would be ouerlonge to rehearſe many examples, ſome few ſhall yow haue for a taſt.

16. Page 512. Fox ſetteth downe the proteſtation of *Syr Iohn Old caſtle* with this title: *The Chriſtian beleefe of the Lord Cobham.* By which title yow ſee that he liketh well of his beleefe, and holdeth it for truly Chriſtian. Well, marke what followeth. When after other articles about the bleſſed trinity and

Syr Iohn Oldcaſtle his proteſtation at his death.

& Chriſts deity, *Syr Iohn Oldcaſtle* commeth to treat of the Sacrament of the aultar he proteſteth thus: *And for as much as I am falſely accuſed of a misbeleefe in the Sacrament of the aultar: I ſignify heere to all men, that this is my faith concerning that: I beleeue in that Sacrament to be conteyned very Chriſts body and bloud, vnder the ſimilitudes of vvyne and bread, yea the ſame body that vvas conceaued of the holy Ghoſt, borne of the Virgin Mary, donne on the croſſe, died and vvas buryed, and aroſe the third day from the death, and novv is glorified in heauen.* This was his confeſsion & is related heere by Fox, & wil Fox agree to this, thinke yow? It may be he will, for that he ſaith nothing againſt yt at all in this place.

17. But ſome leaues after, repeating another teſtimonial of the ſaid *Oldcaſtles* beleefe witneſſed by his owne frends, concerninge this article, he wryteth thus: *Furthermore he beleeueth that the bleſſed ſacrament of the aultar is verily and truly Chriſtes body in forme of bread.* Vpon which words Fox maketh this commentary in the margent: *In forme of bread but notvvithout bread, he meaneth.* Yea, Iohn, is that his meaning? how then ſtandeth this, with his former words, *vnder the ſimilitudes of bread and vvyne?* Is the ſimilitude of bread, true bread? who ſeeth not this ſilly ſhift of a poore bayted Fox, that cannot tell whether to turne his head? But marke yet a farre worſe ſhift.

Fox pag. 520.

18. *Syr Iohn Oldcaſtle* ſhewinge his beleefe about 3. ſorts of men, the one of Saints now in heauen, the ſecond in purgatory, the third here militant vpon earth, ſaith thus: *The holy Church I beleeue to be diuided into three ſorts or companyes, vvherof the firſt are novv in heauen, &c. the ſecond ſort are in purgatory abiding the mercy of God and a full deliuerance of payne. The third vpon earth, &c.* To this ſpeech of purgatory, Fox thought beſt, (leaſt it might diſgrace his new martyr) to add this parentheſis of his owne *(if any ſuch place be in the ſcriptures, &c.)* and by this you may perceyue, how he procedeth in all the reſt: to witt, moſt perfidiouſly like a Fox in all.

Fox pag. 514.

Fox his perfidious dealinge.

19. Furthermore he ſetteth downe at length a very ample and earneſt recantation of the ſaid *Syr Iohn Oldcaſtle* taken out of the records, as authentically made as can be deuiſed. Wherin he thus proteſted. *In nomine Dei, amen, I Iohn Oldcaſtle denounced, detected and conuicted of and vpon diuers articles ſauouring hereſy and error, &c. I being euill ſeduced by diuers ſeditious preachers, haue greuouſly erred, heretically perſiſted, blaſphemouſly anſvvered, and obſtinately rebelled, &c.* And hauing recounted at length all his former condemned and hereticall opinions, he endeth thus: *Ouer and beſides all this, I Iohn Oldcaſtle vtterly forſaking and renouncing all the aforeſaid errors and hereſies and all other like vnto them, lay my hand heere vpon this booke & euangell*

Fox pag. 529.

The abiuration of *Syr Iohn Oldcaſtle.*

euangell of God, and ſvveare, that I ſhall neuer more from henceforth hold theſe aforeſaid hereſies, nor yet any other like vnto them vvittingly, &c. All which recantation and abiuration being related at large by Iohn Fox, he ſaith nothinge at all againſt it: but only that it was deuiſed *by the Bishops vvithout his conſent.* Alleaginge no one author, wittnes, wrytinge, record, reaſon, or probable coniecture for proofe therof, but followeth the fond ſhift before touched by me againſt the *Magdeburgenſes* of him, that being accuſed of heynous crimes bringeth in firſt the beſt wittneſſes of all the citty to proue the ſame againſt himſelfe, and then anſwereth all with only ſayinge, that they are lyars and know not what they ſay. In which kind I cannot omitt to alleage an example or two more for your better ſatiſfaction in this behalfe.

Supra part. 1. cap. 5.

20 This Fox in his proteſtation to the Church of England, wherin he pretendeth to put the very ſumme of all his whole volume, being deſirous to proue the antiquity of this his viſible Church, not only by theſe witneſſes, (the *VVickliffians, Huſſits, Lollards* and other ſectaries of that tyme aboue 200. yeares gone) but alſo by the teſtimonyes of diuers ſtatutes and acts of parlaments made againſt them in England at the ſame tyme: he cyteth ſundry ſtatutes and acts of Parlament for that purpoſe, and preſently diſcre-

diteth the ſame againe tellinge yow, that yow muſt not beleeue them, but rather him and his words againſt them all. yow ſhall heare him in his owne words.

Fox in his prot. pag. 10.

21. Let any man (ſaith he) peruſe the acts and ſtatutes of Parlaments, paſſed in this Realme of auncient tymes, & therin conſi-
,, der the courſe of tymes, where he may find
,, and read *Anno* 5. *Reg. Richardi* 2. in the yeare
,, of our Lord 1380. of a great number, that
,, there be called euill perſons goinge about
,, from towne to towne in freeſe gownes,
,, preachinge vnto the people, &c. Which preachers though the words of the ſtatute do tearme them to be diſſembling perſons, preaching diuers ſermons conteyning hereſies and notorious errors, to the emblemiſhment of Chriſtian faith, &c. Yet not-
,, withſtandinge may euery true Chriſtian
,, Reader conceaue of thoſe preachers to haue
,, taught no other Doctrine, then now they
,, heare their owne preachers in pulpitts
,, preach, &c.

Fox his facility in reiectinge parlaments.

22. Marke heere 3. points (good Reader.) Firſt, that if all this were true, that the *VVickliffians* had preached no other doctrine, then the proteſtants do now: yet nothing followeth of this, but that proteſtants doctrine was condemned for hereſie not only by the Church lawes, but alſo by diuers acts of Engliſh parlaments aboue 200. yeares paſt.

Which thinge what help or creditt it can bring to Fox his religion, which ſtandeth cheefly in England by authority of farre later acts of parlament, I do not ſee. For that herof only may be inferred two cōcluſions, yf his premiſes be true. The firſt, that proteſtants were condemned for heretiks by acts of parlament 200. yeares gone. The ſecond, if thoſe auncient acts of parlaments were of little force in matters of religion: then later acts, that haue eſtabliſhed a different religion, may alſo be called in queſtion, and that with much more reaſon and probability.

23. Secondly I ſay, that this aſſertion of Fox is moſt apparantly falſe (to witt, that the Wickliffian preachers taught no other doctrine, then now do teach the proteſtant preachers) if the articles before alleaged out of himſelfe, be truly written by him. For neither do the proteſtant preachers in England at this day teach the *reall preſence* in the bleſſed ſacrament of the altar, or the *doctrine of purgatory* (as yow haue heard *Syr Iohn Oldcaſtle* a cheefe *VVickliffian* profeſſe a little before) nor yet do proteſtants hold thoſe articles of *Iohn VVickliffe* himſelfe, (which in this chapter we haue mētioned) as held nether by them nor vs. And much leſſe do they hold any other Cath opinions, which the *VVickliffians* did, togeather with

their hereſies. So as this is a notorious vntruth and cannot be diſſembled or denied.

24. Thirdly, we may conſider of the particular point which before I noted, that Iohn Fox is not aſhamed to cite a whole parlament, againſt himſelfe: and then in a word to reiect the ſame, as of no creditt in the world, in reſpect of him and his deniall or reiection. *The parlament* (ſaith he) *calleth thoſe freeſe govvne preachers (the VVickliffians) diſſembling perſons: but yovv muſt thinke notvvithſtanding, they vvere very honeſt men.* The parlament ſaith, that they preached hereſies and notorious errors: but Iohn Fox ſaith, it was true Chriſtian doctrine. Whome ſhall we heere beleue, either the whole parlament, who liued with them and examined both their doctrine and doings, or Iohn Fox, that cometh more then 200. yeares after them, and will needs make himſelfe their brother whether they will or noe: and iudge alſo of the parlament? But lett vs heare him yet further.

Fox pag. 10. in proteſt. Another parlamēt reiected by Fox.

25. *Furthermore* (ſaith he) *yovv ſhall find likevviſe in ſtatuto anno 2. Henr. 4. cap. 15. in the yeare of our Lord 1402. another like company of godly preachers and faithfull defenders of true doctrine. VVhome albeit the vvords of the ſtatute there, through corruption of tyme, do falſely tearme to be falſe & peruerſe preachers vnder diſſembled holynes, teachinge in thoſe dayes openly and priuily nevv doctrine*

ctrine and hereticall opinions, &c. Yet notvvithſtandinge vvhoſoeuer readeth hiſtoryes, and the orderly deſcent of tymes, ſhall vnderſtand theſe to be no falſe teachers, but faithfull vvitneſſes of the truth, &c.

26. Lo heere the teſtimony of another parlament of our countrey held 22. yeares after the former, which Iohn Fox reiecteth, with the ſame facility, that he did the other. For wheras the parlament, that had examined the matter, proteſteth, that they had found them falſe, peruerſe and diſſembling people teaching new doctrine & hereticall opinions: Fox auerreth the contrary, *that they vvere good preachers, and faithfull defenders of true doctrine, and holy vvittneſſes of Gods truth.* And for proofe heerof, he ſaith, *that vvhoſoeuer readeth hiſtoryes, and conferreth the order and deſcent of tymes ſhall vnderſtand thus much to be true.* But how & by what meanes a man ſhall gather this vnderſtanding, he telleth vs not. And by the hiſtoricall diſcourſes and conference of tymes, which we haue hitherto made in this booke, we vnderſtand the contrary. Findinge in deed by deſcent and order of tymes, that theſe opinions of *VVickliffe, Huſſe* and *Lollards* and the like, were new hereticall opinions in deed, and taken and iudged ſo by all Chriſtendome at their vpriſing & appearance in the world. Wherfore this is playne impudency in Fox, to ſay that by readinge hiſtories and notinge deſcent of

tymes, theſe men are by him iuſtiſied from being ſectaryes.

Fox ib. pag. 10.

27. It followeth in Fox: *Of the like number alſo* (ſaith he) *of like true faithfull fauourers and followvers of Gods holy vvord, vve find in the yeare of our Lord* 1422. *ſpecified in a letter ſent from Henry Chicheſley Archbiſhop of Canterbury to Pope Martyn the* 5. *of many infected heere in England (as he ſaid) by the hereſies of VVickliffe and Huſſe, &c. VVho though they be tearmed for heretiks & ſchiſmatikes: yet ſerued they the liuinge Lord, vvithin the arke of his true ſpirituall and viſible Church. And vvhere is then the friuolous bragg of the papiſtes, vvhich make ſo much of their painted ſheaths, &c.*

Yf *VVickliffian* preachers vvere novv aliue the proteſtants vvould not admitt them.

28. Do yow ſee in what ioylity of mynd Iohn Fox is put by findinge out this ſucceſſion of his new viſible Church for aboue 200. yeares downward? Do yow heare how he vaunteth of antiquity & long continuance? albeit indeed he nameth not continuance, nor can he. Fot that (I thinke) he will not graunt, that the *VVickliffian* Church doth endure vnto this day, or that if a number of thoſe *VVickliffian* holy teachers and faithfull wittneſſes of the truth, ſo much prayſed heere by him, ſhould come into *England* at this day, or *Scotland*, or into *Germany* or *Geneua*, or among any other ſect or ſort of proteſtants whatſoeuer, & ſhould preach that doctrine, which they preached then, (to witt, againſt the Church of Rome in

many points, but yet defendinge that number of ſacraments which they did, the *Reall preſence, ſacrifice of the maſſe*; togeather with thoſe extrauagant articles alſo before mentioned, to witt, *that it is againſt the ſcriptures that Biſhops or true miniſters ſhould haue any temporall lands and liuings; and that tythes are not due, & that both princes and Prelats, do leeſe their offices, authorityes, and dignityes, vvhenſoeuer they fall into mortall ſinne, &c.)* Yf theſe men, (I ſay) that were ſo true preachers and principall guiders of the arke of Iohn Fox his true viſible and ſpirituall Church in thoſe dayes, ſhould reuiue and preach againe in theſe dayes: would his brethren the proteſtants in England or out of England receyue them, thinke yow? and if it be certayne, that they would not: how were they true preachers then, and not now? or how can theſe and they be true brethren of one faith, religion, or Church? Doth not euery ſimple man or woman ſee this folly and abſurd contradiction?

29. But to returne to the matter in hand about reiectinge Parlaments and other publike teſtimonyes, we ſee that Iohn Fox with the ſame facility both reciteth and reiecteth the letter of the Archbiſhop of Canterbury wrytten to the Pope, about thoſe *VVickliffians* of his tyme 20. yeares after the former Parlamēt was holden. But yet in

conformity of that which the ſaid Parlamēt vnder K. *Henry* the fourth, & the other before vnder K. *Richard* the 2. did teſtifie: as well of the ſaid ſectaryes hypocriſy and diſsimulation; as of their wicked errors & hereſies. All which Fox cōtemninge, ſaith to the cōtrary, *that they ſerued faithfully the liuing Lord vvithin the arke of his true ſpirituall and viſible Church, &c.*

How Fox hath found out a viſible Church & from vvhēce.

30. And it is to be noted, that ſcarſe euer throughout this whole volume of acts, and monuments from Chriſt downward (for the ſpace of 1400. yeares) doth Fox talke of any viſible Church on his ſide, but only now, when he commeth to theſe *VVickliſſians* and other like ſectaryes. And yet, to ſpeake warily alſo, he adioyneth vnto it the word *ſpirituall* to haue ſome ſtarting hole to runne out, when he ſhalbe preſſed about the true nature of viſible ſucceſsion. Which we meane to do in the next chapter following. But in the meane ſpace, it is a matter worth good laughter to heare him ſay, *that papiſts do bragg of their paynted ſheath, concerning their Churches antiquity and ſucceſsion: and that he hath ſufficiently proued before by the continuall deſcent of his Church after the doctrine that novv is reformed, that it hath ſtood and byn continued from the beginninge* (for ſo are his words) yea and that *viſibly* as now he addeth. Wherat (I know) no man can chuſe but laughe, that hath read this our Treatiſe. Wherin we haue

How the mēbers of I. Fox his viſible Church do hang togeather.

haue ſhewed all the contrary, to witt the viſible diſcent of the Roman Church by orderly ſucceſsion from th'Apoſtles tyme, and that Iohn Fox hath not ſo much as named any different ſucceſsion, or diſcent of his Church diſtinct from the other, vntill the time of *Innocentius* 3. 1200. yeares after Chriſt. And what maner of deductiō or collection of heretiks & ſectaryes he bringeth downe from thence, and how well they agree and hang togeather, eyther in tyme, place, function or faith, we ſhall examine a little after.

31. But now before we end this chapter, we are to aduertiſe the Reader, that beſides the ſects before named of the *Petrobuſiās, Henricians, VValdenſians* or poore men of *Lions*, the *Albigenſians*, & *VVickliffians*: there was another ſect in England called *Lollards* more famous then the reſt, in reſpect of *Lollards Tovver* ſomwhat renowned in *London* for the impriſonmēts of thoſe Sectaryes in that place. But when and how this ſect of heretiks began, is not ſo cleere. For that ſome (as *Prateolus* and others) ſeeme to affirme that it tooke his origin in England as a brood of the *VVickliſiſts*, for that they were more famous there, then in other places. And therfore he ſaith *Lollardi ex Anglia & ex VVicliſiſtarum ſecta originem duxerunt.* The *Lollards* had their beginning from England, & from the ſect of the *VVickliſſians*. And he addeth, that

Of Lollards & their beginning in England.
Prat. lib. 10. hæreſ. pag. 157.

it was about the yeare 1360. Which cannot ſtand. For that we haue ſhewed before, how *VVickliffe* began to publiſh his doctrine after this: to witt, about the yeare 1370. Wherfore the Abbot *Tritemius*, a German Chronicler, declareth the matter more particularly and truly, ſayinge: *That there vvas a certayne heretike in Germany called Gualter Lolhard, vvho about the yeare of Chriſt* 1315. takinge certayne doctrine from the *Albigenſes* and *VValdenſes,* that went before him, and adding (as the faſhion is of ſectaryes) diuers new opinions of his owne, made a particular ſect, who were called *Lolhards.* Wherby it appeareth, that this ſect began in Germany aboue 50. yeares before the ſect of *VVickliffe* in England, and heerby enſued, that *VVickliffians* taking afterwards diuers opinions from the ſaid *Lolhards* were comonly alſo called *Lolhards.* And Iohn Fox himſelfe recytinge the ſentence of Condemnation of B. *Treſnant* of *Herford* againſt one *VVilliam Svvynderby*, an Apoſtata Prieſt, for *VVickliffian* hereſies, (in the yeare of Chriſt 1391. the 24. of Iune) he ſetteth downe theſe words of the ſaid Biſhopp: We being excited through the information of many credible & faithfull Chriſtians of our *Dioceſſe* to roote out peſtiferous „ plantes, as ſheep diſeaſed with an incurable „ ſickneſſe, going about to infect the whole „ and ſound flocke, that is to ſay certayne preachers,

Trit. in chron. an. Domini 1315.

Fox pag. 429. col. 1. n. 15.

preachers, or more truly execrable offenders, of the new ſect, vulgarly called *Lolhards*, &c.

VVickliffians vvere called *Lollards*.

32. Lo heere *VVickliffians* at this tyme (for ſuch a one was this *Svvindery*) were commonly called *Lohards* 20. yeares and more after *VVickliffe* had begunne his doctrine. So as rather *VVickliffians* are to be ſaid to haue come forth of *Lolhards*, then *Lolhards* of *VVickliffians*.

33. And albeit theſe two ſects beginning, (as yow haue heard) the one in Germany, and the other in England, with the diſtance of ſome 50. yeares of their offſpring, had many opinions common to them both (eſpecially againſt the Roman Church, againſt inuocation of Saints, faſtings, prayers and the ſacraments of pennance, matrimony, extreme vnction and the like:) yet had they their peculiar opinions alſo, wherby they were made a ſeuerall ſect. As for example, the *Lolhards* impugned not only the forſaid 3. ſacraments of *pennance, Matrimony and extreme vnction* (as ſome *VVickliffians* did:) but *Baptiſme*, and the *Euchariſte*, in like manner. They held alſo for their peculiar opinions, (as *Tritemius* ſaith) that *Lucifer* with the reſt of his Angells were iniuriously thruſt out of 1. heauen by *Michaëll* and his Angells, and conſequently to be reſtored againe at the day of iudgment. And that *Michaëll* & his Angells,

The peculiar opiniōs of the *Lollards*. *Trit ib.*

are to be damned for the forſaid iniury and to be deliuered ouer to euerlaſtinge puniſhment, from the day of iudgment forward.
2. That our lady could not beare Chriſt and remayne a virgin, for that ſo he ſhould haue
3. byn an Angell, and not a man. That God hauinge giuen the earth to the vſe of man, accordinge to the ſayinge of the pſalme *Ter-*
Pſal.113 *ram autem dedit filijs hominum,* God hath giuen the earth to the children of men: he doth conſequently puniſh ſuch wickednes, as is done vpon earth. But if any thinge be done vnder ground, it is not puniſhable. And therfore in caues and cellers vnder ground, they were accuſtomed to exerciſe all abhomination. And of this he relateth a certayne ſtory happened in Germany, which was that one *Giſla* (a yong woman of their ſect) cominge to be burned for hereſie, ſhe was asked whether ſhe were a virgin or noe: wherunto ſhe anſwered, that aboue ground ſhe was, but vnder ground not.

Flagellantes or vvhipping heretiks *an. Dom.* 1350.

34. There followed many other hereſies alſo from this time downward vnto *K. Henry* the 8. dis dayes, which preuayled diuersly in diuers countreyes, as the *Flagellants* or whippers, which made a new baptiſme of bloud, & held diuers articles of the *Lolhards* in Germany and Hungary about the yeare of Chriſt 1350. as *Tritemius* ſaith. The *Huſsites* alſo in *Bohemia*, who had their doctrine of

Trit. in chron. an. 1350

Iohn Huſſe ſcholer of *Iohn VVickliffe* (but yet in diuers articles differinge from him) about the yeare of Chriſt 1415. as *Aeneas Syluius* declareth at large. And vpon this mans teachinge, and the doctrine of *Hierome* of *Prage* (that liued at the ſame tyme) there ſpronge vp diuers different ſects in *Bohemia*, as the *Orebites, Adamites, Drecentians, Gallecians, Rochezanites, Iacobites, Thaborites* and others. Wherof *Aeneas Syluius, Bonſinius*, and other authors do treate. And *Bonſinius* writeth, that *Mathias* K. of Hungary was wont to ſay in his daies, that the ſects and ſectaryes of *Bohemia* were ſo diuers and contrary one to the other, as if no other argument were againſt them, this were ſufficient to ouerthrow them all. And the ſame confuſion remayneth there vnto this day.

Aeneas Sylu. hiſtor. Bohem. cap. 35.

The diuerſity of ſects amongſt the Huſſits.

Bon. Decad. 4. lib. 2.

35. And this ſhall ſuffice for the hereſies of this fifth Station of time: eſpecially ſuch as preuayled moſt in England from *VVickliffe* vnto *K. Henry* the 8. in whoſe dayes *Luther* roſe vp and made a new ſect. For albeit in many points he ſymbolized & had concurrance with moſt of theſe ſects, but eſpecially with the *Lolhards* and *VVickliffians* (vnder whoſe names all ſectaries comonly couered themſelues in our countrey:) yet had *Luther* diuers points alſo peculiar to him, and his, which made them properly a diſtinct and ſeuerall ſect. Which himſelfe confeſſeth in

like manner diſclayminge by name from *Huſſe* and *Hußits*, in theſe words: *Non recte faciunt, qui me Hußitam vocant: non enim mecum ille ſenſit.* They do not well that call me a *Huſſite.* For he doth not agree with me in doctrine. And as for *VVickliffe* we may ſee the ſame iudgment of *Luther* by the teſtimony of *Philipp Melancthon*, that ſaith of him: *nec intellexit nec tenuit fidei iuſtitiam*, he neither vnderſtood nor held the iuſtice of faith, which is the very foundation of Luthers Ghoſpell and doctrine.

Luth. in reſponſ. ad Roffenſem art. 30.

Melant. epiſt. ad Freder Mechonium.

36. And againe in the ſame place, he obiecteth diuers other erroneous doctrines vnto him, *as that he doth take avvay all ciuill and politike gouernment: that he holdeth for vnlavvfull to Prieſts to poſſeſſe any thing proper, that no tithes are to be paid*, and the like. Which doctrines of *VVickliffe* notwithſtandinge our *Iohn Fox* defendeth, commending highely the teachers and profeſſors therof in all his tract of tyme from K. *Edvvard* the 3. to K. *Henry* the 8. canonizinge them for Saints that were any way puniſhed or called in queſtion for any of theſe doctrines, vnder the raignes of the K. *Richard* the ſecond or K. *Henry* the 4. fifth, ſixt, or ſeauenth, and other Kings of that tyme. And in this argument is ſpent the whole ſumme of his fifth and ſixt books, in which books the very titles of the pages may ſufficiently teſtifie, what is handled

therin. As for example page 406. vnder the raigne of K. *Richard* the ſecond, is this title: *The firſt lavv for burninge the profeſſors of the Ghoſpell.* Wherby yow ſee, that he calleth all theſe men, whether they be *VVickliffians*, *Huſsits*, or *Lolbards*, profeſſors of Chriſts Ghoſpell, and conſequently muſt he needs hold for euangelicall truth all, which they did hold. And ſo in effect de doth, in handlinge their cauſes throughout theſe two bookes againſt the Biſhopps and Princes, that puniſhed them: though in cleere words and Categoricall propoſitions he dare not do yt.

Anno Domini 1382.

37. And this is the ſtuttering and ſtammeringe, turninge and wyndinge of this our Fox, as you neuer can know where to haue him. For that now he affirmeth, now he denieth, now he leaueth the matter doubtfull, now he moueth a queſtion, but ſolueth it not: now he gainſaieth and contradicteth himſelfe. Now he ſaith one thing in words, and proſecuteth another in deed. As for example, he confeſſeth before in words, as yow haue heard, that *VVickliffe had diuers blemishes in doctrine* (that is to ſay, errors and hereſies) & ſo it may appeare, as well by that, which we haue ſett downe therof, as alſo by the iudgment of *Melancthon*: and yet in proſecution of his worke, Iohn Fox will not ſticke to commend the worſt of thoſe doctrines,

How Fox behaueth himſelfe in defendinge *VVickliffians* and their doctrine.

doctrines, as we may ſee by the very titles of the pages ſett ouer theſe books.

38. As for example, page 420. he putteth this title ouer the ſaid page: *Temporalities may be taken from the Cleargy, &c.* And then yet further in the ſame page, he putteth this head or beginning to a long diſcourſe about this matter in theſe words: *The ſecond diſputation in the vniuerſity of Prage, vpon the 17. Article of Iohn VVickliffe moſt fruitfull to be read, prouinge by 24. reaſons out of the ſcriptures, that temporall Lords and Princes, may take avvay tēporalityes from the cleargy, &c.* This is the title of this fruitfull diſcourſe for takinge away all temporall fruits from the cleargy. But how fruitfull ſoeuer this diſputation may ſeeme to Iohn Fox againſt cleargy temporalityes, that perhaps could gett none for himſelfe; yet to others of his cleargy, that poſſeſſe temporalityes, I doubt much whether it will ſeeme ſo fruitfull, or be ſo well liked of as by Iohn Fox, who for his 24. reaſons alleaged for the ſame, may chance be related into ſome rank of the 24. orders, fitt for a man of his degree and meritts.

39. Moreouer page 426. he hath this title: *Tythes proued to be pure almes.* Which title I thinke alſo will not greatly contēt the moſt of his fellow miniſters, yf their pariſhioners ſhould ſtand vpon this doctrine with them, to witt; *that their tythes are pure almes* accor-

dinge to the Ghoſpell of *Iohn VVickliffe* and *Iohn Fox*: And conſequently they may deny, or deteyne them when they liſt, or giue ſo much therof vnto Miniſters as they liſt and no more, which oftentimes perhaps would be very little. But what would theſe miniſters, thinke you, (but eſpecially their wiues & children ſay of this doctrine) if once they felt hunger come vpon them therby? yet Fox proſecuteth the ſame title ouer other pages. As for example page 446. he hath theſe words: *Tythes not expreſſely commaunded a nevv by Chriſt*; and then hath he this other note: Yf Tythes be claymed by force of the old law, then Prieſts by the ſame law are bound to haue no temporalityes. And this matter Fox doth proſecute at large, as one Article among other, of one *VValter Brute* a lay-man of the ſect of *VVickliffe*. In whome ſaith Fox, *the mighty operation of Gods ſpiritt did effectuate ſuch conſtancy, as in this and other Articles he reſiſted openly the B. of* Herford *in his time, &c.* Lo heere the approbation of *Brute* his ſpirit, whoſe 4. Article was, as Fox himſelfe ſetteth downe: *That no man is bound to giue Tythes: And yf any man vvill needs giue, he may giue to vvhome he vvill, excludinge therby their curates.* Another article alſo was of the ſaid *Brute*: *That a Prieſt receyuinge by bargaine any thinge of yearly annuity, is therby a ſchiſmatike and excommunicate.* Which if it be true, then are his

Fox allovveth taking avvay of tithes & temporalities from the clergy.

Fox pag. 348.

miniſters in a hard caſe at this day in England, who do bargine for their ſeruice, and wages due thervnto.

40. And ſo goeth Fox on from point to point to ratify *Iohn VVickliffes* doctrine, or at leaſt the profeſſors therof. Not conſideringe (ſimple fellow) how much they differ from him or make againſt him, ſo they be contrary to the Pope of Rome, or condemned by him. For further proofe of which folly and blind ignorance, we ſhall paſſe now to treat in a ſeuerall chapter, what manner of continuance and ſucceſsion of his Church he deuiſeth, throughout the rabble of theſe oppoſite ſects, from the tyme of *Pope Innocentius* the 3. to the raigne of *K. Henry* the 8. wherby I doubt not, but the reader will remayne ſufficiently inſtructed of theſe mens madneſſe, that of ſo contrary and repugnant ſpirits will needs frame to themſelues the vnity of a true Chriſtian Church.

THE MOST ABSVRD AND RIDICVLOVS SVCCESSION OF *Sectaryes appointed by Iohn Fox for the continuance of his Church from Pope* Innocentius 3. *dovvnvvards: vvhere alſo by this occaſion, is declared the true nature and conditions of lavvfull Eccleſiaſticall ſucceſsion.*

CHAP. X.

HAVING now followed Iohn Fox throughout all this treatiſe from Chriſts time to ours, to ſee what viſible courſe and race he would ſett downe, aſwell of his Church, as oures (accordinge to his promiſe made in the beginninge of his acts and monuments) we haue found him hitherto to haue talked only in a manner of our Church, that is to ſay of the vniuerſall Roman Church perſpicuously come downe by ſucceſsion of yeares and ages from th' Apoſtles to vs, neither did *Iohn Fox* for twelue hundred yeares togeather ſo much as name vnto vs any other congregatiō of men or women, ſmall or great, good or badd (that in this tyme bare the name of a Chriſtian Church) beſides the other. Nor did he pretend any ſucceſsion, fearinge perhaps thoſe words of *Tertullian* ⋆ before recited: *Confingant tale aliquid hæretici, &c.* Let heretiks preſume to feigne or deuiſe any ſuch ſucceſsion of Bi-

⋆ *Supra cap.* 10. *Tertull. l. de præſcript.*

ſhops teachers & Paſtors for their Church, as we haue alleaged for ours if they dare.

2. But now from *Pope Innocentius* tyme downwards, Iohn Fox preſuminge that all the other Church was fallen from God (a great preſumption indeed, as before hath byn ſhewed) he bringeth vs forth in place therof another company of men, which he ſaith in thoſe dayes made the true Church, (for that they were cōdemned by the other Church which he holdeth for the falſe.) And theſe were a certayne rablement of Sectaryes different in opinions, & profeſsions not only from vs, but alſo from Iohn Fox & his crewe, & moſt of all among themſelues, being of diuers cōtreyes, ſectes, times, ages, offices & functions, and cohering togeather in noe other forme at all of ſucceſsion, but that one roſe or ſpronge vp after the other. For which cauſe Fox himſelfe in his acts & monuments doth not handle their affayres as of any congregation, that euer met togeather, or ſaw perhaps one another, or had conference, order, ſubordination or ſucceſſion among themſelues, but only tieth them togeather in a certayne liſt or catalogue as Sampſons foxes were by the tayles. *Iudic 15.* Which liſt or catalogue he ſetteth downe in his forſaid proteſtation to the Church of England. Tellinge vs firſt, that duringe the tyme of the laſt 400. yeares from *Pope Innocentius*

downwards, *the true Church of Chriſt durſt not openly appeare in the face of the vvorld, being oppreſſed by tiranny. But yet that it remayned from tyme to tyme viſibly in certayne choſen members, that not only bare ſecret good affection to ſincere doctrine, but ſtood alſo in the defence of truth againſt the Church of Rome.*

Fox in proteſt. ad Eccl. Angl.

3. This is his aſſertion, which he proueth by a large liſt or catalogue (as I haue ſaid) of ſundry that were in this tyme cenſured and condemned in ſome part of doctrine by the ſaid Roman Church. *In vvhich catalogue* (ſaith he) *firſt to pretermit Bertramus, and Beringarius, vvhich vvere before Pope Innocentius the third a* **learned multitude of ſufficient vvitneſſes heere might be produced, vvhoſe names neyther are obſcure nor doctrine vnknovvne, as Ioachim Abbot of Calabria, Almaricus a learned Biſhopp that vvas iudged an heretike for holding againſt Images: beſides the martyrs of Alſatia of vvhome vve read a hundred to be burned by Pope Innocentius in one day. Adde likevvyſe* (ſaith he) *to theſe the VValdenſes, and Albigenſes, Marſilius Patauinus, Gulielmus de Sancto Amore, Symon Tornacenſis, Arnoldus de noua villa, Ioannes Semica, beſides diuers others preachers in Sueuia ſtanding againſt the Pope, anno 1240. &c.*

Fox ib. Pag. 10.

* VVhat learning they vvere of you ſhall ſee aftervvards.

4. Thus beginneth Fox his catalogue, and then goeth he forward with *Ioannes Anglicus* a maiſter of *Paris, Petrus Ioannis* a mynorite, burned after his death, *Robert Groshead Biſhop of Lincolne*, called *Malleus Romanorum, &c.*

Marke vvhat men Fox doth

coople togeather as of one faith.

And further he addeth *Ioannes de Ganduno, Eudo Duke of Burgundy*, that counceled the French King to receaue the Popes *Extrauagants Dantes* an Italian poet that wrote againſt Popes, monks and friars, together with Petrarcha & them *Conradus Hagaz*, impriſoned for preachinge againſt the maſſe *anno* 1339. *&c.* And to theſe againe he coopeleth *Franciſcus de Arcaterra* and others burned for new opinions, *Gregorius Ariminenſis, Armachanus, Occham*, and others as though theſe had byn all of the ſame opiniōs. And finally he falleth vpon the *Lollards, VVickliffians, Huſſets*, and their followers in *England* & *Bohemia*, ſuccedinge one after another now in this contrey, now in that, now vpon one occaſion, & now vpon another, vntill the raigne of *K. Henry* the 8. when *Martyn Luther* began his profeſsion, who did agree and ſimbolize in diuers points with the ſaid former ſects of *VValdenſes* & *Albigenſes, Lollards, VVickliffians* and *Huſsites* and differed in others as before hath byn declared and after the Lutherans did follow agayne other partely agreinge, & pertely diſagreinge, as *Svvinglius, Caluinus, Beza, Oecolampadius*, & others vnto our dayes and euery one affirminge his opinions to be the new Ghoſpell.

5. And this is the viſible ſucceſsion (forſooth) which Iohn Fox hath deuiſed to ſett downe for the proofe of his new Church,

and the antiquity therof for 400.yeares paſt. And it is like, as yf a man in England to diſgrace the citty of London, ſhould ſeeke out the records of all thoſe, that haue byn hanged at Tyborne for theft or murders for 400. yeares: and hauinge found them out, ſhould produce them for witneſſes of the truth and for honeſt men & good cittizens. Condemninge both the iudges and Iurers, and whole contrey, that gaue ſentence and verdict againſt them. And yet if yow will ſee how Iohn Fox playeth the foole indeed & braggeth of this ſucceſsiõ of his Church: do yow harken what he wryteth preſently vpon the enumeration of theſe forſaid pillars of his Church.

A fitt ſimilitude and compariſon.

6. *VVherfore yf any be ſo beguyled in his opinion* (ſaith he) *as to thinke that the doctrine of the Church of Rome (as novv it ſtandeth,) be of ſuch antiquity, and that the ſame vvas neuer impugned before the tyme of Luther and Zvvinglius novv of late: lett him read theſe hiſtoryes, and peruſe the acts of Parlaments paſſed in this Realme of auncient tyme, as anno* 5. *Regis Richardi* 2. 1380. *&c.* Did yow euer heare a man in his witts reaſon in this ſort? how doth this catalogue (I pray yow) of condemned heretiks (for theſe laſt 400. yeares) impugne the antiquity of the Roman Church or doctrine before that tyme? And againe who doth deny, but that the ſame Roman Church, and doctrine was impugned

impugned by old heretiks long before *Luther* and *Zvvinglius?* yea and before *VVickliffe, VValdenſes, Albigenſes*, and *Berengarius* were borne? as by our former deduction hath appeared, that ſhe was impugned by heretiks of euery age? And moreouer to what purpoſe doth Fox will vs to read theſe hiſtoryes, & the acts of parlaments paſſed againſt *VVickliffians* in the tyme of K. *Richard* the 2.? To what purpoſe (I ſay) doth this ſimple fellow talke & wryte this againſt himſelfe? ſeinge that by theſe hiſtoryes and ſtatutes we learne nothinge (as before we haue noted) but only that his elder brethren the *Lollards* & *VVickliffians* were condemned for heretiks by publike authority of our realme, aboue 200. yeares gone. Which we graunt vnto him without further proofe.

Fondrea ſoninge of Iohn Fox.

7. Wherfore to leaue this childiſh babling, that is without ſenſe, conſequence or reaſon, and to returne to ſome more ſerious argument: we ſhall handle heere two points for better diſcuſsion of this ſucceſsion of ſectaryes alleaged by Iohn Fox. Firſt, what are the conditions neceſſarily required to a good Eccleſiaſtical ſucceſsion, for demonſtrating a Church. And then, what manner of men theſe were indeed, which Fox doth heere aſsigne for repreſentation of his Church. And all ſhalbe done with as much breuity as may be.

Tvvo pointes to be handled in this chapter.

The conditions of Eccl. ſucceſſion.

Aug. in pſal. 90. Conc. 2. & eadē ferè in pſal. 56.

8. The firſt condition is, that this ſucceſſion of men that make the Church, be vniuerſall both in place and time. That is to ſay (to vſe *S. Auguſtine* his words) *non quæ hoc loco eſt, ſed quæ hoc loco, & per totum orbem terrarū: nec illa quæ hoc tempore, ſed ab ipſa Abel, vſque in finem, &c.* That it be not in this or that particular place only, but in this place & throughout the whole world, and that it be not only in this or that time, but that it be from *Abell* to the end of the worlde. By which words of *S. Auguſtine* we ſee, that the viſible ſucceſſion of the true Church muſt be vniuerſall, firſt in place, and that it muſt be a viſible company profeſſing Chriſt vnder one faith and doctrine, not in this or that particular contrey, prouince or place only, but ouer all the world, where Chriſtians are. And ſo we ſee it verified in the ſucceſſion of the Roman Church in our former deductions.

True ſucceſſiō of the Church muſt be vniuerſall both in place & time.

9. Secondly it muſt be vniuerſall in tyme, for that it muſt not beginne from *Iohn VVickliffe* only, *Bertramus*, or *Berengarius* (as Iohn Fox doth appoint the viſibility of his Church) but it muſt come downe from the Apoſtles, and endure viſibly to the end of the world, yea from *Abell* himſelfe (as *S. Auguſtine* ſaith) for that euen from him Chriſt inſtituted a viſible Church, and continued the ſame by ſucceſſiō, vnder all three lawes both of *Nature*, of *Moyſes*, and of *Grace*, as

Saint Auguſtine in his books *de Ciuitate Dei* doth declare at large and in our dayes *Doctor Sanders* moſt learnedly in his excellẽt worke *De viſibili Monarchia* doth proue the ſame.

10. So as this collection of Sectaryes alleaged heere by Iohn Fox, beinge neyther vniuerſall in place, nor agreeinge in faith with the vniuerſall knowne Church of Chriſtendome, but with particular aſſemblies, (one in one place, & another in another) nor yet hauing vniuerſality of tyme, as not comming downe from th' Apoſtles age but only for ſome 400. yeares, as Fox himſelfe confeſſeth: theſe men (I ſay) cannot make a true Church though they haue ſome ſparks of true doctrine among them as Fox braggeth, ſeinge it is true which *S. Auguſtine* affirmeth: *Quicunque credunt, quòd Chriſtus Ieſus in carne venerit, & quòd ſit filius Dei, &c. Et tamen ab eius corpore, quod eſt Eccleſia ita diſſentiunt, vt eorum communio non ſit cum toto quacunque diffunditur, ſed in aliqua parte ſeparata inueniatur, manifeſtum eſt eos non eſſe in Catholica Eccleſia.* Who-

Aug. l. de vnit. Eccleſiæ cap. 4.

„ ſoeuer doth beleeue that Chriſt Ieſus came
„ in fleſh, and that he is the ſonne of God, &c.
„ And that they do ſo diſcent from his body,
„ that is the Church, as they do not commu-
„ nicate with the whole ſpread ouer all parts,
„ but only with ſome ſeparate part, it is ma-
„ nifeſt that theſe men are not of the Cath.
„ Church: and thus much of the firſt cõdition.

11. The ſecond point to be conſidered is, when the auncient fathers do ſtand vpon viſible ſucceſsion of men, as a note of the true Church: they meane it ſpecially by Biſhops, that come downe by continuall ſucceſsion from th'Apoſtles time to ours: *Eccleſia* (ſaith *Saint Auguſtine*) *ab Apoſtolorum temporibus per Epiſcoporum ſucceſsiones certiſsimas vſque ad noſtrum, & deinceps tempora, perſeuerat.* The true Church doth perſeuer from th'Apoſtles tyme vnto ours, and after vs againe, to the worlds end by moſt certayne ſucceſsion of Biſhops, &c. *Saint Irenæus* alſo, *Tertullian, Optatus*, and *Saint Auguſtine* before alleaged, do eych of them as yow haue heard deduce the viſible ſucceſsion of the Church from the Apoſtles to their dayes by the viſible ſucceſsion of the Roman Biſhops.

Succeſſion is vnderſtood principally of Biſhops.

Aug. l. 1. contra aduerſ. leg. & prophe. cap. 20.

Iren. l. 3. cap. 3. Tertull. de præſcript. Opt. l. 2. contra Donat. Aug. ep. 165.

12. And finally, the ſentence of the ſaid holy Father *Saint Auguſtine* is notoriouſly knowne in many parts of his works concerninge the importance of this ſucceſsion: *Tenet me* (ſaith he) *in Eccleſia Catholica ab ipſa ſede Petri ad præſentem Epiſcopatum ſucceſsio ſacerdotum.* The ſucceſsion of Prieſts (he meaneth Biſhops) from the Seat of *S. Peter* vnto the preſent B. of Rome holdeth me in the Cath. Church. And againe againſt his ould maiſter *Fauſtus* the Manichy: *Vides in hac re, quid Eccleſiæ Catholicæ valeat authoritas, quæ ab ipſis fundatiſſimis ſedibus Apoſtolorum vſq; ad hodiernũ diem, ſuc-*

Auguſt. cont. ep. fundam. cap. 4.

Aug. l. 2. contra Fauſt. cap. 2.

" *cedentium ſibimet Epiſcoporũ ſerie, & tot populorum*
" *conſenſione firmatur.* Doſt thou not ſee of what
" force the authority of the Cath. Church is,
" which being eſtabliſhed, by the moſt firme
" foundations of the Apoſtolike Sea, doth en-
" dure vnto this day by the race of Biſhops,
" ſucceedinge one th' other, & by the conſent
" of ſo many nations vnder their gouernmẽt?

Foure points required in true ſucceſſiõ of the Cath. Church.

13. Behould heere 4. things eſpecially required by *S. Auguſtine* in ſucceſſion of men, that muſt demonſtrate a true Church. Firſt, that the cheefe heads therof muſt be Biſhops. Secondly, they muſt ſucceed orderly one to another. Thirdly, they muſt come downe from the very Apoſtles, as before hath byn ſhewed. Fourthly, Chriſtian nations muſt agree in the ſame faith vnder them. All which foure points are to be found in the ſucceſſion of the vniuerſall Roman Church, as yow haue ſeene: but no one of them (and much leſſe all) are to be found in this rabblement of hereſies and ſectaryes, ſcraped togeather by Iohn Fox in his former catalogue. For neither were they Biſhopps at all, but priuate men, as after ſhalbe ſhewed (though Fox moſt falſely doth affirme one of them to haue bin a learned Biſhopp.) Nor did they ſucceed, in office, function, charge or Iuriſdiction the one to the other, or concurred in one tyme, countrey or place: but one in one corner and

another in another: one ſtept vp in *Germany*, another in *France*, another in *Italy*, and another in *England*. The one a Prieſt, another a friar another a marchant, & th' other a ſouldiar or crafteſman, of different ſtates, profeſsions, and conditions. Yea of different faith and religion alſo, as preſently ſhalbe ſhewed. Neither had they any relation one to the other, more then *Botley* to *Bilingſgate* or *Canterbury* to *Conſtantinople*. And as for antiquity, and comming downe by ſucceſsion from th' Apoſtles, they are farre from yt, as Fox himſelfe confeſſeth, in that he beginneth his catalogue only from *Pope Innocentius* twelue hundred yeares after Chriſt as yow haue heard. So as yf Chriſt had any viſible Church before this tyme, it muſt needs be oures, by Fox his owne confeſsion.

The ſucceſſiue pillars of Fox his Church haue no connexion or coherence the one vvith the other.

14. And finally, the laſt point mentioned heere, & ſo highely eſteemed by *S. Auguſtine* of the conſent of people and nations, *tot populorum conſenſione firmatur*, wherof he maketh ſuch accoumpt in another place, as he ſaith: *Anathema erit quiſquis annunciauerit Eccleſiam præter communicationem omnium gentium*: He ſhalbe accurſed, whoſoeuer ſhall ſay the Church to be any other, but the communication of all nations. This quality, I ſay, he that ſhal conſider & examine in theſe poore fellowes alleaged by Fox (who were but a few outcaſts of euery countrey, where they ſpronge)

Aug. ep. 48. ad Vincent. Rogatiã.

ſpronge) ſhall find it ſo ridiculous and contemptible a thinge in reſpect of the mayne conſent of nations vnder the Roman Church, as without laughter it cannot be ſpoken of.

Aug. ep. 42. ad Mandrenſ. & tract. 2. in epiſt. Ioan.

A notable ſayinge of S. *Aug.* touchinge Fox his Church.

15. Finally of this ridiculous ſucceſsion of heretiks the ſame holy father writeth fitly in theſe words: *Videtis certè multos præciſos a radice Chriſtianæ ſocietatis, quæ per ſedes Apoſtolorum & ſucceſsiones Epiſcoporum certa per orbem propagatione diffunditur, de ſola figura originis ſub Chriſtiano nomine quaſi areſcentia ſarmenta gloriari, quas hæreſes & ſchiſmata nominamus.* Truly yow ſe many cutt of from the roote of this Chriſtian ſociety *(the Church)* which ſociety is ſpread ouer all the world by the ſeats of th' Apoſtles, and ſucceſsion of Biſhops as it were by a moſt certayne propagation or generation, and theſe fellowes do bragg of a certayne figure or ſimilitude of a beginning or ſucceſsion vnder the name of Chriſtians, but are indeed withered branches cutt of from the vyne, and theſe we call heretiks and ſchiſmatiks. Thus ſaith *Saint Auguſtine.* And could any man deſcribe better, the apiſh imitation of Iohn Fox endeauouring to bring in his ſucceſsion of a few condemned heretiks *de ſola figura originis ſub Chriſtiano nomine gloriantes,* bragging only of a certayne ſimilitude of beginning & ſucceſsion, vnder the name of reformed Chriſtians: but

indeed caſt out and condemned by the vniuerſall Church?

16. This then is the ſecond point to be noted about the quality of Eccleſiaſticall ſucceſsion. But another ther is of no leſſe moment, but rather more. And this is, that thoſe who ſucceed one another in the ſelfe ſame Church, be alſo of one faith & beleefe in all articles of religion. For if they differ, though it were but in any one ſubſtantiall point, they cannot be of one Church, nor of one communion, nor be ſaued togeather. For that, as there is but one God, one Chriſt, one Church, and one baptiſme (as the Apoſtle teſtifieth:) ſo is there but one only faith in the ſame Church to be ſaued by. Which all men muſt hold vnitedly, wholy & inuiolately: or elſe (as in the creed of *Saint Athanaſius* is affirmed) *abſque dubio in æternum peribit* without doubt he ſhall periſh eternally that diſagreeth or diſſenteth.

The 3. point required in ſucceſſion. Vnity of faith.

Athan. in Symb.

17. It were a long matter to ſtand heere vpon the proofe of this point: to witt, how exact and ſeuere the Cath. Church is, and euer hath byn in defendinge this ſtrict ſimplicity, vnion and conformity of faith, in all thoſe, that wilbe her children. *Saint* † *Thomas* handleth the matter at large and very ſubſtantially, and ſo do other ſchoolemen after him, ſhewing: that whoſoeuer erreth in any one article of Catholike faith obſtinately, leeſeth

† *Dom. Thom.* 22. q. 5. *art.* 3. & *Caët. in eundem* & *Greg. de valēt. ead.* 4. *d ſp.* 1. *punct.* 3.

„ leeſeth his whole faith in all the reſt, which „ he ſeemeth to beleeue. And yeldeth moſt euident reaſons for the ſame. And of the ſame ſeuerity were the auncient fathers in this behalfe. As *Saint Cyprian,* who applying to this purpoſe thoſe words of Chriſt; *qui non eſt mecum, aduerſum me eſt*: he that is not with me is againſt me, ſaith it was ment by Chriſt of all ſorts of heretiks whatſoeuer. *Gregory Nazianzen* alſo wryteth: *qui vno verbo, tanquam veneni gutta inficiunt, &c.* They who by any one word, as with a dropp of poyſon „ do infect the ſimple faith of Chriſt, are to be „ caſt out of the Church as heretiks, &c. And *Saint Hierome: propter vnum etiam verbum, aut duo, &c.* For one word or two contrary to the Cath. faith many hereſies haue byn caſt out of the Church. And finally *Saint Auguſtine* hauing reckoned vp eighty particular hereſies in his booke, to *Quod-vult-deus*, he ſaith: „ that there may chaunce to lurke many „ other petty hereſies vnknowne to him; *quarum aliquam quiſquis tenuerit, Chriſtianus Catholicus non erit*: of which hereſies whoſoeuer ſhall hold any one he ſhall not be a Catholike „ Chriſtian, and conſequently cannot be „ ſaued.

Cyp.l.1. ep. 6. ad Magnū. Luc. 11.

Nazia. tract. de fide.

Hier.l.3. Apol. contra Ruffin.

Aug.l.de hæreſ. in fine.

18. Marke the ſeuerity of this holy man, affirming that whoſoeuer holdeth any leaſt hidden hereſy whatſoeuer cannot be ſaued. A dreadfull ſentence (no doubt) for many of

A dreadfull cen-our contreymen at this day (if well they thought of their owne caſe) who thinke it lawfull, or at leaſtwiſe not much dangerous to hould priuate opinions at their owne pleaſure. Yea many of them thinking as the old *Donatiſts* did, which *Saint Auguſtine* relateth, and greatly condemneth: *nihil intereſſe credentes, in qua, quiſque parte Chriſtianus ſit*, beleeuing that it is not of great importance in what part (*ſect or faction*) ſoeuer a man be a Chriſtian, ſo he beleue in Chriſt. Thus thought the *Donatiſts*, and are much reprehended by *Saint Auguſtine* for yt. And this no doubt is the opinion of many Engliſhmen at this day, who being toſſed hither and thither with variety of controuerſies, and not knowinge what to reſolue, or beinge wearied with the labour to ſeeke the truth, do enclyne eaſily to this abſurd error, that a man beleeuing piouſly in Ieſus Chriſt *crucified* (or as *Syr Francis Haſtings* and O.E. before ſaid, *in Chriſt crucified*) may be ſaued and be held for a brother, ſo he be againſt the Pope and Church of Rome.

ſure of the fathers againſt thoſe that be infected vvith hereſie. *Aug. ep. 48. ad Vincent.*

Enc. 1.

19. And the ſame ſheweth Iohn Fox, that he beleeueth alſo, in that he citeth heere ſo many different ſects and ſectaryes for his brethren & fathers, and cheefe pillars of his obſcure and troden downe Church: notwithſtandinge they differed neuer ſo much from him in diuers articles of their beleefe,

as ſhall

The catalogue of Iohn Fox his Church men.

as ſhall appeare by the particular examination that enſueth. For albeit it would be ouerlonge to examine the whole catalogue before ſett downe: yet the principall members therof we ſhall runne ouer, and therby let yow ſee what truth or ſubſtance there is in it, or wiſdome in the alleager. Firſt then he beginneth his catalogue thus.

Bertramus no proteſtant.

Trit. in verbo. Bertramus

*Sand. de viſib. monarch. hær.*133.

20. *To pretermitt* (ſaith he) *Bertramus and Berengarius (vvhich vvere before Pope Innocentius) a learned multitude of ſufficient vvittneſſes might be produced, &c.* It was well he pretermitted theſe two which were both againſt him flatly. For as for *Bertramus* he was wholy of the Roman religion and ſo liued and died. Nor euer taught he any one point of proteſtant doctrine in his life, as may appeare by *Tritemius*, and other that wryte of him, he being a monke & ſo continued to his dying day, which was aboue 800. yeares gone. though after his death, when *Berengarius* had begon his hereſie, ſome of his followers did forge a little pamphlet in his name, as fauoringe the *Berengarian* hereſie againſt the *Reall preſence* of Chriſts body in the Sacrament. But the fraud was preſently diſcouered and reiected. So as this man could not be of Fox his communion holdinge all points of religion againſt him, and with vs. And this is the firſt folly and falſhood of our Fox in the firſt man by him alleaged.

21. Now as for *Berengarius* Archdeacon of *Tovvars* in France, though he once held the error againſt the *Reall preſence* in the ſacrament: yet did he oftentymes recant the ſame, as appeareth by his * abiurations, (which Fox himſelfe confeſſeth.) And in all other points was a perfect Catholike. So that we may more iuſtly make him of our Church, then Fox of his, yf we would take any ſuch broken wares, as Fox doth. But wee reiect all, that are not complete. Though (if it be true, that *Gerſon* and many others do wryte) that *Berengarius died very penitent for his former error,* he was and is of our Church. And whether he did, or not: he cannot be of Foxes by any reaſon. Both for that euen in this error, while he held it, he was farre differēt both from *Caluyn* or *Luther:* and in all the reſt of his beliefe an aduerſary, as hath byn ſaid. To which effect the words of the *Magdeburgians* are to be noted which are theſe: *Leo the 9.* (ſay they) *deſerued in this one thinge no ſmall praiſe aboue his predeceſſors, that preſently at the beginning, he condemned the hereſie of berengarius, togeather vvith the author in a Synod at Rome.* So ſay Fox his maiſters. Wherunto I maruayle what he will aunſwere, ſeinge they caſt away that which he ſo earneſtly and carefully gathereth vp.

Berengarius no proteſtant.

* *De cõſecrat. diſt.* 2.c. Ego Berengarius. *Fox pag.* 146.

Gerſon lib.cõtra Roman.

*Cent.*11. *cap.*10. *pa.*527.

22. But now lett vs ſee the reſt of his ranke

Abbot Ioachim no proteſtant.

Extrau. de Trinit. Guido Carmel. Bernar. Luxem. in catalog. hæreticorum.

Ioachim Abbot (ſaith he) of *Calabria, Almaricus a learned Biſhopp, &c.* As for *Ioachim* Fox doth not tell vs what he held of his opinions to make him of his Church. Nor any other author, that I haue read: but only that he, being an old man and half out of his witts, was cenſured by the Pope for certayne fond prophecies, and ſome errors alſo, about the bleſſed Trinity. As appeareth by the decree extant in the Canon law againſt him, & by other authors that haue written of him. So as he being a Cath. man in all the reſt, and neuer dreaming aperhaps of any proteſtant propoſition in his life: Fox hath no other reaſon to make him of his Church, but only for that he was cenſured in ſome thing by the Pope. Which how good reaſon it is, euery man doth ſee. For ſo much as euery malefactor condemned by the Pope, ſhould by this reaſon be iuſtified.

Almaricus vvas no Biſhop, nor condemned only for images.

Cæſar. lib. dial. d. 5.

23. As for *Almaricus* the learned Biſhopp *iudged for an heretike* (ſaith Fox) *for holdinge againſt images in the time of Pope Innocentius* 3. Firſt you muſt know that he was neuer Biſhop, either learned or vnlearned, but only of Fox his makinge. For that his higheſt degree, that euer he was knowne to haue, was a Doctorſhippe in *Paris*, he beinge borne in the towne of *Charlers*, as teſtifieth *Cæſarius*, that liued with him. Secondly, if he held againſt Images (as Fox their ſaith) he was

not iudged, an heretike only by *Innocentius* for that hereſie, but he and all other of that opinion were cōdemned aboue 400. yeares before that tyme, by the ſecond generall councell of *Nice*. Thirdly, the truth is, that this man was condemned firſt by the vniuerſity of *Paris*, and then by *Innocentius*, and by a Synode in Rome, for many more deteſtable hereſies, then for holdinge againſt Images. And ſome ſo foule, as Fox himſelfe will be aſhamed to defend them, though he make him a Saint of his Church. And therfore like a Fox he left them out. As for example, the foreſaid *Cæſarius* wryteth thus, *Almaricus magiſter prauitatis hæc aſſeruit, Almericus* a maiſter of error taught theſe propoſitions followinge.

Concil. Nican. C.6.

24. *That there is no reſurrection of bodies at all.*

That there is no paradiſe, nor hell.

That the body of Chriſt, is no more in the Sacrament after the words of conſecration, then in a ſtone or horſe.

That God ſpake as much in *Ouid*, as in *Auguſtine*. And other ſuch abſurd propoſitions to the number of 20. for which he was burned openly in *Paris*, in the yeare of Chriſt 1208. *Cum alijs quibuſdam hæreticis blaſphemis in perſonas S. Trinitatis*, ſaith *Gagninus*, with certayne other blaſphemous heretiks againſt the perſons of the bleſſed Trinity.

Gagnin. li. 6. hiſt. Franc.

25. This doth relate not only the ſaid

Gerſon tract. 3. in Matt. Paul. Æmil. lib. 6. hiſtor. Galliæ. Genebr. in chron. an. 1208

Gagninus, but *Cæſarius* alſo, as before I haue cited. *Gerſon* alſo chancellour of the ſame vniuerſity, *Paulus Aemilius* and *Genebrordus* two learned and reuerend Biſhopps. And now let the reader conſider, what a *S. Iohn Fox* hath choſen, as the ſecond piller of his Church after *Pope Innocentius*. And how falſe a companion he is, in that he telleth vs, that he was a learned Biſhopp, and condemned only for holdinge againſt images. And thuſmuch of *Abbot Ioachim & Almaricus*: euill choſen by Iohn Fox, for the firſt ſounders of his hierarchie, ſeeinge that neither of them agreed with him, or his, in faith and beliefe. There followeth in Fox: *The Martyrs of Alſatia, of vvhome vve reade* (ſaith he) *a hundred to be burned in one day by the ſaid Innocentius, &c.* To ſhew Fox, to be a Fox in all things, and to deale ſincerely in nothinge, I ſhall alleage the words of the authors, that write of this matter. *Certayne heretiks* (ſay they) *to the number of 80. vvere burned in Argentina in Svvitzerland, for that they denied fornication to be any ſinne at all, for that it is a naturall act: and that it vvas as lavvfull to eate fleſh in Lent, as at any other tyme, &c.*

Naucler. in hiſt. Tritem. in chron. Monaſt. Hirſang. Genebr. in chron. an. 1215.

26. Behold, what holy martyrs theſe were, and whether it be likely they were burned by *Pope Innocentius*, ſeinge they were burned in *Argentina*. Conſider alſo that of 80. he maketh there a hũdred, by the art of exaggeration and multiplication. *Adde likevviſe to theſe*

(ſaith he) *VValdenſes or Albigenſes, vvith a greater number more, to vvhich number belonged Raymundus Earle of Tholoſe, Marſilius Patauinus, Gulielmus de Sancto amore, Symon Tornacenſis, &c.* Here if Iohn Fox do take the *VValdenſes* & *Albigenſes* to be all one ſect (as it ſeemeth he doth for that he vſeth the word (or) and adioyneth the earle of *Tholoſe* as belonginge to them both) then is it both falſe and greate ignorance alſo in him. For that the *VValdenſes* otherwiſe called *the poore men of Lions*, began about the yeare of Chriſt 1160. or 1180. as other men write, before *Innocentius* 3. came to be Pope. Their beginninge was by one *VValdo* a rich citizen of the towne, who geuinge all his wealth to a certayne community or brotherhood of men (whom he called the poore men of Lions) made a ſociety of them with certayne rules, after the forme of a religious confraternity (as *Aeneas Syluius* deſcribeth) pretending holines at the beginninge, and with that pretence went afterward to Rome, and demaunded an approbation of that ſociety from *Pope Lucius*, (as teſtifieth alſo *Vrſpergenſis*) who was then preſent in Rome and ſaw them. But the Pope ſeeing certayne ſuperſtitions amonge them, refuſed the ſame. Wherwith they being offended, began to cry out againſt the Pope, & therwith to defend diuers errors, & moſt abſurd hereſies. Wherof as ſome are held at

The VValdenſes or poore men of Lions.

Æn. Sil. lib. 4. de orig. Bohemor. cap. 35. Vrſperg. in chron. an. 1212. Guido Carm. in hæreſ. VValdẽſ. Anton. p. 3. ſum. ti. 11. c. 7

Luxemb. in hæreſ. paup. de Lugduno 27.

this day by the proteſtãts, ſo diuers are not: nor will Iohn Fox I preſume defend them. As for example, theſe that follow, noted generally by all authors, that write of them.

1. That all carnall concupiſcence, and coniunction is lawfull, when luſt doth burne vs.

Abſurd poſitiōs of the VValdenſes.

2. That all oathes are vnlawfull vnto Chriſtians, for any cauſe whatſoeuer in this world, becauſe it is written, *Nolite iurare* do nott ſweare. *Mat.* 5. *Iac.* 5.

3. That no Iudgment of life and death is permitted to Chriſtians in this life. For that it is written, *Nolite iudicare. Mat.* 7. *Luc.* 6.

4. That the *Creed* of the Apoſtles, is to be contemned, and no accompt at all, to be made of yt.

5. That no other prayer is to be vſed by Chriſtians, but only the *Pater noſter* ſett downe in Scripture.

6. That the power of conſecratinge the body of Chriſt, and of hearinge confeſsions, was left by Chriſt not only to prieſts, but alſo to lay men, yf they be iuſt.

Vvill Fox agree to all this?

7. That no Prieſts muſt haue any liuings at all: but muſt liue on almes, and that no Biſhops, or other dignity is to be admitted in the cleargie, but that all muſt be equall.

8. That Maſſe is to be ſaid once only euery yeare: to witt, vpon Maundy thurſday, when the Sacrament was inſtituted

„ and the Apoſtles made Prieſts. For that Chriſt ſaid, *do this in my remembrance*, to witt (ſay they) that which he did at that time.

Luc. 22. 1. *Cor.* 11

›› 9. Item, that the words of conſecration muſt be no other, but only the *Pater noſter*, ſeauen tymes ſaid ouer the bread, &c.

10. By all which, and other articles to the number of 33. cōdemned by the Church, (which *Prateolus* and others do recount) a man may ſee, that as theſe heretiks agreed with Proteſtants in ſome points: ſo did they diſſent in many more. Yea, heald diuers points of Catholike religion againſt Proteſtāts togeather with theſe errors. And conſequently, I ſee no reaſon why theſe men ſhould be gathered vp by Iohn Fox, as choſen members of that proteſtant Church: but for that they haue no other, & yet will needs ſeeme to haue ſome. And thus much for the *VValdenſes*.

The Albigenſes & their blaſphemous opinions & actiōs

28. The *Albigenſes* were another ſect of heretiks ryſing ſome 30. or 40. years after the *VValdenſes*, vnder *Innocentius* 3. *an. Domini* 1216. and their beginninge was at a towne called *Albigium.* in the prouince of *Tholoſa*. Who albeit in ſome points they agreed with the ſaid *VValdenſes*: yet (as all Sects are wont to do,) they differed greatly in many other articles; and grew ſo faſt, in number as *Cæſarius* ſaith, that in a little tyme they infected a thouſand cityes, and great townes round

Cæſar. Ciſtert. 5. *d. dial.*

Anton. p.3. tit. 19. ca. 1. Vincent. in ſpec. l. 3.

about, and had an army of 70000. fighting men to defend their hereſie. For which cauſe alſo they called helpe from the Mores in Barbary, but yet were ouercome by the Cath. army that was aboue 8000. (as hiſtoriographers do write) the captayne wherof was the moſt Chriſtian Prince *Symon* of *Momfort*. And after this battaile geuen, the moſt part of thoſe heretiks were conuerted by *Saint Dominiks* preachinge.

Cæſar. 5. diſt. dialog. Luxem. hæreſi Albig. Prateol. & Sand. ibidem.

29. The points that theſe men held, beſide the deniall of the Popes ſupremacy, purgatory, prayer for the dead, and ſome other ſuch articles wherin they agreed with the Proteſtants of our dayes: they held alſo many other articles, wherin they diſagreed both from the Proteſtants and vs. As for example.

„ 1. They held with the Manichyes, that
„ there were two Gods: one good, and an
„ other euill: and that as the good God crea-
„ ted the ſoule, ſo the euell created the body.

Abſurd articles of the *Albigenſes*, & their hereſies.

2. They denied all reſurrection of the body. And that it was in vaine for Chriſtians to vſe any kind of prayer at all, or to haue Churches for that purpoſe. Seinge it profiteth nothinge, all things beinge irreuocably determined by Gods prouidence.

„ 3. That externall baptiſme was an Idle
„ ceremony, & to be reiected as ſuperfluous.

„ 4. That mens ſoules did paſſe from one

to another: yea thorough beaſts & ſerpents. ,,
And that God created no new ſouls from ,,
the beginninge of the world: but changeth ,,
them only from body to body, &c.

30. Theſe & many other ſuch like beaſtly abſurdities of theirs, are recorded by the writers of thoſe times, and namely by thoſe here quoted. And more then this, their foule wicked behauiour, is related to haue bene ſo adhominable, as Chriſtian modeſty doth ſcarſe permit to be repeated: as for example, *of doing their eaſement vpon the Altar, and makinge themſelues cleane vvith the palle and corporalls there of.*

Their abuſing the body of a ſtrompet vpon ,,
a high Altar, in deſpight of a crucifix that ,,
ſtood there whoſe ears, noſe, & armes they ,,
cut of, and then tyinge a haltar about his ,,
necke, they drew him moſt ſcornfully about ,,
the ſtreets of *Tholoſa*, &c. and other like. And theſe are the Saincts gathered vp by Iohn Fox to frame his new Church.

31. And for that all the reſt, that do enſue in his catalogue, of particular men of his religion, from thoſe downward, to *Iohn VVickliffe* were commonly infected with ſome points of theſe two generall ſects, the *VValdenſes* or *Albigenſes:* it ſhall not be needfull to ſtand vpon the examination, of euery one of them, ſeing that their opinions are knowne to be ſuch, as they could not poſsibly be of

The falſe dealing of I. Fox.

one Church with Fox and his companye. Yet muſt we note this by the way alſo, that Fox doth committ infinite confuſion, falſehood, and coſenage, in all this his enumeration, accoumpting ſome for diſciples of the *Albigenſes*, that liued a 100. years before them. As *Marſilius Patauinus*, who liued vnder *Pope Paſchaſius* 2. about the yeare 1110. which is more then an 100. yeares before *Pope Innotius* 3. (as both *Aluarus* and *Alphonſus de Caſtro* do teſtifie) and neuer held any points of the formar hereſies, but only ſome propoſitiõs, againſt the degrees, and liuinge of Eccleſiaſticall perſons. And the like falſhood is to be vnderſtood of *Gulielmus de Sancto Amore*, who liuinge about the yeare 1250. was a Cath. man in all points, and only had ſome quarelings with religious orders. As in like ſorte *Armachanus*, Archbiſhop of *Armach* in Ireland alſo had. For which cauſe only Fox maketh him of his Church; though in matters of religion, he held no one article of the proteſtant faith with him, different from the Cath. And conſequently Fox doth extreamely abuſe them, by conioyninge them here with diuerſe heretiques burned for the foreſaid blaſphemous opinions.

Marſilius of Padua.

Aluar. lib. 1. de planct. Eccleſ. & Caſtr. libr. 6. contra hereſes.

Gulielmus de ſancto amore.

Armachanus.

32. The like may be ſaid of *VVilliam Occam* and *Gregorius Arminenſis* (two Cath. ſchoolemen, & euery day alleadged for ſuch in our ſchooles) *Robert Groſſead* alſo, our learned

Biſhop of *Lincolne*, is in the ſame predicamēt: as in like manner *Dantes* & *Petrarcha* (Italian poets) that neuer held any iote of proteſtant religion in the world. And yet are brought in here by Iohn Fox, as men of his Church and beleefe, with the greateſt falſhood and foolery in the world. And this forſooth, for that in ſome place of their works, they reprehend the manners of Rome, or liues of ſome Popes in thoſe daies. Which is as good an argument, as if a man would proue, that *Saint Paule* was not of the faith, or religion of the *Corinthians*, for that he reprehended them ſharpely, for fornication vſed among them.

Catholike men abuſed by Fox.

1. *Cor*. 5.

33. Wherfore to leaue the rable that followeth of this people (as namely 36. citizens of *Moguntia* burned *an. Dom.* 1390. & an other company of like people to witt, 140. putt in the fire throughout the prouince of *Narbone*, and 24. more putt to death in *Paris*, in the yeare 1210. and other particular Saints of his Church recounted and canonized by Fox:) To leaue theſe (I ſay) and to come downe to our *Lolhards*, and *VVickliffians*, and there followers in England; we haue treated of their doctrine ſufficiently before in the precedent chapter, ſhewinge how farre different it was, from that of Fox & his fellowes. But now for their actions, we are to conſider, that the *Lolhards* began from the yeare of Chriſt 1320. or therabout and *VVickliffe*

kliffe from the yeare 1370. & therwith raiſed infinite troubles, garboyles, and tumults in our coũtrey. As may appeare by the lamentable ſtory ſet downe by *Thomas VValſingam*, of the whole people put in commotiõ in K. *Richard* the 2. his time againſt the nobility, & cleargy, by theſe kind of people, vnder their ſeditious Captaynes *Iack Stravv, vvat Tiler* & the reſt. And ſo againe, vnder ſome other kings, whilſt this hereſie laſted. And namely againſt the two valiant, & moſt, Catholike Princes K. *Henry* the 4. and K. *Henry* the 5. his ſonne. In the firſt yeare of whoſe raigne, (to witt, K. *Henry* the 5.) *Iohn Stovv* writeth thus.

The firſt publike tumults of Lollards & Vvickliffians in England *an. Dom.* 1381. *Sto. anno Domini.* 1414.

34. *The fauorers of VVickliffes doctrine did nayle vp ſhedules vpon the Church dores of London, conteyninge that there vvere an hundred thouſand ready, to riſe againſt all ſuch as could not avvay vvith their ſect, &c.* And heron followed the open rebelliõ of *Syr Iohn Oldcaſtle* & *Syr Roger Acton* & others in *S. Giles* field by *Holborne*, which before we haue touched. And yet was the prouidence of God ſuch, as this ſect could neuer preuaile in England, neyther then or after (ſo Catholike were our Princes) vntill ſome points therof beinge renewed by *Luther* and *Zvvinglius*, the later was admitted in K. *Edvvards* dayes, I meane the ſect of *Zvvinglius* as all men know. Beinge the firſt ſect that euer was admitted publikely in England, eyther by Brittans or Engliſhmen

Sup. c. 9.

from to that daye. For as for K. *Henry* the 8. though in the matter of the Popes ſupremacy he admitted the opinion of *Luther:* yet in other things (as * before we haue ſhewed at large) he held in all articles, the Cath. Roman faith, with ſingular hatred againſt both *Lollards*, *VVickliffians*, and *Lutherans*, but much more againſt *Zvvinglians*, and other ſuch Sacramentary ſectaryes. As by his lawes made for their puniſhment and repreſsion, doth ſufficiently appeare.

*Part. 1. *cap.* 12.

35. And albeit his maieſtie hauing yelded once, in that one point of Eccleſiaſticall ſupremacy, and ſubordination, (which held before all the reſt in ioynt) it was no maruayle, though ſects and ſectaryes did grow vpon him ſo faſt, as withall his ſeuere lawes he could hardly repreſſe them in his owne dayes, yet much more were the iudgments of God ſeene after his death, in that preſently all was turned vpſidedowne in the minority of his ſonne: Notwithſtandinge his lawes, teſtament, and ordinances to the contrary. And that by thoſe, whome he moſt truſted in that behalfe, and who in his dayes had ſhewed themſelues, moſt earneſt againſt *Zvvinglians*, and their doctrine of the Sacrament, as a thinge moſt abhorred by the old King their maiſter. I meane, *Cranmer*, *Ridley*, *Seymer* and *Dudley* the cheeſe changers of all in K. *Edvvards* dayes.

The great incōuenāces enſieng: vpon K. *Henry* the 8. yelding in one point only to heretiques.

36. But this is the common euent, where princes be not carefull at the beginninge (as *VValſingam* doth well note about the riſinge of *VVickliffes* hereſie in the end of *K. Edvvard* the 3. his tyme) when that old King was now impotent, and wholy gouerned by women, leauinge the care of his kingdome, in the hands of his ſonne the *Duke* of *Lancaſter*, and others that followed him, who hauinge partly emulation, and iarres with the Biſhops of *Canterbury, VVincheſter, London,* and ſome other principall men of the cleargy, & partly deſiringe to inuade Church liuings, which *VVickliffe* preached to be lawfull, they were content to winke at him, yea and to vſe him, and his doctrine openly, againſt the ſaid Biſhops, and Cleargy, as alſo againſt monks, and Abbotts in the beginninge of *K. Richard* the 2. his tyme, as appeareth both in the ſaid *VValſingham* and *Stovv,* who relate the callinge of *VVickliffe* to London for this effect, where he was publikely and ſcandalouſly borne out by the ſaid *Duke*, and *Syr Henry Percy*, & others of that faction, againſt the ſaid Biſhops, monks, & Abbotts, which here we ſhall ſett downe, in *Stovves* owne words, taken by him out of *VValſingham* and other writers, which do conteyne the very ſumme of all the doings, and meanings of both partyes in thoſe dayes.

Hereſies to be ſtopped at the beginning.

37. In the meane tyme (ſaith he) the *Duke* of *Lan-*

of *Lancaſter* ceaſed not (with his fellowes) to imagine how he might bringe to paſſe, that which he had longe continued in his mind (to wit for encroaching vpon Church liuings, and reuenginge himſelfe againſt ſome Biſhops, and the citty of London that ſtood with them) for he ſaw that it would be hard for him to obtayne his purpoſe, the Church ſtandinge in her full ſtate, and very daungerous to attempt publikely, the lawes and cuſtomes of London beinge in force, wherfore he laboured, firſt to ouerthrow as well the liberties of the Church, as of the citty, for which cauſe he called vnto him a certayne deuine, who many yeares before, in all his acts in the ſchooles, had inueighed againſt the Church, for that he had byn depriued by the Archbiſhop of *Canterbury* from a certaine benefice, that he vniuſtly, as was ſaid, was incombent vpon within the citty of *Oxford*: his name was *Iohn VVickliffe*, who with his diſciples, were of the common people called *Lollards*, they went barefooted, and baſely clothed: to witt, in courſe ruſſett garments downe to the heeles; they preached eſpecially againſt monks, and other Religious men that had poſſeſsions, &c.

Sto. an. Domini 1377. *pag.* 425.

Vpon vvhat cauſe & motiues *VVickliff* began his doctrine.

The habitt of the firſt *VVikliſſians.*

38. They affirmed, that temporall Lords if they had need, might lawfully take the goods of ſuch religious perſons to releeue their neceſsityes, &c. And when he had taught

VValſingam an. vlt. Edou. 3.

taught theſe, & many others ſuch doctrines, not only in the ſchooles in *Oxford*, but alſo had preached them publikely in **London,** that he might therby gett the fauour of the ſaid Duke, and others, whome he found prone to heare his opinions; the *Duke* and *Syr Henry Percy* commended highly his ſaid opinions, and endeauored to extoll his learninge and honeſty of life aboue all other. Who therfore being thus ſett forth with their fauour, feared not to ſpread his doctrine much more then before, going from Church to Church, and preachinge his opinions, whervpon at length, the Biſhops awakened their Archb. who ſent for this Iohn to come, & anſwere to thoſe things which were ſpoken of him. And the *Duke* hearinge therof ſent for 4. Doctors of diuinity of euery order of begging friars one (for vnto them *VVickliffe* adioyned himſelfe approuinge their pouerty, & extollinge their perfection againſt other religious orders that had poſſeſsiōs) whome the *Duke* aduertiſed, that with a naturall and old hate he purſued the religious perſons, that had poſſeſsions, neyther was it difficulte, to compell the willinge friars, to aide him in this point.

39. Hitherto are the words of *Iohn Stovv.* Wherby yow may preceyue the true cauſes of this new Ghoſpell of *Iohn VVickliffe,* ſo highly comended by *Iohn Fox* who affirmeth

his doctrine *to haue proceed from the ſtrong operation of Chriſts ſpiritt, &c.* Firſt yow ſee that *Iohn VVickliffe* had for his motion the deſire of reuenge againſt the Biſhops and cleargy, for that he was depriued of a benefice in *Oxford*, which he had poſſeſſed vniuſtly. Secondly was he moued with enuy againſt monks, togeather with ambition of gayning the *Duke* of *Lancaſter*, and his followers by teaching them, that it was lawfull to inuade Church liuings at their pleaſure. Thirdly, the very ſame motiues of ambition, couetuouſnes, & emulation againſt the Biſhops, ſtyrred vp the *Duke* and his adherents, and fourthly both parts, as well the heretiks, as their fauourers, were content to vſe & abuſe the infirmity of ſome emulation, betwene friars & monks about matters of perfection, pouerty, and poſſeſsions. Which pious motyues we do read comonly to haue byn the cauſes of all other ancient hereſies from tyme to tyme. As comminge from one, and the ſelfe ſame ſpiritt of him that is the proper author of all ſedition, ſchiſme, and hereſie, & profeſſed enemy to the vnion of Gods only ſpouſe and Cath. Church *Lucifer* himſelfe.

The firſt motiue of *Iohn VVickliff* and his fauourers.

40. Furthermore *VValſingham* doth ſhew, how that by this fauour, and out bearing of the *Duke* of Lancaſter, and his partners, both the vniuerſity of *Oxford* where *VVickliffe* began, was brought to be cold in reſiſting him,

and the Prince himſelfe in puniſhinge him. And this appeared by two Apoſtolicall Breues wrytten by *Pope Gregory* the 11. in the yeare of Chriſt 1378. regiſtred by *VValſingam*. The one to the *vniuerſity of Oxford*, reprehending them for their ſaid coldnes & ſlackneſſe in reſiſtinge the ſaid hereſies. And the other to the *Archbishop of Canterbury* and *B. of London*, to deale with the King & Queene, & other nobility to putt them in mind, as well of their duty, as alſo of their negligence hitherto vſed in this behalfe. But what followed of this? I meane of this negligence in reſiſtinge this ſect of *VVickliffe* at the beginning? Truly there followed or rather flowed ſuch ſeas of calamities, as were neuer ſeene in our coũtrey before, nor ſcarſe heard of in others.

Tvvo Apoſtolicall Breues vvritten into England againſt *VVickliffians*. *VValſing in vit. Rich. 2. an.1378.*

41. For wheras K. *Edvvard* the 3. had byn a moſt glorious king, his end was pittifull: his heyre K. *Richard* after infinite ſedition, contention, and bloudſhed of the nobility, and others was depoſed, and made away. The bloudy diuiſion of the houſe of *Lancaſter* and *Yorke* came in, & endured for almoſt an hundred yeares, with the ruine not only of the royall line of *Lancaſter*, by whome ſpecially *VVickliffe* was fauoured at the beginning (as yow haue heard) but with the ouerthrow alſo of many other noble princes, and familyes, and moſt pernicious warres & garboyles continued, both at home and abroad

The calamityes in England by *VVickliff* his doctrine.

abroad with the loſſes of all our goodly *States, Prouinces* & *Countreyes* in France. Vnto all which, the diuiſion of harts, mynds and iudgments brought in by *VVickliffes* doctrine did help not a little, and the calamityes ſo continued vntill the tyme of the moſt wiſe, Chriſtian, and Cath. K. *Henry* the 7. Who as he extinguiſhed the reliques of this wicked *VVickliffian* ſeed (as may appeare by Iohn Fox, who ſetteth out in print and paintinge 12. ſeuerall pageants of the Popes higheſt greatneſſe, honour and ſupreme power in the end of K. *Henry* the 7. his life:) ſo did he happily alſo extinguiſh all temporall diuiſion, about the ſucceſsion of our Imperiall crowne. And had not our ſinnes deſerued that his ſonne had opened, the gapp againe (though not perhaps meaninge yt) to other ſects and diuiſions of *Lutherans* & *Zvvinglians*, (no leſſe malitious and pernitious then the former) England had byn a happy ſtate at this day.

Fox pag. 716. 717. & deinceps.

The praiſe of K. *Henry* the 7.

42. Well then, of theſe men, whome not only the whole vniuerſall Church did condemne as heretiks, for their wicked opiniōs, but Engliſh †parlaments alſo (that hadd beſt cauſe to know their liues) did ſentence by their publike acts, *for hypocrits, ſeditious, and pernicious people in manners* as * Fox himſelfe among others confeſſeth: of theſe (I ſay) he maketh vp his Church vntill he come

† *Stat. an. 5. Ricardi 2. an. Chriſti* 1390. *& an. 2. Henr. 4. an. Chriſti* 1402.

* Fox in his proteſt. *pag.* 10.

downe to *Lutherans, Zvvinglians* & other ſuch freſher ſectaryes vnder *K. Henry* the 8. and his children. Which ſectaryes Fox will needs coople togeather in one catalogue & calendar of Saints appointinge *VVickliffe* his feaſt vpon the ſecond of *Ianuary*, with the title of *Preacher and Martyr* (though he died quietly in his bedd) as after ſhalbe ſhewed. And that of *Luther* vpon the 17. of *February* with the title only of *Confeſſor* (but both of them in read letters.) Notwithſtanding that the authors of theſe three ſects do diſclayme one from another, as in the former chapter yow haue heard. So as this forcible drawing of oppoſite ſectaries into one catalogue, and calendar of Saints, is like to that of *Cacus*, who drew bulles backewards by the tayles into his caue. And this ſhall ſuffice for the contemplation of this ſtrange compoſition, and combination of Fox his Church, from *VVickliffes* tyme downe to *K. Henry* the 8. of whoſe raigne and matters conteyned therin, we ſhall now ſucceſsiuely beginne our ſpeech.

THE SEARCH OF IOHN FOX HIS CHVRCHE IS CONTINVED *vnder the gouernment and raigne of* K. Henry *the* 8. *& his children: And it is diſcuſſed vvhat manner of Church, Iohn Fox then had, or may be imagined to haue hadd.*

CHAP. XI.

HAVING made our former ſearch or purſute for the finding of Iohn Fox his Church throughout the precedent yeares, and ages of the Chriſtian world, from the Apoſtles time vnto the raigne of *K.Henry* the eight, and declared moſt euidently (as to vs it ſeemeth) that the ſaid Church, was neuer yet to be found in any of thoſe tymes and ages, except perhaps in ſome ſuch broken and contemptible heretiks, and ſo oppoſite and contrary the one of them to another, as cannot poſsibly be thought to make a Church, that requireth vnity and conformity of faith: there remaineth now, that we proceed to examine, what may be found for Iohn Fox his purpoſe, vnder the raigne of *K.Henry* the 8. downwards to our tyme. For that, (as often hath byn noted) of this tyme doth Iohn Fox bragg & glory in his booke, as of the floriſhinge tyme of his Ghoſpell. Which appeareth not only by that he imployeth the halfe of his whole volume, in theſe

A falſe flatte-ringe pi-cture ſet out by Fox of K. *Henry* the 8.

theſe only 30. yeares that paſſed betweene the breach of K. *Henry* with the Pope vnto the entrance of *Q. Elizabeth*: but alſo by a braue triumphant picture ſet in the firſt page of K. *Henryes* rayne, with his feet vpon the backe of *Pope Clement* the 7. and other circumſtances of hereticall inſolency, which preſently we ſhall declare.

2. But firſt of all you muſt vnderſtand, that in the 12. laſt pages of K. *Henry* the 7. life, yt pleaſed Iohn Fox to ſett downe pleaſantly 12. larg printed and painted pageants of the Popes greatneſſe in thoſe dayes, togeather with his papall caſes reſerued to himſelfe, his dominion both ſpirituall and temporall, his great riches, the *vniuerſall* obedience both of temporall & ſpirituall Princes vnto him, and other ſuch like points. All which being but a melancholy meditation and ſpectacle for proteſtants, Iohn Fox in the next page ſetteth downe a meryer contemplation: to witt K. *Henry* the 8. placed by him in a high throne with *Clement* the 7. vnder his feete grouelinge on the ground with his croſſe-keyes and triple crowne in the duſt. Wherat many friars are painted ſtaringe and gazinge and wepinge round about, and *B. Fiſher* and *Syr Thomas More* pitifully alſo weepinge, and ſtoopinge downe to help him vpp againe. And on the other ſide, K. *Henry* is painted with the Ghoſpell in his lapp, and his ſword in his

Fox pag. 732.

in his right hand, liſted vp for defence therof. Which ghoſpell is alſo holpen to be held vp by *Cramner* & *Cromvvell*, that on his ſaid right hand do aſsiſt the king with great cõtentment of the new miniſters. Who are paynted heere to ſtand very grauely contemplating of the matter with a ſingular comfort: & all other Biſhopps, Abbotts, Eccleſiaſticall and temporall men, bewayling and mourning.

3. And this is Iohn Fox his pleaſant (or rather peeuiſh) inuention, to entertayne the eyes of the ſimple readers and lookers on, & to make paſtime for fooles, wherof himſelfe was a ſollemne father, while he liued. And I would aske the ſeely fellow heere, how K. *Henry*, though he brake with *Pope Clement*, vpon ſome matters of diſpleaſure (as is notorious) and refuſed to yeld him ſpirituall obedience in England (as he and his anceſtors had done euer before:) yet how could he iuſtly, or truly be ſaid to haue caſt him downe with his crowne, & croſſe, as heere inpainted? Seinge that *Pope Clement* his authority, power, and ſpirituall iuriſdiction, throughout the Chriſtian world was no leſſe after *K. Henryes* breach, then before. And albeit the realme of England withdrew her ſpirituall obedience from him: yet the encreaſe of new Churches in the *Indyes*, was of much more authority, and iuriſdiction vnto

Fox his pageãts examined.

him and his ſucceſſors in that kind, then he or they loſt in England, Germany or other parts, that retyred themſelues from his and their obedience.

4. Further, I would aske this *Iohn Deuiſer*, that deuiſed this wiſe repreſentation: how could *K. Henryes* ſword be ſaid to be in defence of the Proteſtants Ghoſpell, when, by their owne affirmation, he was the greateſt perſecutor of their brethren that euer was K. of England, from the beginninge of that monarchy to his dayes? For ſo ſheweth Fox himſelf, in that he in his Calendar of Saints, ſetteth downe more martyrs of his ſect, made by *K. Henry* only, then by all the other former Kings and Queens of England, from the firſt entrance of Chriſtian faith to his tyme. As we are to ſhew more largely in the 3. parte of this treatiſe, when we come to examine his ſaid Calendar. But yet in the meane ſpace, yf yow will haue ſome taſt, how fauourable *K. Henry* of his owne inclination was to theſe new Ghoſpellers: yow may read, what Fox ſetteth downe in the ſecond part of his Acts and Monuments of this matter. Where among other complaints of this Kings raigne, yow ſhall find in one place, no leſſe then fourteene whole pages of names (by way of Table or Catalogue) of godly men and women, (as he calleth them) apprehended, perſecuted and impriſoned

See frō *pag.* 663. vnto 751. That K. *Henryes* ſvvord vvas not for the nevv Ghoſpell, but againſt yt.

for the Ghoſpells ſake by the B. of *Lincolne* in one yeare? The king himſelfe beinge the cheefe author, & incytor to the perſecution, as appeareth by a lettere of the ſaid kings, writen to the ſaid B. of *Lincolne* vpon the 20. of Octobre 1521.& the 13. yeare of his raigne which lettere Fox doth regiſter vnder this title: *The copy of the kings letter for the aid of Iohn Longland Bishop of Lincolne againſt the ſeruants of Chriſt, falſely then called heretiks, &c.*

Fox *pag.* 764.

5. Lo heere K. *Henry* proued to be an ayder, and incyter of perſecution againſt Ghoſpellers, tearmed the ſeruãts of God by Fox, but heretiks by the king. And if ſo many of theſe good fellowes, were perſecuted by him in one yeare, vnder one Biſhopp only, within one dioceſſe: what may be imagined throughout the whole realme? Truly (yow may read in Fox himſelfe, very large and lamentable complaints, of this kings reigne, and diuers copious liſts, of theſe perſecuted Saints of his Church, ſett downe by him: eſpecially from the forſaid yeare of Chriſt 1521. vnto 1531. which was the laſt ten yeares, before the breach with the Pope.

See frõ *pag.*887. to 912. & againe from *pag.*949. to 957.

6. But what did he from his breach forward? did he ſpare the new Ghoſpellers any thinge more for his breach with the Pope? Truly it cannot be denied, but that for ſome yeares he winked at their doings ſomwhat more then before: conſidering the

new difficultyes wherin he had caſt himſelfe, by his new diſvnion, and breach, as before we haue noted in the end of the former part. But aſſoone as he had put his domeſticall affayres in ſome quiett, and ſecurity, he returned againe to his former courſe & cuſtome, of reſtrayning theſe new vnruly ſpiritts, by callinge them to accompt for their innouations: & proceeded iuridically againſt them, according to Church canons, and according to his former iudgment, in matters of Religion. Which as I might ſhew by diuers wayes of profes, as well of acts of parlaments, as proclamations, iniunctions, and other declarations of his will and opinion in this behalfe: ſo will we alleag only 2. or 3. examples in the firſt kind, beſids thoſe which we haue ſett downe in the * former part.

That K. *Henry* after his breach vvith Rome vvas ſtil an enemy to proteſtants religion.

* *cap.* 12.

7. In the 31. yeare of his raigne, which was 7. or 8. yeares after his breach. With the Pope there was an act made for aboliſhinge of *diuerſity* of opinions about Chriſtian faith, which beginneth thus: *VVhere the Kings moſt excellent Maieſtie is by Gods lavv ſupreme head immediatly vnder him, of the vvhole Church of England, &c. Intendinge the conſeruation of the ſame Church, in a true, ſincere, and vniforme doctrine of Chriſts religion, &c.* Thus beginneth his preface. And then he determineth togeather with the parlament: *That vvhoſoeuer ſhall deny*

See *Statut* 31. *Henr.* 8. *cap.* 14.

the reall preſence in the Sacrament of the aulter, or affirme that the communion, is neceſſary vnder both kinds, or that Prieſts may by Gods lavv take vvyues after Prieſthood, or that vovves of chaſtity are not to be obſerued, or that priuate maſſes are not to be ſaid, or that ſacramentall and auricular confeßion is not neceſſary, &c. All theſe he condemneth as heretiks, and for ſuch *to be apprehended, arraigned, condemned and burned,* as at large is to be ſeene in the Statute.

Statutes in religion made by *K. Henry* againſt proteſtants.

8. And the very next yeare after, perceauinge that, notwithſtanding his former ſtatute againſt proteſtant opinions, the ſame did grow & was ſpread abroad in England: he ordeyned another ſtatute, which beginneth thus. *VVhere the Kings Royall Maieſtie of his bleſſed and gratious diſpoſition, &c. VVell vveighing that out of ſundry outvvard parts, & places there haue ſprong, byn ſovvven, and ſett forth diuers hereticall, erroneous and dangerous opinions, and doctrines in the Religion of Chriſt, vvherby his graces liege people may be induced to vnfaithfulneſſe, misbeleefe, miſcreancy, and contempt of God, to the vtter confuſion and damnation of ſoules, &c. For this cauſe his Maieſtie according to the very Ghoſpell and lavv of God, meaneth to haue matters determined and declared, &c.* Thus he wryteth in the Statute remittinge himſelfe to his further declaration. Which is wholy againſt proteſtants, whoſe faith and religion yow ſee here called by the King *vnfaithfulneſſe, misbeleefe, miſcreancy, contempt of God,*

Statut. an. 32. regni Henr. 8. cap. 26.

The very ghoſpell againſt our nevv ghoſpellers by *K. Henry* iudgment.

God, hereticall, erroneous and dangerous doctrine, tending to vtter confuſion & damnation of ſoules, &c. And this prooued by the pure word of God and the very Ghoſpell it ſelfe, as his Maieſtie affirmeth.

9. And will yow haue more cleere teſtimony of his ſetled iudgement againſt proteſtāts, then this? But yet heare further. For that the ſame king diuers yeares after this againe, towards the end of his dayes, hauing had good experiēce of the falſhood of proteſtants, in corrupting the very ſcriptures themſelues by their crafty tranſlations, notes, and commentaries: he was forced to forbidd vnder greeuous puniſhments, the reading of the forſaid ſcriptures in Engliſh, which before he had permitted, as appeareth by a peculiar Statute made for that purpoſe, & for inhibiting proteſtāts books, ſermons, and preachings, in the 34. and 35. yeares of his raigne: this Statute being intituled: *An act for the aduauncement of true religion:* ſayinge therin as followeth. *VVhere the K. moſt royall Maieſtie, ſurpreme head of the Church of England, and alſo of Ireland perceaueth, that, notvvithſtanding ſuch holy doctrines and documents, as his maieſtie hath hitherto cauſed to be ſett forth, beſides the great liberty granted vnto them, in hauing the nevv and old teſtament amonge them, vvhich notvvithſtanding many ſeditious, arrogant, and ignorant parſons, pretending to be learned, haue the perfect and*

K. *Henry* foibiddeth the proteſtants tranſlation of the ſcriptures.

Stat. an. regni Hen. 8. 34. & 35. *cap.* 1.

fect and true knovvledg, vnderſtanding, & iugdment of ſacred ſcriptures, &c. Intending to ſubuert the very, true and perfect expoſition therof, after their peruerſe fantaſyes, haue taken vpon them not only to preach, theache, declare, &c. But alſo by printed books, ballads, playes, rymes, ſongs, and other fantaſyes ſubtily to beguile his maieſties liege ſubiects, &c.

10. Behould K. Henry his deſcription of proteſtants, their witt, nature, condition, & doctrine. But now followeth the remedy. *VVherfore to ordeyne and eſtabliſh a certayne forme of pure and ſincere teaching, agreable to Gods vvorde & true doctrine of the Cath. and Apoſtolicall Church, &c. Be it enacted, that all manner of books of the ould and nevv teſtament in Engliſh, beinge of the crafty, falſe, and vntrue Tranſlation of VVilliam Tyndall, and all other books and vvrytings in the Engliſh tounge, teachinge, or compoſinge any matter of Chriſtian Religion, contrary to that doctrine, vvhich ſince the yeare of our Lord God 1540. is, hath, or ſhalbe ſett forth by his maieſtie is clearly and vtterly aboliſhed, &c.* This ordeyned *K. Henry* of the proteſtants books and doctrine. And this cenſure he gaue of *VVilliam Tyndalls*, truth, and honeſty in tranſlatinge the ſcriptures, whome Fox calleth, *not only the true ſeruant and martyr of God, but the Apoſtle alſo of England in his our later age.*

The very true and perfect expoſition of ſcriptures preſcribed by *K. Henry* againſt the proteſtants.

VVilliam Tyndalls Tranſlation of the ſcriptures condemned togeather vvith the proteſtants books.

Fox pag. 981.

11. Wherfore I do nott ſee. how Fox, can with any reaſon make K. Henry to be a Ghoſpeller of his religion or ſo earneſt a

defender of the ſame : or wy he ſhould paint him out with the bible in his hand, holden vp by *Cramner* and *Cromvvell*, as before hath byn ſaid, & ſeene in his paynting. ſeing he contemned euer their doctrine, & burned the profeſſors therof, as notorious heretiks vnto his dying day. Which is euident by many exemples, but moſt cleere & notorious by that of *Iohn Lambert* a famous Zuinglian, with whome in ſolemne publike audience he diſputed, in preſence of all his cleargy, and nobylity of the realme, and cauſed Cramner to do the like, and in the end made Cromwell as his Vicar generall, to giue the ſentence of death againſt him, and burne him in Smithfield. And this not two yeares before *Cromvvells* owne condemnation by parlament for like hereſie, by the kings owne purſute: as may appeare by the act of his condemnation yet extant. And the ſame (no doubt would he haue done with *Cramner*, which was the other vpholder of his arme to maintayne the new ghoſpel, according to Fox his picture) yf he had knowne or ſuſpected him, not only for an vpholder of that hereſie, but that he had ſo much as ſecretly and inwardly fauoured the ſame. And for this very cauſe, did King Henry vſe that ſolemne and ſharpe iudgment, vpon *Lambert* and made *Cramner* to diſpute ſo earneſtly againſt him, for the reall preſence,

The ſolemne iudgmēt and condemnation of *Lambert* by the King. *Anno* 32. *Henr.* 8.

preſence, (wherof afterward he made alſo the ſaid *Cramner* wryte and print a booke for more euident atteſtation therin.) And to the ſame end he made Cromwell to pronounce the ſetence, that all men might ſee and know (but eſpecially his fauourits) that whomſoeuer he found faulty in that behalfe, ſhould expect no fauour at his hand. Whervpon when he had ſpoken to Lambert, asking him what he had to ſay more for himſelfe, why he ſhould not dy, and the other falling downe on his knees, remitted himſelfe to his princely mercy: the King anſwered with a loud voyce in theſe words, as Fox relateth them. *Yf yovv remitt your ſelfe to my iudgment, yovy muſt dy. for I vvilbe no patron of heretiks. And by and by turning himſelfe to Cromvvell, he ſaid: Cromvvell reade the ſentence of condemnation againſt him. (vvhich Cromvvell* (addeth Fox) *vvas a that tyme, the cheeſe frend of the ghoſpellers.) vvho taking the ſchedele of condemnation in his hand, read the ſame, &c.* *Fox pag. 1026. col. 1. num.78.*

12. Thus writeth Fox, and putteth in the margent this note. *The King condemneth the martyr of Chriſt Iohn Lambert.* And againe in another place: *Thus vvas Iohn Lambert in this bloudy ſeßion, by the King iudged and condemned to death, &c.* And then ſpeaketh he very diſhonorably of K. Henry about this matter, cyting him to the laſt day of iudgment, to receyue his ſentence for this ſentence. So as how- *Fox and K. Henry fallen out.*

howſoeuer they flatter the memory of this King for gloſing with her Maieſtie in outward words: yet is it cleere enough, what they thinke of him in their harts, & ſpeake of him in corners. And howſoeuer Fox paint him out with their ghoſpell in his lap, & ſword in his hand to defended yt, calling him euery where ghoſpeller: yet can they not deny, but that the ſharpeſt edg of the ſword fell vpon them.

13. And here I cannot omitt to let yow heare Fox his complaint, of euill lucke, and miſfortune in this behalfe, that the king with *Cramner* and *Cromvvell* & ſome others of his ghoſpell, and ghoſpellers ſhould ſo vnluckily concurre to the condemninge, & burning of this feruēt brother of their ghoſpell, *Lambert. Heere* (ſaith Fox) *it is much to be maruailed at, to ſee hovv vnfortunately it came to paſſe in this matter, that through the peſtiferous and crafty Counſell of Gardener Biſhopp of VVincheſter, ſathan did heere performe the condemnation of this Lambert, by no other miniſters, then ghoſpellers themſelues.* This is Fox his complaint, laying all the fault (as yow ſee) vpon *B. Gardener,* as though he had byn able to haue induced all theſe ghoſpellers, and among others the king, himſelfe, and his ghoſpelling Counſelors, to haue concurred to the burning of their owne brother *Lambert:* if they had byn then of his Ghoſpell! But the truth is, that

farre

none of them at that tyme were come ſo farre forward, as to be Zwinglians. For as for the king himſelfe, he hated them deadly, both then and vnto his dying day: as alſo the Lutherans, though he bare ſomwhat more with them, then with the other in reſpect of their holdinge the reall preſence in the Sacrament, wherunto he was moſt deuout. And as for *Cranmer* and *Cromvvell*, yt may be that in thoſe dayes they weare a little touched with Lutheraniſme. The former, to enioy his woman which he kept ſecretly, by whome he was alſo made a Zwinglian in K. Edwards dayes. The ſecond, for his gayne and aduauncement. Yet the ſaid Cromwell, comminge ſoone after this, to be beheaded, on the ſcaffold ſaid theſe words among others, as Fox relateth them: *And novv I pray yovv, that be heere, to beare me record, that I dy in the Cath. faith: not doubting of any article of my my faith; no nor doubtinge in any ſacrament of the Church. Many haue ſlandered me, and reported, that I haue byn a bearer out of ſuch as haue maynteyned euill opinions: vvhich is vntrue, &c.* And then a little after, he addeth agayne. *The deuill is ready to ſeduce vs, and I haue byn ſeduced. But beare me vvittneſſe, that I dy in the Cath. faith of the vvhole Church.*

Fox pag. 1086. The proteſtatiō of Crōvvell at his death, that he vvas a Catholike.

14. Thus relateth Fox of his laſt confeſſion, and putteth in his margent this note: *A true Chriſtian confeſſion of the L. Cromvvell at his death.*

death. Which if Iohn Fox meane truly indeed, and that *Cromvvell* himſelfe meant it alſo truly and ſincerely as he ſpake, and was vnderſtood of the people: then died he a Cath. in all points, and beleeued all ſacraments of that Church, which then in England was held for Catholike, and oppoſite to the new ghoſpellers at that tyme. By whome he confeſſed he had byn ſomwhat ſeduced: & yet denyeth, that he euer was a bearer out of them, as you ſee. And if all this be true indeed, how then can this confeſſion of the *L. Cromvvell be called a true Chriſtian confeßion* with Iohn Fox? Seing it is a Cath. confeſsion, and renounceth Fox his religion vtterly. And yf it were a falſe, feigned, and diſſembled confeſsion of Cromwell, & meant contrary to the ſound of his words, at the houre of his death: how was he a true Chriſtian man in ſo diſſemblinge, and lyinge, and this at his very going out of the world? And here I would haue Iohn Fox to ſolue me this *dilemma*, both for his owne and Cromwells creditt. Whome notwithſtandinge all this, Fox will needs enforce to be of his ghoſpell, whether he will or noe. Wryting of him thus in another place: *In this vvorthy and noble perſon, beſides diuers other eminēt vertues, three things eſpecially are to be conſidered: his floriſhing authority, his excelling vviſdome, and his feruent zeale to Chriſt, & to his ghoſpell, &c.*

Iohn Fox is ſore preſſed, about the *L. Cromvvell.*

Fox pag. 1084.

And ſo much of him & his fellow *Cramner*, the two cheefe pillars and vnder proppers of Iohn Fox his ghoſpell with *K. Henry*.

15. And herby we may in part contemplate the firſt beginninge, fountayne, origen and offſpring of I. Fox his ghoſpell in England. Wherof we haue ſpoken ſomwhat before, in the laſt chapter of the former part of this Treatiſe, where we alleaged the words of *VVilliam Tyndall*, write to *Iohn Fryth* his ſcholler, at the very beginninge, when *K. Henry* firſt ſeemed to fauour the ghoſpell. Wherin *Tyndall* ſaith, that he had ſmelled a certayne counſell taken againſt papiſts. But that *Frith* muſt vnderſtand, that it was not for God, but for reueng & to enioy the ſpoyle of the Church: theſe were the firſt motyues, yf we beleefe *Tyndall*, whome Iohn Fox holdeth and calleth *an Apoſtle of England*. So as this teſtimony comminge from him, muſt needs be alſo Apoſtolike, yf not Euangelicall.

Tyndals iudgmēt and teſtimony of the firſt motiues tovvards proteſtancy in *K. Henry*. *Fox pag.* 977.

16. But what was the progreſſe of this ghoſpell ſo begun in England? I haue ſhewed before, that not long after this beginninge, (to wit, in the yeare of Chriſt 1536.) *K. Henry* beinge diſpoſed vpon former motyues, to make ſome certayne alterations, did not take councell nor direction from the new ghoſpellers to do it: but rather ſett forth a booke of his owne, intituled thus: *Articles deuiſed by the Kings highneſſe.* So do teſtifie both

Hall. in chronic. an. regn. Henr. 8. 28. fol. 228.

The firſt booke of alteratiõ of Religiõ in England deuiſed by K. Henry.

ſie both *Hall, Holinſhed,* and *Stovv.* And then *Hall,* who liued in thoſe dayes, addeth further: *In this booke are eſpecially mentioned but 3. Sacraments, vvith the vvhich the Lincolnſhiremen vvere offended.* And then againe afterwards, he writeth *This booke eſpecially treated of no more, then three ſacraments. VVhere alvvayes before the people had byn taught 7. Sacraments, &c. VVhich articles being deliuered to the people, the inhabitants of the North parts being very ignorant, and rude, & not knovving vvhat true religion meant, &c. Said: novv yovv ſee, Frends, that 4. Sacraments of ſeauen are taken from vs, and ſhortly yovv ſhall leeſe the other three alſo, except yovv looke about yovv, &c.* Thus wryteth *Hall* of the beginninge of the inſurrection of *Lincolne, Yorke,* and other ſhires, by occaſion of theſe new deuiſed articles in religion. Wherby notwithſtanding we ſee, that K. *Henry* thinking beſt to make ſome alteratiõ, though he ment not indeed to take away any ſacrament (as afterwards appeared:) yet diſdained he to take his platforme from the proteſtãts, or goſpellers of thoſe dayes. But deuiſed of himſelfe the innouation, which for the preſent he meant to make. Wherof I haue heard of a certaine ſtory not vnpleaſant, nor from the purpoſe, which therfore here I will ſett downe.

A certaine cõference

17. A certayne Courteour at that day (ſome ſay it was *Syr Francis Bryan*) talkinge with a lady that was ſomwhat forward in

the new ghoſpell, about this booke of the kings, then lately come forth, ſhe ſeemed to miſlike greatly the title therof; to witt, *Articles deuiſed by the Kings Highneſſe, &c.* Saying that it ſemed not a fitt title to authorize matters in Religion, to aſcribe them to a mortall knigs deuiſe. Wherunto the Courteour anſwered: Truly (madame) I will tell you my conceyt plainely. Yf we muſt needs haue deuiſes in Religion, I had rather haue them from a King, then from a knaue, as your deuiſes are. I meane that knaue, *Friar Martyn:* who not yet 20. yeares agone was deuiſer of your new Religion, and behaued himſelfe ſo lewdly in anſweringe his Maieſtie, with ſcorne, and contempt, as I muſt needs call him a knaue. Though otherwiſe I do not hate altogeather the profeſsion of friars, as your ladiſhipp knoweth. Moreouer (ſaid he) it is not vnknowne neither to your ladyſhipp, nor vs: that he deuiſed theſe new tricks of Religion, which yow now ſo much eſteeme, and reuerence, Not for God, or deuotion, or to do pennance, but for ambition, and to reuenge himſelfe vpon the Dominican Friars, that had gottē from him the preachinge of the Popes bulles. As alſo to gett himſelfe the vſe of a wench, and that a nunne alſo, which now he holdeth. And ſoone after him againe three other marryed Prieſts his ſchollers (to witt, *Oeco-*

betvvene a Courteour & a lady about deuiſing noueltyes in religion

Cocl. in vit. Lutheri, & Sur. ann. Domini 1516. & 1517.

lampadius, Carolſtadius, and *Zvvinglius)* deuiſed another Religion of the Sacramentaryes, againſt their ſaid maiſter. And ſince theſe againe, we heare euery day of other freſh vpſtarts, that deuiſe vs new doctrines. And there is no end of deuiſing or deuiſers. And I would rather for my part, ſticke to the deuiſinge of a King, that hath maieſtie in him, and a counſell to aſsiſt him, (eſpecially ſuch a King as ours is) then to a thouſand of theſe companions putt together.

The reply of the lady vvith the Courteours anſvvere.

18. It is true (ſaid the lady) when they are deuiſes indeed of men, but whē they bring ſcriptures with thē to proue their ſayings: then are they not mens deuiſes, but Gods eternall truth and word. And will yow ſay ſo, madame (quoth he:) and do yow not remember, what adoe we had the laſt yeare about this tyme, with certaine * *Hollanders* heere in England? Whome our Biſhopps & Doctors could not ouercome by ſcriptures, not withſtanding they held moſt horrible hereſies, which make my heares to ſtand vpright to thinke of them, againſt the manhood and fleſh of Chriſt our Sauiour, and againſt the virginity of his bleſſed mother, and againſt the baptiſme of infants, and the like wicked blaſphemyes. I was my ſelfe preſent, at the condemnatiō of 14. of them in Paules Church in one day, & heard them diſpute & alleage ſcriptures ſo faſt for their here-

* Of theſe Hollanders ſee *Holinſhed an. 27. Henr. 8. menſe maio.* 1535.

hereſies, as I was amazed thereat. And after, I ſaw ſome of theſe knaues burned in Smithfield, & they went ſo merely to their death, ſinging, and chaunting ſcriptures, as I began to thinke with my ſelfe, whether their deuiſe was not of ſome valew or noe: vntill afterward thinking better of the matter, I bleſſed my ſelfe from them, and ſo lett them goe.

19. Oh (ſaid the lady) but theſe were knaves indeed, that deuiſed new doctrines, of their owne heads: and were very heretiks not worthy to be beleeued. But how ſhal I know (quoth the courteoure) that your deuiſers haue not done the like, ſeing theſe alleaged ſcriptures no leſſe, then they? And did one thing more, which is, that they went to the fiar, and burned for their doctrine, when they might haue liued, which your friar, and his ſchollers before named, haue not hitherto done. And finally (madame) I ſay as at the beginninge I ſaid: yf we muſt needs follow deuiſinge, we Courtiars had much rather follow a King, then a friar in ſuch a matter. For how many yeares (madame) haue friars ſhorne their heads, and no Courtier hath euer followed them hitherto therin? but now his maieſtie hauing begone this laſt May, (as you know) to poll * his head, and comaunded others to do the like: yow cannot find any vnſhorne head

* See *Holinſhed* and *Stovv* of this poling *an.* 1535.

head in the court among vs men, though yow women be exempted. And ſo I conclude that the deuiſe of a King is of more creditt, then the deuiſe of a friar. And with this the Lady laughed. And ſo the conference was ended.

20. And thus much for the firſt deuiſinge or ſettinge vp of new religion in England. Now, for the going forward therof, lett vs heare a larg teſtimony of Iohn Fox himſelfe, and therby iudg how Apoſtolike the maner was of promoting the ſame. *To many, vvhich be yet aliue* (ſaith Fox) *and can teſtifie theſe things, it is not vnknovvne, hovv variable the ſtate of Religion ſtood in thoſe dayes. Hovv hardly & vvith vvhat difficulty it came forth: vvhat chances and changes it ſuffered: euen as the King vvas ruled and gaue eare ſome tyme to one, and ſomtyme to another, ſo one vvhile it vvent forvvard, & another ſeaſon it vvent as much backvvard againe. And ſome tyme clean altered and changed for a ſeaſon, according as they could preuaile, vvhich vvere about the King, &c.*

The grovving & going forvvard of the nevv ghoſpell vnder K. Henry. *Fox pag.* 1036.

21. Heere now yow ſee both the beginninge and progreſſe of Fox his ghoſpell. Wherof in the margent he maketh this note. *The courſe of the ghoſpell interrupted by malitious enemyes.* Heere yow do heare him ſay, that the birth of his ghoſpell came forth *hardly and vvith great difficulty and ſtrayning.* And then, that it grew or went backeward, as the K. was ruled by others, and gaue creditt

to this or that man or woman. For ſo he commeth in preſently with his examples of *Q. Anne, and Cromvvell. So long* (ſaith he) *as Q. Anne liued, the ghoſpell had indifferent ſucceß. But after that ſhee by ſiniſter inſtigation, of ſome about the King, vvas made avvay, the courſe of the ghoſpell began againe to enclyne: but that the Lord then ſtyrred vp the L. Cromvvell, opportunely to help in that behalfe. VVho did much auayle for the increaſe of Gods true Religion. And much more had brought it to perfection, yf the peſtilent aduerſaryes, maligning the proſperous glory of the ghoſpell, had not by contrary practiſing, vndermyned him, and ſupplanted his vertuous proceedings.* Fox ib.

22. Behould heere a wiſe diſcourſe of Iohn Fox. Wherby, if nothinge els were, yow might perceyue, how iuſtly, and truly that ſpiritt of maieſtie that ſpake to him in his bedd vpon a ſunday in the morning (yf yow remember, called him * *Thou foole.* For that no man, but a very foole indeed, would haue brought forth theſe examples to haue proued his purpoſe: Being both impertinēt and cleerly falſe in themſelues.

*See before *cap. 7.*

23. And firſt, they are impertinent or rather againſt himſelfe. For that they ſhew, that his ghoſpell had noe other beginning in England, but vpon affection of men and women. Falſe alſo are the examples, yf we conſider the tymes themſelues. For that the forſaid new booke *of deuiſed Articles*, (men-

tioned by *Hall* and *Holinſhed*) as the firſt publike alteration in points of Religion, diſcouered in K. *Henry*, was made & ſett forth after the death of *Q. Anne Bullen*, to wit vpon the 8. of Inne 1536. wheras the Q. died vpon the 19. of May before. And Fox himſelfe, hauing related the ſaid Articles, and booke, as ſet forth after the death of *Q. Anne*, he ſaith thus. *This booke treated eſpecially but of 3. Sacraments Baptiſme, Pennance & the Supper of the Lord. For vvhich the Lincolneſhire men tooke armes, &c.* And then he addeth this note in the margent: *Alteration of Religion a little beginneth.* And after againe preſently this other note: *Commotion in Lincolneſhire.* Wherby is euident out of his owne words, that the firſt beginning of any alteration, in points of Religion towards his ghoſpell, was after the death of *Q. Anne Bullen.* And conſequently, it is a ridiculous foolery, which he wryteth before: *that ſo long as Q. Anne liued, the ghoſpell had indifferent ſucceſſe, &c.*

Fox pag. 991. *col.* 2. *n.* 30.

K. *Henryes* beginning of alteration after the death of *Q. Anne Bullen.*

24. The other example alſo of *Cromvvell*, is no leſſe apparantly falſe. For that beſids the particulars, which yow haue heard before, of his aſsiſtinge to puniſhe, and burne proteſtants, and his ſentence of death giuen againſt *Lambert*, with the proteſtation he made at his owne death of his beinge Catholike, and neuer doubtinge of any one point of Cath. Religion: beſides all this

(I ſay) it is notorious, that when the ſeuere Statute of ſix Articles, was made againſt all ſorts of Proteſtants, in the 31. yeare of *King Henryes* raigne, (which was in the moneth of Aprill, 1540. as appeareth both by the booke of *Statutes* it ſelfe, and *Hall, Holinshed,* & other Chroniclers) Cromwell was then in his higheſt authority, & fauour with the King, as is euident. For that in tyme of the very ſame Parlament, beſides all his other great offices before receyued, (as of *Baron, Councelour, knight of Gartar, maiſter of the Ievvels, Vicar generall* in ſpirituall affayres, and otherlike titles) he was created alſo *Earle of Eſſex & high Chamberlayne* of England. Which *Holinſhed* ſetteth downe in theſe wordes: *The* 18. *of Aprill at VVeſtminſter, vvas L. Thomas Cromvvell created Earle of Eſſex, & ordayned great Chamberlayne of England. VVhich office the Earles of Oxford vvere vvont euer to enioy. Alſo Gregory his ſonne vvas made Lord Cromvvell, &c.* Thus wryteth he. And yf in Cromwells moſt floriſhinge tyme, this Act of 6. Articles came out for puniſhment of Proteſtants, the moſt ſeuereſt that can be imagined: how fond and childiſh a babling was that, before vſed by Fox, when he telleth vs, that as long as he good *L. Cromvvell* was in credit, or bare rule with the King, their ghoſpell went proſperouſly? &c.

The cheefeſt creditt of Cromvvell, vvhen nevv goſpellers vvere moſt puniſhed by K. *Henry*.

Holinſhed an. 1540. *pag.* 950.

25. Well then, by all this we may ſee, how

poore, and trodden downe a ſtate *Iohn Fox* his Church & religion held, vnder K. *Henry*, notwithſtanding all his braggs, and flattering of him in his pictures. Which yet, that yow may not thinke, we meane only of the temporall or externall condition, or contemptibility of his Church, (for of that perhapps he would bragg, ſeing he defines his Church by the words *obſcure and trodden dovvne)* I would haue yow here conſider breifly but two things, only for the end of this chapter. Which directly do appertayne to the true ſpirituall miſery of Fox his Church, and Religion, in thoſe dayes vnder K. *Kenry*: yf a confuſion of phantaſticall opinions, errors, and hereſies may be called a Religion.

The firſt point of ſpiritual miſery of the ghoſpellers church vnder K. Henry. *Confuſion.*

26. The firſt is, that in K. *Henryes* dayes (at leaſt wayes for a great part therof) the proteſtants ſects, were not yet fully diſtinguiſhed into their Claſſes or orders: but were a great confuſed heape of new opinions. All going vnder the name of ghoſpellers or proteſtãts, as well *Lutherans, Oecolampadiãs, Zvvinglians* and other ſacramentaryes, as *VValdenſians, VVickliffiãs, Anabaptiſts, Libertynes* & other ſuch like. So as in this firſt heap, & maſſe of ghoſpellers, were conteined all the ſeuerall ſects, that ſince haue byn diſtinguiſhed. As the 4. elements and particular parts therof were conteyned (accordinge to the poetts

fiction) in that great confuſed *Chaos* of the world, before it was diſtinguiſhed. Or to ſpeake more properly, they were as the beares whelpes, when firſt they are borne, & new fallen from their mothers wombe: to witt, certayne diſforme, groſſe, confuſed things, which by often lickinge of their parents are poliſhed at laſt, and brought to ſome faſhion of handſome creatures, ſuch as yow know beares whelpes to be.

27. And euen ſo was it in thoſe daies with proteſtants religion. For that euery man, that would hold a new opinion of what ſect ſoeuer, or would ſpeake againſt the Cath. Church or doctrine then vſed, was admitted preſently for a brother of the new ghoſpell, and for a ſincere ſeruant of God, and holy ghoſpeller (as Iohn Fox euery where calleth them without diſtinction) whether he were a *Lutheran, Zvvinglian, Anabaptiſt*, *VValdenſian*, *VVickleſiſt*, *Lolhard* or whatſoeuer els. But ſince that tyme, this Chaos hath byn ſomwhat more diſtinguiſhed, and poliſhed, and euery ſort of ſectaryes deuided into their Claſſes. Which Luther himſelfe began firſt to do: noting 9. diſtinct ſects to haue riſen in few yeares after him out of his doctrine, and theſe only of ſacramentaries. Wherunto his cheefe ſcholler *Melacthon*, a little before his death, in his iudgmēt written to the Palſgraue or Prince Elector.

Luth. in parua Confeſſ. de Cœna Domini.

Melanchthon. li. de ſuo iudicio ad Elect. Rhen. an. Domini 1560. Freder. Staphil. l. de Concord. Luth. Lyndan. in dubitant. Prat. initio li. de vit. & ſectis hæret.

Elector Of *Rhene*, added ſix more to be amonge the Lutherans themſelues. But others that haue gathered them more exactly, and diſtinctly (as *Staphilus*, a moſt learned man, and Councelor to the Emperour: Biſhopp *Lyndan,* Doctor *Gabriel Prateolus*, and others) do deuide them into a farre greater number. Diſtributinge firſt the ghoſpellers of our time, that haue proceeded of Luther, and by occaſion of his doctrine, ſince the yeare of Chriſt 1517. into 3. or 4. claſſes. Wherof the firſt is of plaine Lutherans, deuided among themſelues into eleuen ſects: And theſe againe beinge ſubdeuided, into other 3. Claſſes of *ſoft, riged,* and *extrauagant Lutherans*, do make aboue 30. other diuiſions and ſects.

28. The ſecond generall claſsis is of *Semilutherani*, halfelutherans, that do partly agree with Luther, and partly diſagree, but yet with an eleuen differences. Which beinge obſtinately, held by their authors, and profeſſors, do make eleuen different ſects. The third vniuerſall Claſsis or order of new ghoſpellers are of *Anti-lutherani*, thoſe that are quite oppoſite to Luther, as Sacramentaryes, and the like. Wherof are ſett downe 56. diſtinct ſects, and the firſt of theſe is of Sacramentaryes, beinge ſubdeuided into 9. ſects, yow may imagine to what number the ſumme will riſe.

The different claſſes & ſorts of ſectaries ſpronge from Luther, ſince the yeare 1517.

29. The fourth generall claſsis of new ghoſpellers of our tyme, are the Anabaptiſts, begon by *Bernard Rotman*, an vnlearned fellow of the laity, but a ſcholler and ſonne of Luther, about the yeare of Chriſt 1524. that is 7. yeare after Luther began. And this ſort of men are deuided againe in 13. ſects, as in the forſaid authors may be read. All which deduction, and diſtinction was not made, nor knowne in Englãd (except very confuſedly) in K. *Henryes* tyme. But all were accoumpted good ghoſpellers, & of one Church & faction, and ſo would Iohn Fox haue them accompted alſo now. For prooffe werof, wherſoeuer they were contradicted, reſtrained, punished or burned for what opinion ſoeuer, Iohn Fox putteth them downe expreſsly for Confeſſors and Martyrs of his Church. Excepting only the Anabaptiſts, which openly he doth not admitt. For that now alſo they are burned in England by the proteſtant Magiſtrate. But yet nether doth he reiect them by name: but holdeth himſelfe ſilent in their affayre, though he doth ſett downe ſundry for martyrs in his Calendar, which held of their opinions, as in the next part of this Treatiſe we are to ſhew by many examples. And thus much of the firſt point concerning the confuſion, obſcurity, impurity and imperfections of Iohn Fox his Church

How Iohn Fox coopleth all ſectaries in his Church.

Church vnder K. *Henry* which was not yet ſtrayned from her ſuds, yf Fox at that tyme may be ſaid to haue had any Church at all.

The 2. ſpirituall miſery of Io. Fox his Church contradiction among themſelues in their beleefe.

30. There followeth the other point of Antipathy, contradiction, and expoſition among themſelues, that were holden by Fox, to haue byn the cheefe pillars of his Church in thoſe daies. And as for the kinge, *Q. Anne, Cramner,* ond *Cromvvell:* we haue ſpoken of already. The other (yf we beleeue himſelfe) were *Thomas Bilney, Iohn Frith, VVilliam Tyndall*: all three rubricated martyrs in his Calendar. And then in blacke lettres (but of the ſame order of martyrdome) *Robert Barnes, VVilliam Ierome, Thomas Gerard, Iohn Lābert, Peter German, Andrevv Hevvitt, Iohn Colyns, VVilliam Covvbridg*, and diuers others, that not only profeſſed his ghoſpell as he ſaith: but willingly alſo gaue their blood, in a holy, and liuely ſacrifice for teſtimony therof. And to theſe he addeth diuers holy Confeſſors of the ſame confeſsion: to witt, *Eraſmus Roterodamus, Picus Mirandola, Philipp Melancthon, K. Edovvard the* 6. and the like.

31. But now, yf I ſhould goe about, to draw all theſe martyrs and confeſſors of his Church, into any one forme of faith, and beleefe, good or badd, (which is neceſſary, yow know, to make a Church) it would proue a farre harder enterpriſe, then to coople all the catts of any great Citty, by

the heads togeather, & to make them ſtand ſo for an houre of their owne will, lookinge one vpon the other, without turning their heads a ſide. For as for *Bilney*, yow ſhall perceaue by my Treatiſe in the next part, that he neuer held, but very few of the proteſtants opinions, & very many againſt them with vs. And abiured thoſe few of the proteſtants, at two ſeuerall tymes, and died in that abiuration. *Frith* alſo and *Tyndall*, were moſt oppoſite to Fox in many points of beleefe. I meane oppoſite both to *Luther*, and *Zvvinglius* in the Controuerſy of the Sacrament. Holding the *Reall preſence* to be a thing indifferẽt, & to be beleeued or not beleeued, as euery man thinketh good, with other notable particular hereſies of their owne, as in due * place we are to ſhew. *Robert Barnes* was an earneſt Lutheran; as *Tyndall* teſtifieth to *Frith*: and as for *Gerard, Hierome*, & *Lambert*, though they were Zwinglians: yet not after Fox his faſhion, but different from him in many points of doctrine. As we ſhall declare, when we come to handle of them ſeuerally: as alſo of *Ridley, Hooper, Rogers, Latymer*, in the next part of this Treatiſe. Shewinge that vnder *K. Henry* they were only Lutherans, yf ſo farre forward at that time.

See part 3. of Bilney die. 10. Martij an. 1531.

Thomas Bilney Io. Frith VVilliã Tyndal.

**Part 3. die 2. Ian. & die 6. Octob.*

Friar Barnes Gerard, Ierome & Lambert. Ridley, Hooper Rogers, Latymer.

32. And as for *Andrevv Hevvitt* he was of no religion in particular, when he died: but ſaid only, that he would dy for the religion

Andrevv Hevvit.

* *Part* 1. *cap.* 12.
Peter German.
* *See his day part* 3. *&* 13. *Octob.*
Colyns & Coubridg made martyrs. *Fox pag.* 1033.

that *Iohn Frith* held, whatſoeuer it were, as * before we haue noted *Peter German* inclyned indeed to Zwinglianiſme: but togeather with that (as when we come vnto his * holyday, we ſhall ſhew) he denyed Chriſt to haue taken flew of the Virgin Mary, and other like holy aſſertions. As for *Colyns*, and *Coubridge*, burned alſo for hereſy vnder K. Henry, and aſsigned for Calendar martyrs by Fox, vpon the 10. and 11. dayes of October: himſelfe confeſſeth afterward vpon better conſideratiō, *that he thinketh them not vvorthy of the number of Gods profeſſed martyrs.* but yet holdeth (as he ſaith) *that they are belonging to the holy company of Chriſts ſaints.* The firſt of theſe two, held vp a dogg, to be worſhipped of the people, inſteed of the bleſſed Sacrament. The ſecond denied the name of Chriſt flattly. Which Fox not denying, excuſeth the matter thus, ſaying: that the one, and the other of them were madd, and diſtracted of their witts, as more largly we ſhall ſhew afterwards in diſcuſsion of the Calendar. And thus much of his Martyrs.

Fox his Confeſſors vnder K. *Henry.*

33. Now for his Confeſſors, *Eraſmus Roterodamus, Picus Mirandula, Friar Bucer, Philipp Melancthon,* K. *Edvvard* the 6. and others, (which he ſetteth downe for Saints in the end of his Calendar, and moneth of December) they do agree in Religion, as iuſt as Germans lippes (to vſe the vulgar prouerbe)

eyther with Fox, or among themſelues. For as for *Eraſmus*, whome euery where Fox maketh (as it were) the father, & firſt maiſter of new ghoſpellinge in England; yow ſhall ſo heare him defend himſelfe by his owne words in the next part of this * Treatiſe, as you will ſay, they abuſe him egregiouſly, to hold him for any proteſtant at all, hauinge written ſo ſharpely againſt their firſt Captaine Luther as he did: repeatinge often tymes theſe words: *Chriſtum agnoſco, Lutherum non agnoſco, Eccleſiam Romanam agnoſco.* I acknowledg Chriſt, I do not acknowledg Luther, I acknowledg the Romã Church, &c.

Eraſmus Rotteradamus.

* *die 26. Decemb.*

Eraſm. lib. 16. ep. 11.

34. And the like iniury they offer to *Picus* Earle of *Mirandula*, who neuer held any one Proteſtant opinion in his life. As we ſhall ſhew, when we come to his place in the Calendar. And as for *Bucer*, and *Melancthon*, they were Lutherans in deed, & open enemyes for many yeares againſt *Zwinglius*, and Zwinglians, that are the flower of Iohn Fox his Church. And though *Friar Bucer* afterward (to haue the free vſe of his woman in England) diſſembled egregiouſly in ſome things, to pleaſe the Protector for a tyme, and ſeemed to beare with the Sacramentaryes: yet told he the *L. Dudley* then *Duke* of *Northumberland*, being asked confidently his opinion of the Sacrament by the ſaid Duke, in the preſence of the *L. Pagett*,

Picus Mirandula.

Bucer Melancthon.

Friar Bucers anſvvere to the Duke of Northũberland.

then a proteſtant, (who teſtified the ſame publikely afterward:) that for the *Reall preſence* yt cold not be denyed, yf we beleeue all that the Euangeliſts do wryte. But whether all be to be beleeued or noe he ſaid merely, that was a matter of more diſputation.

Of K. *Edvvard*. the 6.

35. And laſtly concerning K. *Edvvard* the 6. ſet downe alſo by Fox in read letters, for a ſollemne Confeſſor of his Religion: yf we talke of K. *Henryes* tyme, he was a very yong Confeſſor. For that he was ſcarſe 9. yeares old, when his father died. And it is very probable, that the religion, which he at that age coulde receiue, was rather ſuch as his father had cauſed him to be taught during his life: then ſuch as it pleaſed Fox to aſsigne vnto him afterwards. But yf Fox meane, that he was a confeſſor of their Religion after his fathers death: albeit it be hard to ſay of what Religion the Child would haue byn if he had liued; yet do I thinke him rather worthy to be accompted a martyr of Fox his Church, then a Confeſſor. Seinge it is probable, that the bringinge in of that Religion and change of ſtate left by his father, was the cauſe of his immature death. For that if matters had remayned, as his father left them, and no protector choſen (as he appointed) nor *VVriotheſley* the Chauncelour putt out of his office, nor other Cath. Councelors (moſt faithfull to the conſerua-

tion of the kings bloud,) had byn diſgraced & diſplaced by that vnlucky change: like it is, that the good yong king might haue liued many fayre yeares more, and his two ſiſters neuer haue fallen into thoſe imminēt dangers of preſent deſtruction, which they once ſaw themſelues in, by the ambition of new ghoſpelling faction. But enoughe of this, and of all the raigne of K. *Henry* the 8. Now ſhall we paſſe breefly ouer the reſt, that remayneth.

WHETHER FOX HIS CHVRCH HATH HAD ANY PLACE VNDER K. Edward, Queene Mary, *and her maieſtie that novv raigneth: and hovv farre it hath byn admitted, or is admitted at this day.*

CHAP. XII.

ALBEYT Iohn Fox did paint out K. *Henry* the 8. in the the firſt page of his life, ſittinge with his feet vpon the Popes backe, and the ghoſpell in his lapp, with his ſword lifted vp in his right hand, to defend the ſame (as before yow haue heard:) yet did he paint *Cromvvell* and *Cramner* ſtayinge vp the ſaid ſword, leaſt yt ſhould fall vpon the proteſtants themſelues, as we haue ſhewed that in effect yt did. But now in the firſt page of K. *Edvvards* raigne, Fox hath a much more ample and triumphant pageant

Tvvo fond pageants of K. *Henry* & K. *Edvvard.*

for the child aboue his father. Who though he were but nyne yeares old, yet ſeemeth Fox to make him a fuller head of the Church, then his father. Placing him in a high throne of maieſtie, and his ſtretched out ſword in the right hand, and with the other, (which is the left) he deliuereth the ghoſpell vnto the people, and prelates, that ſtand round about him. Where Fox wryteth in the margent this note: *K. Edvvard deliuering the Bible to the prelats, &c.* As though the Bible had taken authority from the Childs deliueringe. Who beinge ſo tender of age as he was, (and of likelyhood ſcarce able to read the ſame, and much leſſe to vnderſtand yt) as well he might haue deliuered them the poeme of *Chaucer*, or the ſtory of *Guy* of *VVervvicke*, or of Beuis of Southampton (yf yt had byn put into his hand to deliuer) as this was by his vncle the protector; that knew full neere as little of the contents, as the child himſelfe.

Other Ridiculous payntings of Fox.

2. But beſides this Maieſticall repreſentation of deliuering the ghoſpell, there be two or three other pageants in the ſame page. The firſt is of pullinge downe Images, with great diligence euery where, and burninge them, with this ſentence wrytten vnder: *The temple vvell purged*. And then is there a great ſhipp, paynted with men, women, & Children, carrying their Church ſtuffe into

that ſhipp: to witt bells, books, images, and candles: and amongſt other things alſo, the bleſſed Sacrament. And ouer the ſhipp is written thus: *The ſhipp of the Romish* Church. And on the ſide this ſentence: *Shipp ouer your trinketts, and be packing, yovv papiſts.* And thus is Iohn Fox his pleaſant head delighted with theſe fancyes. But who ſeeth not, how childiſh this folly is. Seinge ſcarſe ſix yeares after this triumph, when *Q. Mary* came in, a man might haue ſaid to him agayne, & his fellowes: *Shipp ouer your trinketts, and be packing yovv proteſtants.*

3. But yf we conſider in deed, the different wares, and trinketts, which this Cath. Roman ſhipp carryed away from England at that tyme, and thoſe which the new proteſtants ſhipp brought in ſoone after from *Germany, Geneua, Svvizerland* and other places: we ſhall eaſily diſcouer, whether the loſſe were greater for our nation, by the departure of the one, or by the comming in of the other. For that in the Roman ſhipp was carryed away, not only the bleſſed ſacrament, as Fox ſaith, and paynteth it out (which yet is the higheſt & moſt pretious treaſure, that Chriſt hath left to Chriſtians vpon earth:) but with that alſo all kind of vertue, & honeſty for the moſt part. For that all modeſty, grauity, learning, piety, deuotion, peace, concord, vnity & charity was carried away.

What the Romanſhip carryed avvay & vvhat the proteſtants ſhipp brought into England.

And in the new ghoſpellinge ſhipp, came in all the contrary vices: namely of ſedition, diuiſion, pride, temerity, curioſity, nouelltyes, ſenſuality, impiety, and Atheiſme. And in place of many ſober, honeſt, and graue men, that retyred themſelues vpon this change, there came running into England a mayne number of wanton Apoſtata prieſts, and friars, ech one with his mate and dame at his ſide, hungry and turbulent people) as *Friar Bale, Friar Bucer, Friar Couerdale, Friar Martyr,* and otherlike. Who ioyninge with other of their owne ſect in England, in ſuch a veyne of innouations, as quickly brought all vpon their owne heads. And ſo though after all theſe forſaid 3. pictures and *repreſentations* (to witt, *the bible diſtributed; the Churches ſpoyled: and the Cath. Roman ſhipp ſent avvay)* Io. Fox doth make a fourth fayre pageant, of the proteſtants kind and confortable meting togeather, at their communion table, and their peaceable breaking of bread. Yet yf yow conſider what preſently enſued in their actions, (I meane of their changinge, choppinge, pullinge downe, and ſettinge vp in thoſe few yeares, that it endured) yow wil eaſily ſee the frutes of that new goſpell.

A picture of the proteſtants agreement.

4. For firſt all begunne with manifeſt perfidiouſneſſe againſt the old king, that was dead. For wheras he had two things in abhomination aboue the reſt; firſt that his

ſonne ſhould haue a protector (conſidering the fatall euents therof in former tymes) for which cauſe he appointed ſixteene *Tutors,* to gouerne with equall authority, duringe the minority of his ſonne; the other that hereſie (but eſpecially Zwinglianiſme) ſhould enter into his Realme: both theſe things were determined contrary to the ſaid kings will, and ordination, within three dayes after his death, and aboue a dozen before he was buryed. For that the young Child being proclaymed King vpon the 28. of Ianuary, & his father not buried vntill the 14. of February: his vncle the Earle of *Hartford,* was made protector both of the King, and whole Realme, vpon the firſt of the ſaid moneth of February following: and this by the priuate authority of the more part of the executors only, without expecting any parlament, or conſent of the Realme, for ſo great a change, and charge, as that was.

5. And albeit for obteyning the conſents of the greater parts of executors to this mutation, great aduancements and dignityes were promiſed, and ſome of them alſo performed (for that the *Lord Dudley* was made Earle of *VVarvvicke,* the *Lo. Parre* Marqueſſe of *Northampton,* the Lord Chancelour *VVriotheſley* was created Earle of *Southampton.,* *Syr Thomas Seymer* was made *Lo. Sudley,* and high Admirall of England, and other the like,

Promotions made by the protector in the beginning of *K. Edvvard* dayes.

Holinſhed, Stovv & others *an. Dom.* 1547.

and this with in 15. dayes after the Protectors aduancement) and though hope alſo was giuen to thoſe, that were Catholikely inclyned (as the moſt of them were, yf they had followed their conſciences) that no great alteration of religion ſhould be made for the preſent: yet 20. dayes had ſcarſe paſſed, after this aduauncement, but that the protectors fingars did ſo eagerly itche to be doing, and tamperinge about innouation in Religion, as vpon the 6. of March next followinge, he ſent away comiſsioners into all parts of the realme, to pull downe Images, and other Eccleſiaſticall ornaments, throughout all the Churches of the realme, & to make other innouations by his authority, which now in all things he would haue to be the kings. And for that the chauncelour *VVriotheſley* reſiſted the ſame, & would haue had it ſtayed vntill a parlamēt might be called: his office was taken from him, therby to terrify others from ſpeaking in likecaſes. Biſhop *Tonſtall* alſo was putt beſide the councell for like offence, though he were one of the 16. executors appointed by K. *Henry*. So as now the protector would needs haue all things abſolutely in his owne hand, both without law, and before law, yea expreſſely againſt the lawes of K. *Henry* yet in force.

6. And for that both he and his followers did eaſily ſee, the affection of the Realme

to be wholy againſt theſe mutations, (as before we haue ſhewed in the end of our former part:) he deuiſed with the Lo. Dudley, who ſoothed him in all at that tyme, the iourney into *Scotland* of muſſelborough field which all men know, vnder pretẽce to gayne the young Queene by force, to Marry with the King. But yet euery man of iudgment, & diſcourſe, did eaſily ſee, that not to be a thing likely, to gett ſuch a princeſſe by way of armes frõ her ſubiects. Neither was *K. Edvv.* of ſuch age, as they needed to haue haſtened ſo much, to gett him a wife ſo ſoone (he being but 9. yeres olde) but that the matter might haue byn treated peaceably, with the Scotts, to haue concurred willingly, for their owne intereſt, to that coniunctiõ of both Realmes by that Marriage, accordinge as they had done in *K. Henryes* tyme. And ſo wrote *B. Gardener* to the protector, preſently vpon the firſt ſermon he heard the B. of *Saint Dauids in VVales,* make in London, about that matter, I meane, to exhort the people to the enterpriſe of Scotland. For that now all preachers, were ſet a worke by the ſaid protector, and Earle of *VVarvvicke* to ſhew the great glory, and vtilityes of that attempt.

The iorney into Scotland vvhy it vvas deuiſed in *K. Edvv.* tyme.

7. But the true cauſe of this enterpriſe was indeed, to haue therby a iuſt pretence, and occaſion to rayſe an army within the land,

and to call in forrayne forces (as they did both Germans & Italians vnder *Petro Gamboa* that had ſerued *K. Henry* at *Bologne*, and other leaders) who they thought would be alwayes more ſure vnto them, then Engliſh ſouldiars in occaſions of Religion. And ſo it fell out indeed. For the very next yeare after, theſe forraine ſouldiars, did ſtand the protector in very good ſteed, when diuers ſhires of the Realme tooke armes for defence of their Religion, in the third yeare of *K. Edvvards* raigne, as after yow ſhall heare.

8. This then was the firſt ſommers worke after *K. Edvvards* coronation: to witt, that the protector made his voyage towards Scotland, hauinge firſt ſent comiſsioners, and preachers (as you haue heard) into all ſhires, to preach againſt Images, proceſsion, litanyes, pilgrimages, maſſe, praying to Saints. And this of his owne authority, without, and againſt law. For that no parlament had yet diſanulled the Religion left by *K. Henry*. Which thing ſo much greeued the common Cath. people, as they began to exclaime euery where againſt the ſaid comiſsioners. And one of them called *Body* was ſlayne in Cornwall. For which diuers men were executed, in ſundry places of that ſhire. And a Prieſt ſent vp to be hanged, drawne, and quartered in Smithfield, for the terror of others, for that he was ſaid by ſome to haue

byn acceſſary to the ſaid *Bodyes* deathe.

9. And this was the beginninge of plantinge new Religion in England, by authority of the protector, vnder a child King. Which protector notwithſtanding, for that he miſtruſted his home doctors, (as well as his home ſouldiars) to be ſufficient for ſo great a worke, as the planting of a new Religion: he ſent ouer into Germany for diuers ſtrange Sectaryes, of what Religion ſoeuer, ſo they were not Catholike. But eſpecially he deſired to haue Apoſtata friars, that had tyed themſelues to ſiſters. Aſſuring himſelfe, that they would be moſt plyable to his purpoſe. And ſo their came into England *Martyn Bucer* a Dominican Friar, who vnto that day had byn an earneſt Lutheran: and *Peter Martyr* a channon regular that inclyned to Zwinglianiſme: but yet came with great indifferency to preach, & teach, what he ſhould be appoynted. *Bernardinus Ochinus* was the third, who had byn a Franciſcan friar: and by takinge a woman had loſt all Religion. Writing a booke *de Polygamia*, for hauinge many wyues at once and died after a Iew.

The ruſhing in of Apoſtatas into England.

Bernard ochinus *vid Sander. l. de viſib. Monarch. pag. 627.*

10. Theſe three were diſtributed into 3. principall fountaynes of the land, *London, Oxford,* and *Cambridg.* And with theſe ioyned other of the ſame coate, and profeſsion, as *Couerdall* an Auguſtine friar, *Bale* a Carmelite,

lite,and other like Ingliſhmen,as before we haue ſhewed. All which beginninge to preach in diuers parts of the land, filled mens heads with noueltyes, and contentions. But had not the gift of the old Apoſtolicall preachers, to preach the ſelfe ſame faith, & doctrine euery where. But ſo many men, ſo many opinions were ſett abroach, euery man following his owne fancy. Only they agreed in impugninge the Catholike Church, rytes, doctrine, and ſeruice: but among themſelues they could not agree.

11. Which thing being ſignified to the Protector, both before his departure, and whyle he was in the Scottiſh iourney: it greeued him exceedingly, and wrote backe to *Cranmer*, *Ridley*, and the reſt, that they ſhould ſeeke ſome meanes of agreement, & conformity, and that they ſhould make haſt to end the common ſeruice booke, or booke of common prayer, doctrine, & rites, which they had begunne to treat of, before his departure out of London. But this was not ſo eaſy to do, for that new factions, and diuiſions were growne now among them, eſpecially vpon the arriuall of the forſaid new preachers, as well Engliſh, as ſtrangers from beyond the ſeas. For albeit the ſtrangers coulde not much help, in making this Engliſh communion booke, or rather new maſſe booke: yet did they hurt and hinder the

The cauſes of iarres betweene the new proteſtant preachers.

the ſame much by the variety of opinions, which they brought with them in matter of doctrine. Some of them comming from Saxony, and others from Zwitzerland. Where there were different new ſects, and doctrines held, & taught. And for ſo much, as in this booke not only the rites, and ceremonies of ſeruice, & adminiſtration of Sacraments: but the doctrine alſo of their number and natures, and other articles of beleefe were to be expreſſed, or at leaſt wayes inſinuated; herof aroſe a great warre. For that *Bucer* would haue one thing, *Peter Martyr* another, *Ochinus* a third. And then ſtepped in *Iohn Bale*, & *Milo Couerdall*, freſhely come with their new doctrine, & wanton women from beyond ſeas, and would haue roome amongſt the reſt.

12. But aboue all others did trouble the markett at this tyme, two heady marryed prieſts, come alſo from beyond the ſeas: to wit *Iohn Hooper*, and *Iohn Rogers*, the one from *Wittenberg* with a German wife; the other from *Argentine* with a Burgundian Syſter (as Fox teſtifieth.) who diſſentinge wholy from the courſe begon, by *Cramner*, and *Ridley*, and bearinge ſpeciall emulation againſt them, as accompting themſelues more learned, and zealous, and more reformed then they, (as in their liues we ſhall ſhew, when we come to their places in the Calendar.)

Calendar.) they being potent in ſpeech, and faction, and had in eſtimation of the people in reſpect of their former baniſhment, they made this agreement at the firſt beginning much more difficult. Eſpecially for that one *Hugh Latimer*, more turbulent then any of them all, and of more regard with the common people, for that he had byn Biſhopp in K. Henryes dayes; ioyned with *Hooper* and *Rogers*, againſt *Cramner*, and *Ridley*. For that they were not inclyned to reſtore him his Biſhopricke of Worceſter, wherof he had byn depriued by *K. Henry* the 8.

Stovv an. 1539.

13. Whervpon the Protector, when he returned to London from the Scottiſh voyage, in the end of the ſommer, he was greatly troubled to ſee theſe diuiſions. But eſpecially, for that he found nothing ready, as he had hope for the new cõmunion booke: but only that the old religion was impugned, and the new not yet framed, and infinite ſtrife was raiſed both about the one & the other. Yet a Parlament being called togeather vpon the 4. of Nouemb., *an. Domini* 1547. & the firſt of K. Edw.: they thought to giue an attempt to ſee, what might be done; to haue ſome alteration eſtabliſhed. But yt would hardly be: notwithſtanding all art, power, and perſuaſion was vſed by the Protector, and his people, to obteyne the ſame. For that in this Parlament

they gatt only two things of moment to be determined about Religion. The firſt was, that all former penall ſtatutes made againſt any heretike or ſectary whatſoeuer, from K. Edward the third downward (to witt, for the ſpace almoſt of 200. yeares) ſhould be reuoked. But namely the ſtatutes made againſt *Lolhards, VVickliffians, Huſsits, Anabaptiſts* and the reſt, in the firſt yeare of *K. Richard* the ſecond, and in the 2. yeare of *K. Henry* the 5. and in the 25. 31. 33. 34. and 35. yeares of *K. Henry* the 8. againſt what hereſies heretiks or ſectaryes ſoeuer. All theſe lawes and ſtatutes (I ſay) were recalled, annulled, and taken away, togeather with their punishments, prohibitions, or other reſtraints whatſoeuer. So as now euery man might thinke, ſay, preach, or teach what he thought beſt. And this iudgeth Fox to be a goodly ſweet liberty of the ghoſpell, where no man is bound nor forced to any thinge. And this determyned a child of 9. yeares ould, againſt the decrees of all his prudent anceſtors for 200. yeares vpward.

Statut. an. Domini 1547. *Edou.* 6. *an.* 1.

Liberty and impunity grãted to all heretiks.

14. But yet in all this free liberty of ſectaryes, to ſay, wryte, and teach, what they liſt, the puniſhment of death was reſerued vnto Catholiks, that ſhould ſpeake in defence of the doctrine of the Popes Supremacy, or in derogation of the ſupreme Eccleſiaſticall headſhipp of this young King.

And this was the firſt and principall beginning of the ghoſpell in K. *Edvvards* tyme, to giue euery man liberty to do and beleeue what he would, ſo he were not a Cath. Which is much like the opening of priſons and common gayles in the beginninge of a Rebellion, when all malefactors are made free from feare of lawes, ſo they will ioyne in faction with the Rebellious. And vpon the openinge of this gate, no maruayle though all ſectaryes ruſted in, and among others diuers Arrians, Anabaptiſts, Trinitarians, and like heretiks began to preach preſently their doctrines, with ſuch publicity, as *Cranmer* and his fellowes for repreſsinge therof, were enforced to ſitt in publike iudgment and condemne diuers of them to death. Albeit I do not ſee, by what law; hauinge now reuoked & anulled all former ſtatutes, made againſt heretiks for their puniſhment, as hath byn ſaid. And namely he condemned *Ioane* of *Kent* (alias *Ioane Knell,*) that had byn a handmayd of *Anne Askevv,* burned before in the laſt yeare of K. *Henry* the 8. for denyinge the *Reall preſence.* And *Ioane* had profited ſo much vnder Annes doctrine, as now ſhe denyed Chriſt to haue taken fleſh of the Bl. Virgine. Who was ſo reſolute with her ſcriptures againſt *Cranmer* and his aſsiſtants ſittinge vpon her, and her fellowes in our Ladyes chappell of *S. Paules* Church

Ioane knell condemned and burned by *Cranmer. Sto. in Chron. an.* 1549.

Church in London vpon the 27. of Aprill, when he gaue ſentence of death againſt her: that ſhe reproached him greatly for his inconſtancy in Religion, telling him that he condemned not long before *Anne Askevv* for a peece of bread, and now condemned her for a peece of fleſh. And that as he was come now to beleeue the firſt, which then he had condemned: ſo would he come in tyme, to beleeue the ſecond, &c.

15. And for that O. E. in his defence of *Syr Francis Haſtings*, would not ſeeme to thinke this matter to be true: I do aſſure the Reader in all ſincerity, that I haue it by relation, and aſſeueration of a worſhipfull, & honorable ★ knight, that afterward was of Q. Maryes priuy councell: and was either preſent, when theſe things were ſpoken by *Ioane* of *Kent*, or heard yt from them, that were preſent. From whome alſo I receiued diuers other particularityes, which in this chapter and the former are touched by me. Knowinge the man to be of ſuch wyſdome and entyre creditt; as I can hardly follow a better author in things of his tyme.

★ *Syr Francis Inglefield.*

16. Well then, this is the firſt point obteyned in this firſt parlament of K. *Edvvard:* that all ſects had impunity. Wherof Fox glorieth much in theſe words: *Theſe meeke and gentle tymes of* K. *Edvvard, vnder the gouerment of this noble protector, haue this one commendation pro-*

per to them, that during the vvhole tyme of the 6. yeares of this kings much tranquillity, and as it vvere a breathing time vvas graunted to the vvhole Church of England, &c. Neither in Smithfield nor any other quarter of this Realme, any vvas heard to ſuffer for any matter of Religion, eyther papiſt or proteſtant, eyther for one opinion or other. except only tvvo; one an Engliſhvvoman called Ioane *of* Kent, *the other a Duchman nomed* Georg Paris, *vvho died for certayne Articles not much neceſſary here to be rehearſed.* Behould heere Fox vnwillinge to rehearſe the Articles of theſe two new ghoſpellers. Which were no other, but the denyall of Chriſt himſelfe. And for that he ſaith no man ſuffered for Religion it ſelfe (eyther Catholike or proteſtant) in all K. *Edvvards* dayes: I would aske him, what he would ſay to ſo many hundreds, as were ſlayne, and put to death in *Somerſetshire, Deuonshire, Cornvvall, Lincolnshire, Norfolke, Yorkeſhire* and other places in the 3. yeare of K. *Edvvards* Raigne, that were forced to take armes for defence of their Religion, violently wreſted from them, againſt all truth, reaſon, law, and order? Was not this ſufferinge alſo for Religion? But lett vs heare Iohn Fox himſelfe confeſſe vnto vs, the manner of entrance of his ghoſpell, into England.

Fox pag. 1180. col. 2. n. 40. Fox his impertinēt brag of impunity vnder K. *Edvv.*

The ſufferinge of Catholiks vnder K. Edvv.

Fox pag. 1180. n. 14.

17. *After ſofter beginnings* (ſaith he) *by little & little, greater things follovved in the reformation of the*

the Churches, and a nevv face of things began novv to appeare, as it vvere on a ſtage, nevv players comming in, and the other thruſt out. For the moſt part the Biſhopps of Churches, and dioceſes vvere changed, &c. Bonner Bishop of London vvas comitted to the Marſhallſea, and depriued: Gardener B. of VVincheſter and Tonſtall B. of Durham vvere caſt into the tovver &c. Lo heere by Fox his owne confeſsion, what *peace*, and *meekneſſe* there was vſed, *in theſe gentle tymes of K. Edvvard, vnder the gouernment of this noble protector*: though they were but 6. yeares in all: And let the Reader confeſſe, that Fox hath a ſpeciall gift to contradict himſelfe: though it be in the ſelfe ſame page. But now to the ſecond point concluded in this Parlament about matters of Religion.

The ſecond point handled in the firſt parlament about the bleſſed Sacramēt.

18. The ſecond point was about the Bl. Sacrament of the Aultar, and vſe therof. Which as it was a very important, & principall point for theſe new ghoſpellers of K. *Edvvards* dayes to declare their opinions, whether they would be Lutherans, or Sacramentaryes: ſo they being wholy deuided among themſelues in this point, (ſome of them comming from *VVittenberg*, and other places of Saxony, which followed Luther, ſome other from *Strasburg*, *Baſill*, and other townes among the Zwitzers, where the doctrine of *Zvvinglius* bare rule, others that were home proteſtants, and deſired to paſſe

no further in neither of theſe two particular ſects & factiõs, but only ſo farre as was needfull for holding their womẽ they had taken, as *Cranmer* & his fellowes) they could in no caſe come to any accord, or agreemẽt in this matter, but only to publiſh an Act or ſtatute like a ſhipmãs hoſe, that determined neither the one, nor the other. The title wherof was this. *An Act againſt ſuch perſons as ſhall vnreuerently ſpeake againſt the Sacrament of the body & bloud of Chriſt, (commonly called the Sacrament of the Aultar) & for the receyuing therof vnder both kinds.* And then beginneth the Statute thus.

Stat. an. 1. Edvv. 6. cap. 1.

The ſtatute about the Bl. Sacrament.

19. The Kings moſt excellẽt maieſtie mea-
„ ning the gouernãce of his moſt louing ſub-
„ iects, to be in moſt perfect vnity, & concord
„ in all things, & in eſpecially in the true faith
„ & Religion of God, & wiſhing the ſame to
„ be brought to paſſe, withall Clemency on
his part, as his moſt princely ſerenity and
maieſtie hath already declared, &c. This is
the preface, & after comming to the matter,
they ſay: In the moſt confortable Sacramẽt
of the body, and bloud of our Sauiour Ieſus
„ Chriſt, (commonly called the Sacrament o
„ the Aultar, &c.) Which Sacrament was in-
„ ſtituted by no leſſe author, then our Sauiou
„ both God and man, when at his laſt ſuppe
he did take the bread into his holy hands, &
did ſay: *Take yovv, and eate, this is my body, vvhic*
is geuen and broken for yovv, &c. Which word
ſpoke

Mat. 26. Luc. 22. 1. Cor. 11.

ſpoken of yt, being of eternall, infallible and vndoubted truth, yet the ſaid Sacrament all this notwithſtanding, hath byn of late maruelously abuſed, by ſuch manner of men before rehearſed, who of wickedneſſe, or els of ignorance, & want of learning, for certayne abuſes hertofore committed of ſome, in miſuſing therof, haue condẽned in their harts, & ſpeach the whole thing, & contẽptuouſly deproued, deſpiſed, or reuyled, the ſame moſt holy, & bleſſed Sacrament, & not only diſputed or reaſoned vnreuerently, and vngodly of that high miſtery, but alſo in their ſermons, preachings, readings, talks, tunes, ſongs, playes, or ieſts, do name, and call yt by ſuch vile, and vnſeemely words, as Chriſtian eares do abhorre to heare rehearſed: For reformation wherof, be yt enacted, &c.

20. This is their narration, and according thervnto, they do ſett downe remedy and puniſhment for them, that ſhall ſpeake any contemptuous words, to depraue, deſpiſe, or reuile this Sacrament. But what the words or ſenſe therof are in particular, or what they meane by this deſpiſing, or deprauinge, they do not ſett downe, as they ought to haue done, yf they had meant playnly. Though by the words of their ſaid narration it may appeare, this Statute was made principally againſt Sacramentaryes, that deny the *Reall preſence* of the body, and

bloud of our Sauiour, *and do diſpute, and reaſon vnreuerently and vngodly therof*: this beinge the higheſt iniury, contempt or deprauatiō that can be done to yt. But it pleaſed not the makers of this ſtatute to be vnderſtood, or to deale cleerly for the preſent in this behalfe: but rather to ſpeake obſcurely and doubtfully, to the end they might afterward haue a ſtartinge hole to go out at, and become Zwinglians or Caluiniſts, when they would. The other clauſe of adminiſtringe the Sacrament vnder both kinds, to all ſorts of people, they put downe more cleerly with this exceptiō only: *except neceßity otherwiſe require.* By which words they allow alſo the vſe vnder one kind, in tyme of neceſsity. Which is farre from that, which ſince that tyme they haue taught.

Deceytfull dealinge in this ſtatute.

21. Theſe were the two things of moſt moment determined about religion in this firſt Parlament. Two other things were attempted by the ghoſpellers, with moſt earneſt endeauour, but they could not be obtayned. The firſt was to haue a booke of common prayer paſſe, which they had compoſed in haſt, out of the maſſe booke for alteringe the ſeruice, & maſſe into Engliſh, or rather for aboliſhinge of the maſſe, & bringinge in the new cōmunion in place therof. And this booke was compoſed by certaine appointed by the protector, & *Cranmer*. But

when it came to the parlament to paſſe, it was miſliked, and contradicted, not only by Catholiks, but by many proteſtants alſo. Eſpecially thoſe that were the moſt forward, as *Hooper, Rogers,* and ſome other. Who according to Fox, were Puritans in thoſe dayes, & would neither take the oath of ſupremacy to the yong K., (as we ſhall ſhew more largely when we come to treat of them ſeuerally in the next part of this Treatiſe) nor yet weare Typpett, capp, or Surpleſſe. And misliked moreouer the whole gouernment Eccleſiaſticall in that tyme, neyther agreed with the opinions of doctrine ſett downe by that booke. And ſo yt was reiected with no ſmall greefe, both of the Duke protector and Archb. *Cranmer.*

The firſt communion booke in English reiected.

22. The other point propoſed, & reiected alſo, was about allowance of Prieſts and friars marriages, and legitimation of their children. Wherin great force was made by them, that had taken women firſt, & ſought approbation afterwards, but could not gett yt for the preſent. Though in the next parlament about a yeare after, they obteyned a certayne mittigation therin, as yow ſhall heare.

The allovvāce of Prieſt & friars mariages reiected in this parlament.

23. Now then this Parlament being thus paſt, and ended vpon the 20. day of December, and the protector much greeued, that noe more could be obtayned therin, to the

The reſolute proceedinge of the L. Protector.

Fox *pag.* 1183.

Candles ashes, and palmes forbidden by the Protector.

fauour of the new ghoſpellers; he thought good for the time to come, to vſe his kingly authority vnder the name of the young child for the altering of diuers points in religion, vſing *Cranmer* and ſome other alſo of the counſell for his inſtruments. And firſt they began with *B. Bonner* as may appeare by a letter from the ſaide *Bonner* wryten to *B. Gardiner* of *VVincheſter* the 28. of *Ianuary* 1548. wherin the writeth thus: *My very good Lord, theſe be to aduertiſe your Lordshipp, that my L. of Canterburyes grace this preſent 28. of Ianuary, ſent me his letters miſsiue conteyninge this in effect. That my L. Protectors grace, vvith aduiſe of other the K. Maieſties moſt honorable counſell, for certayne conſiderations them mouing, are fully reſolued, that no candles ſhalbe borne vpon Candlemaſſe day, nor from henceforth ashes, nor palmes vſed any longer. requiring me to cauſe admonition therof to be geuen vnto your Lordshipp and other Bishopps vvith celerity, &c.* Thus much there.

24. And after this againe vpon the 11. of the next moneth of February, the ſaid protector with ſome others of the counſell, at his appointment, wrote to *Cranmer*, and by him to all Biſhopps of the Realme, commaunding them to pull downe all Images, in theſe words, amongſt others: *VVe haue thought good* (ſaith he) *to ſignifie vnto yovv that his highneſſe pleaſure, vvith the aduiſe and conſent of vs the Lord Protector and the reſt of the counſell is, that*

Fox ib. col. 2.

immediatly vpon the ſight hereof, vvith as conuenient diligence, as you may, you giue order that all Images, remayning in any Church, or Chappell, &c. Be remoued and taken avvay. And in the execution hereof vve requyre both yovv, and the reſt of the Biſhopps, to vſe ſuch foreſight, as the ſame may be quietly done, vvith as good ſatisfaction of the people as may be, &c. From Somerſett place the 11. of February. 1548. *Your louing frends:* Edwarde ſomerſett, Henr. Arundell, Anthony Wingfield, Iohn Ruſſell, Thomas Seymer, William Paget.

Images taken avvay by the protectors letter before the parlament.

25 And now candells, aſhes, and Images beinge gone (as yow ſee) there followed in the next moneth after, (to witt, of March,) that the protector deſiringe ſtill to go forward with his deſigment of alteration, ſent abroad a proclamation in the kings name, with a certayne communion booke in Engliſh, to be vſed for adminiſtration of Sacraments, in ſteed of the maſſe booke. But whether it was the very ſame, that was reiected a little before in the parlament, or an other patched vp afterward, or the ſame mended or altered, is not ſo cleare. But great care there was had by the protector, & his adherents, that this booke ſhould be admitted, and put in practiſe preſently, euen before it was allowed in parlament. To which effect Fox ſetteth downe a large letter of the councell to all the Biſhops, exhortinge and commanding them, in the kings name, to ad-

A nevv communion booke thruſt vpon Catholiks by the protectors only authority.

Fox pag. 1184. col. 1.

to admitt, and putt in practiſe this booke. *VVe haue thought good* (ſay they) *to pray and require* yow Lordſhipps, and neuertheleſſe in the K. Maieſties our moſt dread Lords
" name to commaund you, to haue a diligent,
" earneſt, and carefull reſpect to cauſe theſe
" books to be deliuered to euery parſon, vicar,
" and curate within your dioceſſe, with ſuch
" diligence as they may haue ſufficient tyme
" well to inſtruct, and aduiſe themſelues, for
" the diſtribution of the moſt holy commu-
" nion, accordinge to the order of this booke
" before this Eaſter tyme, &c. Prayinge yow
" to conſider, that this order is ſett forth, to
" the entent there ſhould be in all parts of the
" Realme, one vniforme manner, quiettly
" vſed. To the execution wherof we do eft-
" ſones require you to haue a diligent reſpect,
" as yow tender the kings maieſties pleaſure,
" & will anſwere to the contrary, &c. From
" Weſtminſter the 13. of March 1548.

The confuſion that inſued in England

26. By all which, and by much more that might be alleaged, it is euident; that all, that was hitherto done againſt Cath. Religion for theſe firſt two yeares, vntill the ſecond parlament, was done by priuate authority of the Protector and his adherents, before law and againſt law. And now what a Babylonicall confuſion enſued in England vpon theſe Innouations, in all Churches, pariſhes & Biſhoppriks commonly, is won-

derfull to recount. For ſome Prieſts ſaid the Latyn maſſe, ſome the Engliſh communiō, ſome both, ſome neyther: ſome ſaid halfe of the one, & halfe of the other. And this was very ordinary: to witt, to ſay the *Introitus* & *Confiteor* in Engliſh: and then the collects, & ſome other parts in Latyn. And after that againe the Epiſtles & ghoſpells in Engliſh, and then the Canon of the Maſſe in Latyn, & laſtly the Benediction, & laſt ghoſpell in Engliſh. And this mingle-mangle did euery man make at his pleaſure, as he thought it would be moſt gratefull to the people.

vpon the firſt Inouation.

27. But that which was of more importance, & impiety; ſome did conſecrate bread & wyne, others did not, but would tell the people before hand plainly, they would not conſecrate: but reſtore them their bread and wine backe againe, as they receyued it from them. Only adding to yt the Church benediction. And theſe that did conſecrate, did conſecrate in diuers formes, ſome aloud, ſome in ſecret, ſome in one forme of words, and others in an other. And after conſecration ſome did hould vp the hoſt to be adored after the ould faſhion, and ſome did not; And of thoſe that were preſent, ſome did kneele downe and adore, others did ſhutte their eyes, others turned their faces aſide, others ran out of the Church, blaſpheming, and crying Idolatry.

28. And

The troubles and garboyles in temporall affayres, ensuinge vpon Eccleſiaſticall confuſion.

28. And as this confuſion was in ſpirituall matters, during theſe firſt two yeares of K. *Edvvards* raigne: ſo no leſſe was it in temporall affaires, eſpecially in the citty of *London*, where a great mortality and peſtilence was among the people, as *Stovv* ſaith. And no leſſe amazement, to ſee three cheefe Biſhops ſent to priſon, *Gardiner* of *VVincheſter*, *Bonner* of *London*, and *Tonſtall* of *Dureſme*. But the greateſt banding was betwixt the protector, & his brother the Admirall, & betwene their wyues, *Queene Catheryne Parre* and the Ducheſſe of Somerſett. In which contention diuers cheefe miniſters and Apoſtata friars were ſticklers; but eſpecially *Hugh Latymer*, that inueighed in his ſermons againſt the Admirall in fauour of the Protector. On the other ſide Friar Bale was wholy addicted to *Q. Catherine* and her praiſes, hauing printed and ſett her forth, in thoſe very dayes for a famous writer, and one of the miracles of womankind in his booke *De ſcriptoribus Britannicis.* For ſo he ſaith: *Ingenij viribus, litterarum peritia, verborum elegantia, & animi generoſitate fœmineas dotes exuperat, &c.* She doth exceed the gifts of womankind in the force of her witt, in the ſkill of her learninge, in the elegancy of her words, and generoſity of mynd. And againe. *Magnarum virtutum, ac vnicum hoc ſæculo pietatis exemplar, &c.* She is the only example of greate vertues and piety in this

Bal. de ſcript. Britan. fol. 238.

this our age. With which exceſsiue prayſes the Ducheſſe of Somerſett, that thought her ſelfe as wiſe and learned as the other, was ſo offended, as friar Bale could gett no preferment, while her husband was in authority.

The ſecōd parlamēt of K. Edvv. an. 1548. 4. Noueb.

29. But now came on the ſecond parlament, which was vpon the 4. day of Nouember 1548. and ſecond yeare of K. Edw. raigne. And the protector, and his ghoſpellers had made all the preparation poſsible to gett voyce therin, for eſtabliſsing of that, which they deſired in religion. As yt is no maruayle, yf yt were not heard to do, ſeing the cheefe Bishopps were now reſtrayned, terrified, or put in priſon; ſome other of the layty alſo diſgraced, as the Earle of *Southampton*, *Arundell*, and others. The Lord Protector and Dudley armed with the remaynder of their forces made for Scotland. And the diſpleaſure of the ſaid Protector being held now for ſo dreadfull a matter to any that reſiſted his deſignes, as it was expected dayly, that his owne brother the Admirall ſhould be made away by him vpon like diſpleaſure.

30. But to ſpeake of this Parlament begon now (as we haue ſaide) two things (as yow remember) were excluded in the laſt parlamēt, that could not paſſe, though neuer ſo much deſyred, and vrged by the Protector and his frends. To witt, the new com-

munion booke, and the allowance of prieſts and friars marriages. but now both of them paſſed: albeit the ſecond with a greater limitation, as yow will ſee, for the title of the Statute is only this. *An Act to take avvay all poſitiue lavves of man made againſt the marriage of prieſts.* Wherby yow ſee, that the Parlament being importuned by prieſts, and friars, that had gotten them women, to haue them allowed by Parlament: they only obtayned to be free from tēporall punishment appointed for the ſame leauinge them to god for the reſt, whether after their vowes made of chaſtity, they were bound to obſerue the ſame, or no. Nay in the very act it ſelfe, they do highly comend chaſtity in prieſts ſaying: *that it vvere not only better for prieſts* and miniſters of the Church to liue chaſt, ſole, and ſeparate from the company of women: &c. but that it were moſt to be wiſhed, that they would willingly, and of themſelues endeauour to keep a perpetuall chaſtity, and abſtinence from the vſe of women. Yet for as much as the contrary hath byn ſeene, &c. Be yt enacted that all lawes poſityue, Canons, or conſtitutions hertofore made by authority of man only (which doth prohibite or forbidd marriage to any Eccleſiaſti- ,, call perſon) &c. Shalbe vtterly voyd & of ,, none effect, togeather with the paines, pe- ,, nalties, crimes, actiōs therunto annexed, *&c.*

Statut. anno 2. *Edou.* 6. *cap.* 21. *anno Domini* 1548. The ſtatute of impunity for Prieſts & friars to marry.

31. Thus goeth the Statute. Wherin yow ſee there is nothing, but impunity geuen to incontinent Prieſts, & friars to vſe women without feare of puniſhment in this world. And therby yow may conſider, that the firſt and cheefe endeauors of theſe new ghoſpellers tended principally to breake downe hedges, and to diſſolue Cath. diſcipline, and to take away puniſhmēts appointed aſwell to heretiks and hereſie in generall (as by the former parlament yow haue ſeene) as alſo to looſe & incontinēt cleargy men for their diſſolute life. And thus much of the firſt point. Lett vs come to the ſecond, about the new communion booke.

32. This booke, though it were made new againe by great diligence, both of the compoſers, which the protectors and his followers had choſen out for that purpoſe, as alſo by the vew of *Cranmer, Ridley* and others of cheefe authority in the cleargy: yet had it maruelous difficulty to paſſe, as may appeare by the very Act of Parlament it ſelfe. For that it was not only contradicted by Catholiks, but alſo by many proteſtants themſelues. Miſlikinge not only the rytes & ceremonyes therin appointed, but the very articles of doctrine alſo. And in this were moſt vehemēt the forſaid faction of *Hooper, Rogers, Latymer* and ſome others, being at that tyme Puritans, as before we haue noted.

The ſecond contention about their new cōmunion booke.

33. But the cheefeſt, and whoteſt contention of all (wherof the principall point of their new Religion ſeemed to depend) was, whether they ſhould be Lutherãs, or Zwinglians, concerninge the bleſſed Sacrament. Seing they coulde not wel longer diſſemble the ſame, as they had donne in the former parlament: though otherwiſe (as I haue ſaid) it was ſome what hard to determine. For that to the Lutherans enclined not only *Cranmer*, *Ridley*, and other in Eccleſiaſticall authority, that had liued, and borne rule vnder K. *Henry* the 8. before. But many of the noble men alſo, & counſelors, that were halfe Catholiks and halfe proteſtants. Proteſtants, for liberty of eatinge of fleſh on forbidden daies, poſſeſsing Church liuings, diſobligation of confeſsion, and reſtitution, and other ſuch motyues: But yet for other matters were rather Catholike in iudgmẽt, & with theſe concurred ſuch, as were come out of Saxony, and had ſtudied vnder Luther, as *Bucer*, *Bale*, *Couerdall*, and others. All which ſeemed, to ſtand for the reall preſence at that tyme. But againſt theſe were the Sacramentaries, whoſe profeſsion being of the freſher frame, more pleaſed the protector, and ſome other ytching eares. And therby did ouerbeare the other ſide, at length by the number of ſome few voyces in parlament, but yet with great difficulty.

The Zvvinglian faction did ouer beare the Lutherã in *K. Edvvards* dayes.

Whervpon the ſaid Parlamēt was cōtinued in diſputation, and contention, eſpecially about this matter for the ſpace of 4. monethes and a halfe: to witt, from the 4. of Nouember, vnto the 14. of March, and in the meane ſpace, all was in ſuſpence, of what religion England ſhould be. For as on the one ſide many that knew or ſuſpected the protectors inclination, did thinke and lay wagers, that Zwinglianiſme would preuayle: ſo others hearing that the Archbiſhop *Cranmer*, and his part ſtood reſolutely on the other ſide, and had puniſhed diuers for ſpeaking againſt the Maſſe, & *Reall preſence* in the Sacrament a little before, to witt, one *Thomas Dobbe* a maiſter of art in Cambridg (as Fox telleth vs) caſt into the counter by *Cranmer*, and held there till he died, and *Iohn Hume*, impriſoned for the ſame cauſe by the ſaid Archbiſhop. This (I ſay) made many to expect & bett on the other ſide. But eſpecially this doubt, and expectation was notorious in the vniuerſities of *Oxford*, & *Cambridge*, where *Peter Martyr*, and *Bucer*, had read now for the ſpace of a yeare and more, and were oftentymes vrged and preſſed much by their ſchollers, (wherof the farre greater parts in thoſe daies were Catholiks,) to declare themſelues cleerly, of what opinion they weare, touching the Sacrament of the Aultar, and the reall preſence. To witt,

Tvvo men caſt into priſon by *Crāmer* for ſpeakinge againſt the Sacrament of the Aultar. *Fox pag.* 1180. & 1181.

whether they were Lutherans or Zwinglians. But they kept themſelues a looſe, & indifferent or rather doubtfull, ſo farre as they could, vntill the determination of the parlament ſhould come. Yet was Peter Martyr putt into a great ſtrayt therby. For that hauinge taken vpon him to read, and expound to the ſchollers of *Oxford* the firſt Epiſtle to the *Corinthians* (wherin the Apoſtle in the eleuenth chapter handleth the inſtitution of the Bl. Sacrament) he had thought to haue come to that place iuſt at the very tyme, when the Parlament ſhould haue determyned this controuerſie.

The perplexity of Peter Martyr in Oxford about expoūding *Hoc eſt corpus meum.*

34. But the contention enduringe longer by ſome monethes, then he expected: he was come to the eleuenth chapter long before they could end in London. Wherupon many poſts went to and froe betwene him & *Cranmer*, to requyre a ſpeedy reſolution. Alleaginge that he could not deteyne himſelfe any longer, but that being come to the words *Hoc eſt corpus meum*, he muſt needs declare himſelfe a Lutheran, or a Zwinglian. But he was willed to ſtay, and entertayne himſelfe in other matter, vntill the determination might come. And ſo the poore friar did with admiration and laughter of all his ſchollers: ſtandinge vpon thoſe precedent words; *accepit panem, &c, Et gratias agens, &c. Fregit, &c. Et dixit, &c. accipite & manducate, &c.*

diſcourſinge largely of euery one of theſe points and bearinge of from the other that enſued. But when at length the poſt came, that Zwinglianiſme muſt be defended: then ſtepped vp *Peter Martyr* boldly the next day, and ſaid, *Hoc eſt corpus meum.* This is my body, interpreting yt, this is the ſigne of my body. Adding moreouer, that he wondered how any man coulde be of any other opinion, ſeing this expoſition was ſo cleere! Wheras yf the poſt had brought other newes, himſelfe alſo would haue taught the contrary opinion. And this ſtory did teſtifie whiles they liued, *Doctor Sanders, Doctor Allen, Doctor Stapleton,* & others, that were preſent at this trifling and tergiuerſation of this Apoſtata friar. And thus began our Zwinglian ghoſpell in England vnder K. *Edvvard* the 6.

Diſſembling & tergiuerſation of Peter Martyr.

35. Now lett vs heare a word or two out of the ſtatute it ſelfe about this communion booke, and profeſsion of Zwinglianiſme, eſtabliſhed in Englād after two yeares ſtrife among the proteſtāts. *VVhere of long time* (ſaith the Act) there hath byn, in this Realme of
England, diuers formes of common prayer, ,,
commonly called the ſeruice of the Church, ,,
aſwell concerninge Mattins & euenſong, as ,,
alſo the holy communion called the Maſſe, ,,
&c. And where the K. Maieſtie with th'ad- ,,
uiſe of his moſt entyrely beloued vncle the ,,
L. Protector, and others of his Highneſſe ,,

Statut. anno 2. Edvv. 6. cap. 1.

> councell, hath heretofore diuers tymes aſſaied to ſtay Innouations, or new rytes, concerning the premiſſes: yet the ſame hath not had ſuch good ſucceſſe, as his highneſſe required in that behalfe. Wherupon his highneſſe by the moſt prudent aduiſe aforeſaid, being pleaſed to beare with the frailty & weakneſſe of his ſubiects in that behalfe, of his great clemency, hath not bene only content to abſtayne from puniſhment in that behalfe: but alſo, to the entent that an vniforme, quiett, and godly order ſhould be had, concerning the premiſſes, hath appointed the Archbiſhop of Canterbury, & certayne of the moſt learned, and diſcreet Biſhops, to conſider, & ponder the premiſſes; & thervpō hauing as well eye & reſpect, to the *moſt ſincere, and pure Chriſtian Religion, taught* by the ſcriptures, as to the vſages of of the primitiue Church, ſhould draw and make one cōuenient & meet order, rite, & faſhion, of common prayer & adminiſtration of Sacraments, to be vſed in England, wales, &c. The which at this tyme by the aid of the holy Ghoſt, with vniforme agreement, is of them concluded, ſet forth, & deliuered to his highneſſe great comfort, & quietneſſe of mind, in a booke entituled. *The booke of common prayer and adminiſtration of Sacraments, &c.*

The nevv cōmunion booke made vpon the frailty, & vveakneſſe of ſubiects.

36. This is the preface to that act of parlament. Wherby yow may ſee, that this

communion booke, was deuiſed firſt for bearinge with the frailty of them, that ſought Innouations: And then, that it was preformed by vniforme cõſent, & aid of the holy Ghoſt, according to the *moſt ſincere and pure Chriſtian Religion taught in the ſcriptures.* And thirdly, that the young child prince, receiued *great cõfort, & quietneſſe of mind therby.* All which is ridiculous, yf yow conſider what a multitude of errors, and groſſe abſurdityes, the later proteſtants (eſpecially the preciſer ſort of them) haue gathered out againſt this booke. Yea after it was twiſe more reuewed, altered and amended, (accordinge to the pure word of God, (as was pretended once in K. *Edvvards* dayes it ſelfe) & then againe in the beginning of her maieſties raigne: wherof though I haue ſpoken ſufficiently, in my defence of the firſt Encounter againſt *Syr Francis* haſtings, yet cannot I omitt to admoniſh the Reader in this place, to reade the 9. chapter of the ſecond booke intituled *Daungerous Poſitions, &c.* ſett forth by publike permiſsion, and printed in London *anno* 1593. In which chapter yow ſhall ſee put togeather, the words of diuers new ghoſpellers, concerninge this communion booke, affirmed here in the Statute, to be accordinge *to the moſt ſincere, and pure Chriſtian Religion, taught by the ſcriptures.* But they ſay the contrary: to witt, *that it is full of cor-*

The Iudgement & ſpeeches of the purer ſort of proteſtants againſt the forſaid cõmunion booke.

ruption, and that many of the contents therof are againſt the vvord of God, The Sacraments *vvickedley mangled, and prophaned therin, the Lords ſupper not eaten, but made a pageant and ſtage play. That their publike baptiſme is full of childish ſuperſtitious toyes.*

37. And ſinally, not to ſtand any longer vpon this proofe, how the later ghoſpellers according to their *pure vvord of God,* do reiect and contemne the *very pure vvord of God* of *Cranmer*, and *Ridleyes tyme*, (alleaginge for reaſon among other things, as the *Suruey of pretended diſcipline* ſaith *cap.* 28. *That the ſunne of the ghoſpell ſhineth more cleere in theſe daies then in thoſe:)* not to ſtand (I ſay) vpon this, Fox himſelfe doth ſufficiently ſhew, that this *pure communion booke* and order therin ſett downe, was misliked, and reiected by the moſt zealous ſort of proteſtants, euen in thoſe dayes. As may appeare by that which the ſaid Iohn Fox telleth vs, when he talketh of the propheticall ſpiritt of *Iohn Rogers* the miniſter, that was burned in Q. Maryes dayes: how he ſent word to the brethren by a certayne booke-bynder, that except the ghoſpellers, when they returned into England againe (for ſo ſaith Fox he propheſied they ſhould) did follow the forme and plott ſett downe by him and *Hooper* (different from this of *Cranmer* and others) they ſhould haue as badd an end, as he and his followes

Fox pag. 1355.

followes

fellowes had, that were bnrned vnder Q. Mary.

38. But yet for the preſent, this was the *pure vvord of God,* and the *vvorke of the holy Ghoſt* and no man might miſlike or reproue it without daunger and great puniſhment, eſpecially yf he were a Catholike, for aboue all others they were to be puniſhed; (eſpecially the Cath. Biſhopps in priſon for reſiſtinge the former booke obtruded in the firſt parlament) which yet was pardoned to others. For ſo ſaith the Statute immediatly after the former words: *That all and ſingular perſon and perſons, that haue offended concerning the promiſes, (other then ſuch as novv be and remayne in vvard in the tovver of London or in the fleet) may be pardoned therof.*

Catholiques excepted from pardō in the ſtatute.

39. But to returne to our ſtory, and firſt plantinge of the ghoſpell vnder *K. Edvvard,* yow muſt note, that togeather with this comedy of the new booke of ſeruice diſputed & paſſed in this Parlament, wherin the protector was a cheefe part and Actor: ſo was there a bloudy Tragedy handled in like manner, wherof he was both head and inſtigator. For that about the midſt of the parlament (to witt, vpon the 16. of Ianuary) he cauſed his brother *L.* † *Thomas Seymer* high Admirall of England to be ſuddainly arreſted and ſent priſoner to the tower, beinge in mourninge apparrell at that tyme for the late

† The apprehēſion and condemnatiō & death of the *L. Tho. Seymer* by his brother and other nevv goſpellers.

late death of his wife *Quene Katherine Parre.* And not ſuffering the ſaid brother of his, to be heard or come to his tryall, he cauſed a condemnation to paſſe againſt him in the ſaid parlament, which beginneth thus: *VVhere Syr Thomas Seymer, knight, Lord Seymer of Sudley, high admirall of England, not hauing God before his eyes, &c.* Thus beginneth the acte. And then followeth, a long narration of his offences, (as that he deſired to haue the cuſtody of the King, was ambitious, and marryed *Q. Katherine Parre* ſecretly before he told the King or his brother of yt, and after helped to make her away againe, with ſecret intentiō to Marry the Lady Elizabeth, if he cold get her, was vngratefull, for many benefits both of the King, and his ſaid brother the L. Protector, perſuaded the yong King to take the gouernmēt into his owne hands, and therby to exclude the ſaid protector from his dignity, and gouernment) it was inferred, that the ſaid L. Admirall aſpired to the crowne it ſelfe, and to the deſtructiō of the Kings perſon, lands, realme, Church and common wealth, &c.

Stat. an. 2. Edou. 6. cap. 18. an. Domini 1548.

40. All theſe things (I ſay) & many other, are related in this Act of Parlament of Attaynder againſt the *L. Seymer*, *Syr VVilliam Sharington*, & other his frends, & followers, but not proued at all by any thing extant in the narration. But yet ſuch was the force of

his brother, and other cheefe ghoſpellers againſt him (a dolefull beginninge of the new ghoſpell for him) as he was condemned to be hanged, drawne, and quartered, & vpon fauour was beheaded vpon the 20. of March followinge. And preſently the protector, as triumphing both ouer his mother, and brother (as one ſaid in thoſe dayes, for that the Church was as well his mother, as the admirall his brother) he made a proclamation vpon the 6. of Aprill, to putt downe the maſſe throughout the whole Realme. Wheruppon there enſued ſuch reuell preſently in London & in other places of the Realme, as was ſtrange & pittifull, the bleſſed Sacrament being thruſt out in haſt of euery Church, and altars pulled downe. And vpon the tenth of Aprill (beinge but foure dayes after) the whole Cloyſter of S. Paules Church in London, was throwne downe, and togeather with that a goodly worke of Antiquity cunningly wrought called *the Daunce of Paules*, inuironing the ſaid cloiſter was beaten downe, and defaced alſo. Another goodly monumēt in like manner of antiquity belonginge to the ſame Church, called the charnell houſe of Paules, (where the tombes, bones and memoryes of dead men were) was all beaten downe by the fury of this tyme, the dead mens bones caſt out to the fields: as both

The Reuell that inſued preſently vpon this parlament of 4. of *Nouēber* 1548.

both Holinſhed, Stow and other Chroniclers do relate.

Holinſh. Stovv an. Domini 1549.

41. And for that the protector had deſigned to raiſe a famous pallace, worthy of his greatneſſe and renowne, for his habitation & perpetuall memory, called *Somerſett place:* he firſt cauſed the pariſh Church of the *ſtrond* without *temple barre,* togeather with *ſtrond Inne* & *ſtrond-bridg* to be pulled downe to giue place to that pallace. And to the end he might haue ſtone for the ſame more neare at hand, and with leſſe charges: he cauſed the fayre goodly Church of *S. Iohn* of *Ieruſalem* neere *Smithfield* (belonginge in former tyme to the knights of the *Rhods*) to be vndermyned & with gunnpowder to be ouerthrowen, and the ſtone therof to be applyed to the buildinge of his ſaid houſe and pallace.

42. And this was the forme of the firſt plantinge of the new ghoſpell in London by gunpowder, tearinge and rentinge of auncient monuments & ouerthrowing of Churches: farre vnlike to the firſt planting of Chriſtian faith in England by S. Auſten, and his fellowes before in part by vs deſcribed. And yf this Reuell was in London in the ſight of the Prince, and councell, and where moſt order & law ought to be kept, we may eaſily imagine what was practiſed throughout all the other parts of the realme

where leſſe reſpect was borne to the publike magiſtrate, by no leſſe vnruly ſpiritts then were in London. Wherupon the poore afflicted Cath. people were forced to take armes, for their defence. And heere hence began the commotions and inſurrections aboue mentioned of diuers ſhires for retayning their Religion. But being ouercome and oppreſſed by martiall law and by the troupes of Engliſh and forrayne ſoldiars made for the Scottiſh voyage not long before: there enſued infinite miſery, murder, maſſacre, and mortality in the Realme. All which the Earle of *VVarvvicke*, with the help of others of the nobility, laying afterwards to the protectors charge in the end of the very next yeare, (to witt the third of K. *Edvvards* raigne) they caſt him into the Tower, depriued him of his protector-ſhipp, & had cutt of his head alſo at that tyme, had not the Ducheſſe of Somerſett prudently pacified the Earle of Warwicke, by preſentinge a riche casket of Iewells vnto the counteſſe his wife. (Wherunto my Author was priuy,) and moreouer ſhe offred a new complott of affinity betwene the ſaid Earle and Duke, which afterward was effectuated; to witt, the marriage betwene the ſonne of the Earle and daughter of the Duke. All which, togeather with a moſt humble, lowly and baſe ſubmiſsion made by the ſaid

The protector caſt into the Tower the 4. of October *an.* 1549.

Stovv. an. 3. & 6. 1555.

Protector, (which is extant in our Cronicles) moued the Earle to pardon him for the preſent, and to reſtore him a kind of liberty at his owne houſe, & after that againe to the councell, and kings preſence (for of all he was depriued) but neuer to the protectorſhip. Nay ſoone after he caſt him into priſon againe, & cutt of his head, as all men know. And had thervnto the help of many cheefe ghoſpellers, who not long after this, laid other complotts (conforme to the turbulent humour and fruits of this ghoſpell) and made other new allyances betwene the houſe of *Suffolke*, that was moſt forward of all others in ghoſpelling, and the ſaid Earle of Warwicke, now Duke of Northumberland. Which allyances are ſuppoſed to haue ſhortened the yonge vnfortunate kings life, and knowne to haue ment the ſubuerſion of the whole courſe of the Royall lyne, and ſucceſsion appointed by K. *Henry* the 8. (cutting of his two daughters Mary and Elizabeth that remayned after K. *Edvvard)* if God had not ſtraungly defended them, by cutting of theſe Euangelicall complotts.

43. Wherfore to be no longer in this matter, which is cleare ynough of yt ſelfe: we do ſee, how the firſt publike introduction, of proteſtant religion that euer was admitted in England, from Chriſt to that tyme, came in both vnder K. *Henry* & much more

vnder K. *Edvvard* his ſonne. To witt, how and vpon what occaſions, by whome, and what men the ſame was both preached, & fauoured: & what effects, by what meanes, and in what forme, and faſhion yt was performed. For as for the occaſions they haue byn declared before. But vnder K. *Edvvard* it is euident, that they were the child hood & infancy of a tender young Prince, togeather with the ambition, couetuouſnes, pride, & deſire of ſole comaundry in his vncle the protector. Which motiues made him breake the will and teſtament, lawes and ordinances of his old dread Lord K. *Henry* before almoſt his bloud was cold after his death. And the like inductions of promotions, drew after him others, that did ſecond his actions, ſo long as they were profitable vnto them.

The conclusion concerning the occaſiõs meanes, men, euents & fruits of the nevv ghoſpel.

44. As for the men that firſt and principally broached theſe doctrines; they were for the moſt part married friars, & Apoſtata Prieſts. That liuinge in concupiſcence of women, and other ſenſuality, deſired to maintayne & continew the ſame by the liberty of this new ghoſpell. The promotors and fauourers of theſe men, were ſuch eſpecially of the layity, and cleargy, as had more intereſt by the change for their owne promotion, & aduancement, then conſcience, or perſuaſion of iudgment, for the truthe of

their Religion. As would appeare yf we ſhould name them one by one, that then were of the councell and cheefe authority. The effects and ſpirituall fruits of this firſt change were (as yow haue ſeene & heard) the moſt notorious vices of ambition, diſsimulation, hatred, deceyt, tyranny and ſubuerſion one of another, togeather with diuiſion, diſſention, garboiles and deſolation of the Realme: yea playne Atheiſme, irreligioſity and contempt of all religion, that euer was knowne to haue riſen vp in any kingdome of the world, within the compaſſe of ſo few yeares. And (that which is moſt markable) there followed preſently the ouerthrow of all the principall Actors and authors of theſe innouations by Gods owne wonderfull hand. And this more in theſe ſix yeares, then in & ſixty or ſixſcore, or perhaps 600. hath ben ſeene to haue fallen out in England in other tymes. And no doubt, but yt is of ſingular conſideration, that wheras true Chriſtian Religion (but eſpecially any chaunge or reformation to the better part is admitted) there preſently do enſue by vſuall conſequẽce great effects of piety, deuotion, charity & vertuous life, yf the reformation be ſincere, & come from God in deed: here on the contrary ſide the prouidence of God did ſhew a notorious document to the whole world, of the falſhood

A conſideration of much importance.

ſhood & wickedneſſe of this new ghoſpell in that the firſt profeſſors and promotors therof in our land, fell to more open wickedneſſe in theſe fiue yeares, then in ſo many fiftyes before as hath byn ſaid.

45. And the cheefe Captayne and ringleader of all this dance of Innouations after the protector himſelfe, (to witt, the Duke of Northumberland) comming ſoone after to calamity, fell into the accompt & reckoning of this matter, and made alonge vehement declaration therof in the Chappell of the tower, before diuers of the counſell, the day before he was putt to death, to witt vpon the 21. of Auguſt 1553. Shewinge that he had found true by good experience, that this new ghoſpell (which he had followed hitherto) tẽded to nothing, but to Atheiſme in Religion, diſſolution of life, and perturbation of the common-wealth, which he repeated againe at his death, and the ſame was preſently put in print, and ſo yt remayned. Though *Holinshed*, *Hooker* and *Hariſon* (like falſe companions as they be) do leaue yt out wholy of their large Chronicle: tellinge only, that he and the Duke of Somerſett were buryed one by the other in the Tower. But *Stovv* proceedeth more handſomely. For though he omitt the larger rehearſall of the matter, & do ſpeake of other things leſſe odious: yet doth he ſo ſett

Holinſh. an.Domini 1553. *pa.*1089.

downe the thing, as the truth may eaſily be ſeene therby: which the other companions do holde from vs of purpoſe, for thus he wryteth.

*Stovv in chron. an.*1553.

46. *The reſt of the Dukes ſpeach almoſt in euery point, vvas as he had ſaid in the Chappell of the Tovver. Sauing that vvhen he had made confeſsion of his beleefe* (Stow dare not tell what beleefe, for that it was wholy Catholike with many vehement proteſtations againſt the hereſies of that tyme) *he had theſe vvords. Heere I do proteſt vnto yovv good people moſt earneſtly, euen from the bottome of my hart, that this vvhich I haue ſpoken, is of my ſelfe, not beinge required nor moued thervnto by any man, for any flattery or hope of life. I take vvittneſſe of my Lord of VVorceſter here, my ould frend and ghoſtly father, that he found me in this mynd & opinion vvhen he came to me. But I haue declared this only vpon my ovvne mind and affection, and for the zeale and loue, that I beare to my naturall countrey. And I could (good people) rehearſe much more euen by experience that I haue of this euill, that is happened to this Realme by theſe occaſions. But novv (yovv knovv) I haue another thing to do, vvhervnto I muſt prepare me, &c. And hauing thus ſpoken he kneeled dovvne, ſayinge to them that vvere about: I beſeech yovv all to beare me vvittneſſe, that I dy in the true Cath. faith, and then ſaid he the Pſalmes of Miſerere and De profundis, his Pater noſter, &c.*

The Duke of Northũberland his confeſsion of his faith at his death.

47. This is *Stovv* his narration. Wherby

yow ſe firſt the diſhoneſty and falſhood of the other Chroniclers, that leaue yt quite out: and the coſenage of Iohn Fox, that only ſaith it in two or three lynes and lyeth moſt ſhamefully, *affirminge that he hauinge promiſe made vnto him, that though his head vvere vpon the blocke he ſhould haue his pardon, yf he vvould recant, he conſented thervnto.* Which yet yow ſee the Duke proteſteth the contrary vpon his death, that it was not for *flattery or hope of life* or vpon any mans inductiō, but only vpon conſcience, firſt to ſaue his owne ſoule, and then for deſire to deliuer his naturall countrey from the infection of hereſie and calamityes theron inſuinge.

Fox pag. 120.

48. And thus much of thoſe men & their fruits, who firſt planted this ghoſpell. But now as for the meanes wherby theſe things were wrought, yow haue heard them before, that they were all comonly by pulling downe, thruſtinge out, diſſoluinge of diſcipline, geuing immunity from puniſhments to all ſorts of heretiks, and of wiuinge to looſe Prieſts and Apoſtata friars, and other like licentious libertyes farre different from the purity, ſeuerity, & ſtraytnes of life vſed by the firſt planters of Chriſts ghoſpell. And as for the forme and faſhion of this new religion ſet vp vnder this child King, yt was, as yow haue heard both their owne men & oures teſtifie, compounded and patched vp

The forme & faſhion of Fox his nevv Church and Religion.

of li

of all diuerſity of ſects and religions as it pleaſed the composers, many things they tooke and retayned of oures, as well in doctrine, as in rites, and ceremonyes. Some things of the Lutherans; ſome others of the Zwinglians; ſome of the reliques of K. *Henryes* mutation, as that of the ſupreme head of the Church, (a ſingular point of doctrine proper to England aboue all other nations) but moſt of this compoſition was of their owne inuentiōs, which yet neither the proteſtants, that remained in ſecret vnder Q. Mary, did wholy allow, as appeareth by that which I haue cited before of *Iohn Rogers* prophecy, nor the other, that began againe vnder her Maieſtie that now is, did wholy readmitt the forme and faſhion, but made a new of their owne, as by their communion booke is euident, nor do the purer ſort of Caluiniſts in theſe dayes any way like or approue the one or the other, as before we haue ſhewed.

49. Whervpon I may conclude as well this Chapter, as alſo this whole ſecond part, that neyther vnder *K. Henry* the 8. nor *K. Edvvard* the ſixt, nor *Q. Mary,* had Iohn Fox any diſtinct Church extant or knowen to the world. Eſpecially yf his Church be the puritan congregation, as he will ſeeme to ſignifie in many places of his Acts and Monuments. But whether he haue any

ſuch Church now viſible vnder her Maieſtie at this day in England, and in what ſtate and condition it ſtandeth, I will not ſtand to enquyre or diſcuſſe: but do leaue yt to my Lords of *Lambert* and *London* whome moſt it concerneth, being ſufficient for me to haue ſhewed throughout all former Chriſtian ages, that Iohn Fox hath had no Church of any Antiquity, and conſequently, if he haue any now, yt muſt be a very young Church, and of ſo tender age, as he may marry her to what ſect or ſectary he liſteth for her youth, and that with hope of brood and iſſue. And ſo much of all this matter.

THE CONCLVSION OF BOTH THESE FORMER PARTES, TOGEATHER *vvith a particular diſcourſe of the notorious different proceedinge of Catholikes and Proteſtantes, in ſearchinge out the truth of matters in Controuerſie.*

CHAP. XIII.

BY all that hitherto hath byn wrytten and diſcourſed (good Chriſtian Reader) about the former ſubiect of diſcerning true Religion, and the way wherby to know & find the ſame, I do not doubt, but that of thy prudence thow haſt obſerued a farre different courſe holden by vs that are Catholiks, and our aduerſaryes in this behalfe, we ſeeking to make matters playne, euident, eaſy, perſpicuous & demonſtrable (ſo farr as may be) euen to the eye yt ſelfe, wheras our aduerſaryes and namely Iohn Fox, according to that which by reading this Treatiſe yow haue ſeene, doth all togeather the contrary, intanglinge himſelfe and his reader with ſuch obſcurityes, difficultyes and contradictions, both about tymes, matter, & men, as he findeth not where to begin, nor where to end, nor yet how to go forward or backward, in that he had taken in hand, which I ſuppoſe to haue byn aboundantly ſhewed by that which hitherto hath byn wrytten; For wheras we, for our partes, begin cleerly with the very firſt corpes or body of religion, inſtituted by Chriſt himſelfe, and the firſt profeſſors therof that made a Church or Chriſtian congregation, and do neuer after leaue the ſame, but do deduce it viſibly and without interruption from that tyme to this, and therby do ſhew the beginning and continuance of one and the ſelfe ſame religion from their daies to ours: I. Fox on the other ſide knoweth not well eyther where to begin, where to inſiſt, or where to end, as ſufficiently yow haue ſeene tryed. For albeit in the title of his booke he tell vs, that he will bring downe his Church from the Apoſtles tyme to ours, and then after in his protestation to the Chriſtian Reader he *pag.* 8.

doth tell vs further, that his true Church is different from the great viſible Roman Church: yet in the proſecution of his worke he ſetteth forth, and deſcribeth only the Roman Church as before we haue declared, and doth not ſo much as name any diſtinct viſible Church of his owne or other, except only of ſuch heretiks, as himſelf alſo condemneth for ſuch, different from the ſaid Roman Church for the ſpace of almoſt 1200. yeares: and then falleth he into ſuch a ſtrange extrauagant humour of building a new Church for himſelfe and his, out of all ſorts and ſects of later heretiks, as being not able in all points for very ſhame to allow their opinions, (which in many pointes are moſt abſurd and contradictory both to him & vs, as alſo among themſelues) he findeth himſelfe extreemely intangled, nor cannot tell which way to wynd (though he be a Fox) nor yet which way to turne his head, but is forced to double hither and thither, to go forth and backe, ſay and vnſay, and to caſt a hundred ſhaddowes of wranglinge gloſes vpon the whole matter, therby to obſcure the ſame to the eyes and eares of his Reader.

The ſleights & ſhifts of Iohn Fox in his vvritings.

2. And finally it ſeemeth to me that the difference betwene vs and him, and his, to witt betwene Catholiks and proteſtants in this behalfe, is not much vnlike to that of

A compariſon expreſſing the differẽt dealinge of Catholiks and proteſtants about ſeekinge the true Church and religion.

two cloth ſellers of London, the one a Royall marchant, which layeth open his wares cleerely, geueth into your hands the whole peece of cloth at midday, willeth yow to view and behold yt in the ſunne, remoueth all veyles, pentices and other ſtoppings of light that may giue obſcurity, or impediment to the manifeſt beholdinge, handlinge and diſcerninge therof. Wheras contrariwiſe the other, being a crafty broker or poore pedler, hauinge noe ſubſtantiall wares indeed to ſell, but ſuch as is falſe made and deceytfully wrought, and taken vp alſo for the moſt part of the others leauings, ſeeketh by all meanes poſsible to ſel in corners, and to ſhut out the ſunne that it be not well ſeene, or to giue yow a ſight therof by falſe lights only, neyther will he deliuer yow the whole peece into your hand to be examined thorowly by your ſelfe, but ſheweth yow one end therof only, different from the reſt which he ſuppreſſeth. And this manner of proceedinge ſhall yow find verified on their ſide throughout this whole Treatiſe, & we haue done already, I doubt not, if you haue read it ouer with attention, yet meane I in this place to diſcouer the ſame ſomwhat more in particular, for an vpſhot and concluſion of theſe firſt two parts of my Treatiſe.

3. Three ſpeciall differences then I do find

betwene our aduerſaryes & vs concerninge the affaire of this Treatiſe, about the finding out of true Religion by the true Church, & by the beginninge, progreſſe, and continuance therof. The firſt is the eſtimation of the thing in it ſelfe; the ſecond the aſsigning out or deſcriptiõ therof; the third the marks and proprieties, wherby to know and diſcerne the ſame, of euery one wherof I ſhall ſpeake a word or two in order.

3. Differences.

4. For eſtimation of the great importance & ſingular moment of this matter, the difference is euident betwene vs, for that we affirme the findinge out and holdinge this Church, to be of ſuch weight, as that all lyeth therin for certainty & ſecurity of beleefe, and for determinge of all doubts and controuerſies in all tymes and places, and in all matters of religion whatſoeuer, euen from Chriſt to the worlds end. For we ſay with S. Auſten when any difficulty falleth out: *Quisquis falli metuit huius obſcuritate quæſtionis, Eccleſiam de illa conſulat.* Whoſoeuer doth feare to be deceyued by the obſcurity of this queſtion in controuerſie, lett him go to the Church for his reſolution, and he ſhalbe ſecure: we ſay alſo with *Lactantius Firmianus* before S. Auſten, who was Maiſter and Tutor to *Criſpus* ſonne to Conſtantine the great: *Sola Catholica Eccleſia eſt, quæ verum Dei cultum retinet, hic autem eſt fons veritatis, hoc*

1. The differẽt eſtimation of the Church & lineall diſcent therof, betwvene Catholiks and proteſtants.

Aug. l. 1. contr. Creſcon. cap. 33.

Lactant. lib. 4. diuin. Inſtit. cap. vlt.

domi-

domicilium fidei, hoc templum Dei, quò ſi quis non intrauerit, vel à quo ſi quis exierit, à ſpe vitæ, ac ſalutis æternæ alienus eſt. The only Cath. Church
,, is that which hath the true worſhipp of al-
,, mighty God in yt, and this is the fountayne
,, of all truth; this is the houſe or habitation of
,, faith, this is the temple of God, into which
,, whoſoeuer doth not enter, or out of which
,, whoſoeuer doth depart, he is deuoyd of all
,, hope of life and euerlaſting ſaluation.

Lactant. ibid.

All heretiques do chalenge to be the true Church.

5. Thus wrote *Lactantius* therteene hundred yeares gone, & addeth preſently theſe words following, wherby he well ſheweth the conformity of ſpiritt of thoſe old heretiks, with ours at this day. *Sed tamen ſinguli quique cœtus hæreticorum ſe potiſſimum Chriſtianos, & ſuam eſſe Catholicam Eccleſiam putant.* But yet euery congregation of heretiks do thinke themſelues cheefely and principally to be Chriſtians, and their Church to be the Catholike Church. And do not ours ſo in like manner at this day? But lett vs go forward to ſpeake a word or two more, of the different eſtimation we make of this matter.

Cyp. l. de ſimpl. Prælat.

6. *Saint Cyprian* that liued more then 60. yeares before *Lactantius*, maketh the very ſame account with him, and vs, that all is loſt, yf we leeſe or miſſe this Church: *Ardeant* (ſaith he) *licet flammis, &c.* Albeit ſuch Chriſtians as are not in this Church ſhould liue neuer ſo well, yea ſhould be ſo forward

and feruerous in defence of Chriſtian Religion, as they ſhould burne in flames for the ſame, or be deuoured by beaſts, yet this ſhould be to them *non corona fidei, ſed pœna perfidiæ:* not a crowne of faith but a puniſhment for their perfidiouſneſſe. Which doctrine of *Saint Cyprian, Saint Auguſtine* as a deuout ſcholler of his doth often repeat: *Foris ab Eccleſia conſtitutus* (ſaith he to a donatiſt) *æterno ſupplicio punieris, etiamſi pro Chriſti nomine viuus incendereris.* Thow being out of the Catholike Church, thow ſhalt be puniſhed with eternall torment, albeit thow wert burned aliue for the name of Chriſt.

Aug. ep. 204. ad Donatũ, presbyt. Donatiſt.

7. And finally not to go from the fornamed holy man *Saint Cyprian* in this behalfe, who died for the defence of Chriſts faith, & the true Cath. Church, and is a moſt bleſſed martyr and Doctor to vs all, he after a long diſcourſe made, touching a Chriſtian man that miſſeth in this point of finding out and following the true Cath. Church, and yet in other things endeauoreth to liue well & ſheweth great zeale in Gods cauſe, and deſireth in his mynd euen to dy for the ſame, of this man he pronounceth this ſentence. *Nunquam perueniet ad Chriſti præmia, &c. Alienus eſt, prophanus eſt, hoſtis eſt, habere non poteſt Deum Patrem, qui Eccleſiam non habet matrem.* This man, notwithſtandinge all his other good works & endeauors, ſhall neuer come to enioy

No man can be ſaued out of the true Church.

Cyprian tract. de vnit. Eccleſiæ.

» to enioy the rewards of Chriſt in heauen,
» he is an alien, he is prophane, he is an ene-
» my, he cannot haue God for his father
» which hath not the Church for his mother.

8. Thus ſaid *Saint Cyprian*, as alſo all auncient holy fathers after him, wherof I might alleage many authorityes yf yt were not ouer long, and the ſame ſay we that are Catholiks, and do hold the ſame faith and Church with them at this day. We do hold (I ſay) that the firſt and principall point of all other for a Chriſtian man, that meaneth his owne ſaluation, is to ſeeke out the true Cath. Church, and to conſider whether he be of yt, or in yt, or no? For yf he be not, then all other diligence and labour is voyd and in vayne, except yt be to ſeeke out this, and yf he be in yt, then is he in the right way of Saluation, not for that all be ſaued, who are within her (as in the ſecond point ſhalbe ſhewed) but for that all thoſe, who are out of her ſhalbe certainly damned, as now yow haue heard out of the cheefeſt fathers of the auncient Cath. Church. And this is the firſt point of ſingular moment, for which we eſteeme this Church ſo highely, for that no ſaluation can be had without her.

Hovv much it importeth eache man to cõſider, vvhether he be in the true Church or not

9. But ſecondly we eſteeme alſo the importance of this matter by the great and excellent helpes, which in this Church aboue

all other congregations, Chriſtian men haue to procure their ſaluation, though all do not vſe the ſame to their beſt benefitt, & therby do miſcarry. For to come to ſome particulars, we ſay, that in this Church, and no where els is the truth of faith and certainty therof, and this by the perpetuall aſsiſtance of the holy Ghoſt promiſed thervnto by the founder God himſelfe. In this Church, is the infallible iudgment both about the books of ſcripture and their interpretation, as all other doubts and controuerſies, accordinge to that yow haue heard before out of *Saint Auguſtine.* In this Church alone & no where els is there true prieſthood by lawfull ſucceſsion, vnction, and impoſition of hands, and conſequently remiſsion alſo of ſinnes by the authority they haue from Chriſt to that effect. In this Church is the true number, vſe, and force of holy Sacraments, and grace giuen by them. In this Church is vnity of faith and doctrine; communion of Saints, and of meritts and prayers, which no where els is to be found. And finally in this Church alone is there warrant and ſecurity from error, aſſurance from ouerthrow, fayling, or fading, which ſecurity is eſtabliſhed by the promiſe of Chriſt himſelfe, as our God creator and redeemer, & to endure vnto the worlds end.

The benefitts by being in the Church.

Marc. vltim.

Mat. 18.

Ioan. 20.

10. All theſe vtilityes and moſt ſingular

benefitts do we beleeue to be in this Cath. Church, aboue all other congregations in the world. In reſpect wherof, we hold this Church to be our ſhip, our rocke, our caſtle, our fortreſſe, our miſtreſſe, our mother, our ſkilfull pilote throughout all ſtorms of heresies, our pillar and firmament of truth againſt falſhood, our houſe of refuge againſt tribulation, our protection, our direction, our help, aid, and ſecurity in all points; and yf any man periſh in her, it is by his owne default, but out of her, none can but periſh. And this is our eſtimation of this affayre.

11. But now how different an accompt, proteſtants do make both of this, or their owne Church, is eaſily ſeene by their owne words & doings: for † as they contemne & impugne our Church, which we hold for the only true, ſo do they ſeldome ſpeake of their owne. For when ſhall yow heare a miniſter or proteſtāt writer, alleage the authority of his Church againſt vs, or againſt his owne fellowes, when they fall out (as often they do) or yf he ſhould, how lightly is it eſteemed euen by themſelues? yow may * read the egre contentions of the proteſtant Churches of Saxony which are Lutherans, againſt thoſe of *Heidelberg*, & other townes of the *Palſgraues* countrey, that are of a different ſect; & of theſe againe, againſt other conſorts of other prouinces, both of

Zwitzer-

†The cõtemptibility of ot the proteſtants Church euen amonge themſelues.

**See Luther ep. ad Alb. March. pruſiæ & ep. ad Iacob. Brem. Aurif. tit. hær. VVeſtph. l. cont. Caluin. Stanch. l. de Trin. & Mediat. Heſhuſ. in defẽſ. con. Caluinum. Calu. admonit. contra VVeſtph. Kemnit. ep. ad*

Zwitzerland and other parts of Germany, yea betweene the ſoft and ſeuere Lutherans themſelues, as betweene the Caluinian Churches of England and Scotland; And in England it ſelfe betweene the Proteſtants, Puritans and Brownyſts at this day, (who are nothinge els but ſoft and ſeuere Caluiniſts). In all which ſharp contentions, yf any part do but name the authority of their ſeuerall Church (which is very ſeldome,) the other preſently falleth into laughter, holding the authority therof ſo ridiculous, as it is not worth the naminge: ſo as the argument taken from the authority of the Church, (which with vs is of ſo high eſteeme, as we ſay with *Saint Auſten, that vve vvould not beleeue the Ghoſpell, yf the authority of the Church, did not mooue vs thervnto*) with theſe fellowes is moſt baſe and contemptible.

Elector. Brandiburg. Confeſſ. Tigur. tract. 3. &c. See alſo the tvvo Inglish books, the one called dangerous poſitions, the other A ſuruey of diſciplinary doctrine &c.

† *Aug. cont ep. fund. cap. 5.*

12. Moreouer when they talke of their owne Churches, though euery ſect and ſectary for honors ſake would be content to haue them accompted Catholike (as *Lactantius* before teſtified of the heretiks of his tyme) yet do they ſpeake yt ſo coldly, & do vſe the word Catholike ſo ſparingly, as they will ſhew, that in their conſciences they do not beleeue yt: and a man might anſwere them as Saint Auſten anſwered *Gaudentius* the Donatiſt, whoſe ſect being a particular company of heretiks in Africa,

preſumed

Lactan. l. 4. c. vlt.

VVhat Church *S. Cyprian* & *S. Auguſtine* do call Catholike.

preſumed by little and little firſt in ieſt and then in earneſt, to call themſelues Catholiks and their Church the Cath. Church (as proteſtants do at this day), and being reprehended for yt by S. Auſten and others, would needs proue the ſame by the definition of Catholike taken out of S. Cyprian. S. Auſten (I ſay) after a longe refutation therof out of S. Cyprian his words to the contrary, concludeth thus: *Quid igitur, & vos ipſos, &c.* Why then do yow go about both „ to deceyue your ſelues and other men with „ impudent lyes againſt *Saint Cypprian*, yf your „ Church be the Cath. Church by the teſti„ mony of this martyr, ſhew vs that your „ Church doth ſtrech her beames and bowes „ throughout the whole Chriſtian world, as ours doth, for this *Saint Cyprian* called Catholike, &c. So as by S. Auſtens argument, yf the proteſtants cannot ſhew that their Church hath her beames and bowes ſpread throughout all the Chriſtian world, & that her faith is the generall faith receyued amongſt all Chriſtians and not only of particular prouinces, then cannot they call her or eſteeme her for Catholike, as in deed they do not, but for faſhion ſake, and from the teeth outward, as hath byn ſhewed.

Aug. l. 3. contra Gaudět. Donat. cap. 1.

Cyp. l. de vnit. Eccl.

13. For when they come to ſett her out in her beſt coulors, they make her but a very obſcure baſe and contemptible thing, firſt

in outward ſhew, calling her, *the poore, oppreſſed, and perſecuted Church* (as Fox his words are) *troden vnder feet, neglected in the vvorld, not regarded in hiſtoryes, and almoſt ſcarſe viſible, &c.* So as where all the auncient fathers do triumph and vaunt againſt both heretiks and heathens (as we do at this day againſt proteſtants) that the Cath. Church is more eminent and ſplendent then the ſunne yt ſelfe, and more famously knowen then any other temporall kingdome or monarchie that euer was in the world; Fox of his Church confeſſeth, that ſhe is ſcarſe viſible, neglected in the world, not regarded in hiſtoryes, &c.

Fox in his proteſt. *pag.* 8.

The baſenes & obſcurity of the proteſtant Church by their ovvne confeſſion.

14. And then againe he playeth faſt and looſe, makinge her viſible and inuiſible. *Although* (ſaith he) *the right Church be not ſo inuiſible in the vvorld as none can ſee it, yet nether is yt ſo vſible againe that euery vvorldly eye may perceyue it.* So ſaith he. But how contrary to this was *Saint Chriſoſtome*, who would not yeld that the right Cath. Church could be aſmuch as obſcured, by any force or meanes whatſoeuer, and therof vauntinge againſt infidells ſaith: yt may be perhaps that ſome heathen heere will deſpiſe my arrogancy (about the Maieſtie of our Church) but lett him haue patience to expect vntill I come forth with my profes, and then ſhall he learne the force of truth, and how yt is eaſier for the ſunne

Fox in proteſt. *ibid.*

See S. *Auſten* of this very point *tract.* 1. *in ep. Ioan. & lib. cont. ep. Petil. c.* 14. *& in pſalm.* 30. *conc.* 2. *& alibi.*

yt ſelfe to be wholy extinguiſhed then for the Church to be ſo much as darkened or obſcured. Thus ſaid *Saint Chriſoſtome.* And marke (good Reader) the difference of ſpiritts: *Saint Chriſoſt.* vaunteth of the outward ſplendor and Maieſtie of his Church, and Iohn Fox contrarywiſe doth bragg of the obſcurity and contemptibility of their Church, and ſo againe wheras we do hold and highly eſteeme that our Church hath all truth of Chriſts doctrine and religion in yt, Fox wryteth of his Church, as before we haue recorded: *that by Gods mighty prouidence there hath alvvayes byn kept in her ſome ſparks of Chriſts true doctrine and religion.*

Chriſoſt. hom. 4. de verbis Iſaia. vidit. Dominũ, &c.

Fox ib.

15. Againe wheras we glory, that in our Church there is power to abſolue from ſinnes, ſecurity from error, and the like: Fox denyeth theſe priuiledges to be in his Church, obiectinge vnto vs for an error, againſt the firſt, in a certayne Treatiſe of his before his acts and monuments, *that vve in our Church haue confeſſion and abſolution at the prieſts hands, &c.* And againſt the ſecond he bringeth in a large conference of *Ridley* and *Latimer* agreeing togeather, that the greater part of the vniuerſall Cath. Church may erre, but yet fearfully, as yow ſhall ſee more largely in the third part of this treatiſe, when we ſhall come to treat of theſe Foxian Saints & their feſtiuall dayes, Acts

Fox in the difference, &c. Betvvixt the old Romane Church and the nevv *pag. 26.* Acts & Monuments *pa.* 1560.

and monuments. The ſame Patriarks alſo do cenſure *Saint Auguſtines* ſpeach before by me alleaged, *for an exceſsiue vehemency* (for ſo are their words) where he ſaith: *that he vvould not beleeue the ghoſpell, yf th' authority of the Cath. Church did not moue him thervnto*; ſignifyinge therby, as before hath byn noted, that he could not know ſcriptures to be ſcriptures, nor the ghoſpell to be ghoſpel, neither their ſenſe and meaning to be ſuch as they were taken for, but by th' authority of the vniuerſall Cath. Church, that had conſerued them from time to time and deliuered them to him, and to the reſt of the world for ſuch to be beleued.

Fox pag. 1561. col. 2. n. 74. Auguſt. contr. ep. Fūdam. cap. 5.

16. Wherfore to conclude this matter, ſeing that Iohn Fox doth allow ſo well this doctrine of his patriarks *Ridley* and *Latimer*, and therby doth take from the true Church (and conſequently in his meaninge from his owne) all this excellent authority which *Saint Auſten* and other fathers do aſcribe to the Cath. Church, to witt the ſoueraignty of approuing or reiecting true or falſe ſcriptures, of diſcerninge betwene books and books, and iudging of their true interpretations; and ſeing further he taketh away from his Church both confeſsion and abſolution of ſinnes, and all Efficacy of Sacraments, leauing them only to bare ſignes, that do ſignify & not worke, ſeing he taketh

VVhat Iohn Fox taketh from his Church.

away from her all infallibility of doctrine, confeſsing that ſhe may erre, & contenteth himſelfe that ſhe retayne euer ſome ſparkles only of true doctrine and religion, as before hath byn ſhewed out of his owne words; & conſidering moreouer, that he maketh her ſoo poore a thing as now yow haue ſeene, and furniſheth her with ſuch ragges, to witt with ſuch variety of ſectaryes as is ridiculous to name, they diſagreeinge amonge themſelues, and the one moſt oppoſite to the other in doctrine and beleefe, ſhe being ſuch a Church (I ſay) ſo poore & miſerable, ſo obſcure and ragged, ſo doubtfull and vncertayne, no maruayle though they make little accompt of her, or giue ſmall creditt vnto her, which in very deed is no greater, then is giuen to the worſt man, or moſt diſhoneſt woman liuing, which is to beleeue her ſo farre, as ſhe can proue by others what ſhe ſaith to be true, to witt by ſcriptures, without which witneſſe none of her owne children or houſhould will creditt or beleeue her, which is a markable point, for that with the ſame condition they will beleeue the diuell himſelfe, and muſt do, yf he alleage ſcriptures in the true ſenſe and meaninge.

The proteſtants beleeue the diuell as much as their ovvne Church.

17. And this is th'eſtimation which proteſtants do hold of their new Church. Now lett vs paſſe to ſpeake a word only about

the ſecond point which concerneth th'aſſigninge out or deſcription of this Church. Cleere yt is, and cannot be denied, that Catholiks do aſsigne ſuch a Church as may be ſeene and knowne by all men, begun viſibly by Chriſt himſelfe in Iury, when he gathered his Apoſtles and diſciples togeather, and continued afterward with infinite increaſe, of nations and people, contreyes and kingdomes, that in tract of time adioyned themſelues thervnto, & that this moſt maniſeſt, notorious and knowne Church hath endured euer ſince vnder the name of the Chriſtian Cath. Church, for the ſpace of ſixteene hundred yeares, as we haue ſhewed before both largly and particularly in the former two parts of this Treatiſe, which is playne dealinge, clere and maniſeſt; wheras on th'other ſide the Proteſtants of our dayes followinge herin the ſteppes of old heretiks their anceſtors, do ſeeke to aſsigne ſuch a Church, as no man can tell where to find it; for that it is rather imaginary, mathematicall, or metaphyſicall, then ſenſible to mans eyes, conſiſtinge (as they teach) of iuſt and predeſtinate men only, whome, where, or how to find, yow ſee how vncertayne and difficult a thing it is, in this mortall life.

The ſecond principall point vvherin Catholiks and proteſtants do differ.

18. Wherfore as th'ancient fathers condemned wholy the heretiks of their tymes, for this fond and pernicious deuiſe & wrote

Cyp. l. 4. epiſt. 2. Epiph. in hær. Cathar. Aug. l. de hær. c. 69. & 88. & l. 3. cont. Parmen. cap. 2.

eagerly againſt the ſame, as *S. Cyprian* againſt the *Nouatians, Saint Epiphanius,* and *Saint Auſten* againſt the *Donatiſts* & *Pelagians:* For that vnder this couer & colour, they would make themſelues to be the only true Church, to witt euery ſect their owne ſectaryes and congregation, ſayinge that they only are predeſtinate, iuſt, holy and Gods choſen people, and conſequently alſo his only true Church: ſo do wee at this day ſtand in the very ſame controuerſie with proteſtants that ſeeke the ſame euaſion and refuge.

The conference at Carthage betvvene Catholiks and Donatists

19. And he that hath but ſo much leaſure, as to read ouer the conference of the third day, had betwene *S. Auſten,* and other Cath. Biſhops on the one ſide, and the Biſhops of the Donatiſts on th' other ſide at *Carthage* by th' Emperors permiſsion and appointment, euen vpon this very queſtion of aſſigninge the Church, he ſhall ſee the matter moſt cleerly handled; & that the Catholiks of this tyme do vrge nothing in this point, but that *Saint Auſten* and his fellow Cath. Biſhops did vrge in that conference againſt the Donatiſts, & that the proteſtants of our tyme do take no other courſe of ſhifting and defending themſelues therin, then the Donatiſts did in thoſe dayes. For that after infinite delayes and tergiuerſations vſed before they could be brought to this conference, which *Saint Auſten* ſetteth downe in

the collation of the firſt and ſecond day: when at length in the third dayes meeting they came to ioyne vpon the controuerſie in hand, they began firſt about the word Catholike it ſelfe, which the Catholiques vrged againſt the Donatiſtes, as we do now againſt the ſectaryes of this age; and the Donatiſtes ſought to auoide the ſame by the very ſame ſleights which ours do; as appeareth by *Saint Auguſtines* words.

20. *Donatiſtæ* (ſaith *Saint Auſten) reſponderunt, Catholicum nomen non ex vniuerſitate gentium, ſed ex plenitudine Sacramētorum inſtitutum, & petiuerunt, vt probarent Catholici, &c.* The Donatiſts
did anſwere that the name Catholike did „
not import the vniuerſality of nations, „
(profeſsinge our Chriſtian faith) but the „
fulnes rather of Sacraments (which they „
held to be in their Church) and further they „
required, that the Catholiks ſhould proue „
that all nations did communicate with „
them and their Church: which thing when „
the Catholiks moſt willingly admitted and „
deſired of the iudges, that they might be „
ſuffered to proue yt, the Donatiſts preſent- „
ly ran to another queſtion, ſlippinge from „
this cauſe of the Church that was in hand.

Aug. in Breuiculo Collat. 3. cap. 3.

21. Thus wryteth *Saint Auſten* of this matter, wherby yow ſee, that the Catholiks in thoſe dayes as we in theſe, did vrge thoſe heretiks with the force of this name Catho-

The firſt point diſcuſſed betvveene S. Auſtē and the Donatiſts about the name Catholike.

lique and with the ſignification and poſſeſſion therof on their ſide, importing (as they inferred) the vniuerſality of all nations profeſsing the faith of Chriſt, ſo as they in thoſe dayes aſsigned the great vniuerſall, viſible and knowne Church for the trew, which Church had byn gathered by the cõuerſion of all nations, wheras the Donatiſts to fly this argument, were forced to ſay, that the name Catholike ſignified only the vniuerſality or fulnes of Sacraments, and conſequently in what particular congregation ſoeuer, this fulnes was found, (as in theirs for ſooth they pretended yt was) there was th' only true Cath. Church, which was a playne ſhift as yow ſee. And is not this the ſelfe ſame manner of proceedinge of all our ſectaryes at this day? Doth not euery one of them bragg, that their Church only hath the fulneſſe and right vſe of Sacraments, & the true preaching of Gods word? do not the *Lutherans* ſay this? Do not the *Zvvinglians*, *Caluiniſts*, *Brovvniſts* and *Puritans* preach the like? And do not the *Anabaptiſts* and *Trinitarians* affirme the very ſame? Chis then was a very ſhift in the Donatiſts, and ſo yt is in our proteſtants.

The ſecond point betvvene the Donatiſts and Catholiks.

22. After this firſt running from the cauſe, *Saint Auſten* ſheweth that the Donatiſts full ſoare againſt their wills were brought vnto yt againe by *Marcellinus* the Tribune appoin-

ted by the Emperor to aſsiſt in that conference. And wheras the Catholiks had giuen vp ſome dayes before a large wrytinge, ſhewinge by infinite teſtimonyes of holy ſcriptures, that the Church of Chriſt fortold by his prophetts, and inſtituted by himſelfe, could not be any particular Church or conuenticle in Africa, or out of Africa, but an vniuerſall, viſible and illuſtrious Church ſpread ouer all nations, and with which all nations conuerted to Chriſt ſhould communicate in one; The Donatiſts (ſaith S. Auſten) after a longe conference & councell held amonge themſelues, did anſwere this wrytinge of the Catholiks, by another large impertinent writinge of theirs, but quite from the purpoſe, not anſweringe ſo much as one text alleaged by the Catholiks for this vniuerſality of the Church. *Non ſolum* (ſaith S. Auſtin) *pertractare, ſed omnino nec attingere voluerunt.* Auguſt. Coll. 3. cap. 8. The Donatiſts not only would not handle fully, or anſwere theſe teſtimonyes alleaged by the Catholiks, for the vniuerſality & externe Maieſtie of the Church but not ſo much as touch any one of them.

23. And then ſaith he further: *Nec aliquod teſtimonium in tam prolixa epiſtola ſua, proferre auſi ſunt, de ſcripturis ſanctis, quo aſſererent, Eccleſiam partis Donati eſſe prædictam & prænunciatam; ſicut tam multa Catholici protulerunt, pro Eccleſia, cui communicant, quæ incipiens ab Hieruſalem toto orbe*

” *diffunditur, &c.* Neither durſt the Donatiſts
” in ſo large an epiſtle of theirs (which they
” gaue vp) bringe forth any one teſtimony
” of holy ſcripture , wherby they might
” proue that the particular Church of the
” part or faction of *Donatus*, was propheſied
” or fortold by the ſaid ſcriptures, wheras the
” Catholiks on the other ſide brought forth
” many ſcriptures for proofe of that vniuer-
” ſall Church , with which they communi-
” cate , which Church beginning from Hie-
” ruſalem, was ſpread ouer all the world. And
thus wryteth S. Auſten of their dealinge in in that point.

The 3. point diſcuſſed betvveene the Catholiks and the Donatiſts at Carthage.

24. And preſently after this he ſheweth that they fell to the diſcuſſion of a third point, to witt, whether the true Catholike Church of Chriſt , to whome he promiſed thoſe ſingular graces and priuiledges which the ſcripture ſetteth downe , ſhould conſiſt of good men only, as the Donatiſts held; or of the mixture of good and euill in this life, as the Cath. taught ; wherin the Donatiſts thought themſelues to haue a great aduantage : firſt , for that it might ſeeme to the ſimple people there preſent , to be a more pious opinion to hold, that only good men were Gods flocke , and of his true Church: Secondly, for that they had many places of ſcripture that might ſeeme to fauour the ſame (for ſo ſaith S. Auſten) *Illud oſtendere*

tentaue-

tenſauerunt, prolatis multis teſtimonijs diuinarum ſcripturarum, quod Eccleſia Dei, non cum malorum hominum commixtione futura prædicta ſit. They endeauored to ſhew by many teſtimonyes alleaged out of holy ſcriptures, that it was not fortold or propheſied of the Church, that ſhe ſhould conſiſt of the mixture of good and euill men, &c. Behold here how old heretiks abounded alſo in alleaginge ſcriptures, as well as oures, at this day; but all from the purpoſe, for whatſoeuer the Donatiſts alleaged out of the ſcriptures, for the ſanctity and purity of Gods Church, yt was eyther to be vnderſtood of the triumphant Church in the next life, or of the better part of the Church in this life, to witt ſuch as are not only of th'externall body of the Church, but alſo of the ſoule, as this holy father ſpeaketh; that is to ſay endewed and adorned with all neceſſary vertues.

Collat. 3. cap. 8.

25. But on the contrary ſide when S. Auſten and his fellowe Biſhops, to proue that Chriſts Church in this world conſiſted both of goood and badd, alleaged thoſe euident parables of our Sauiour vſed about this matter; as that of the nett caſt into the Sea, that comprehended all kind of fiſh both good and badd, ſome to be caſt away, and ſome to be vſed: that alſo of the barne floare which had in yt both chaffe and corne, the one to be burned, the other to be laid vp in

A contention about the parables of Chriſt concerning the Church.

Mat. 13.
Mat. 3.
Luc. 3.

Gods eternall granary: The other alſo of corne and cockle permitted to grow in one field to the day of iudgment; & of the ſheep & goats that liue in Gods flocke vnder the ſelfe ſame ſheppards in this world, but yet the one to be conſumed with euerlaſtinge fire in the end therof; and the other to be taken into eternall ioy: when theſe parables (I ſay) with many other teſtimonies of ſcriptures had byn alleaged by the Catholiks againſt the Donatiſts hereſie; it was a world to ſee, what ſhifts, deceyts, and tergiuerſations they vſed to auoyd the ſame, denyinge ſome, as inuented by the Catholiks, other, they ſought to auoyd by falſe and crafty expoſitions, and other ſuch ſhifts, which yow may read at large in *Saint Auguſtine*.

Marc. 3. & 13. Mat. 29.

Collat. 3. cap. 9. 10. & 11.

26. And for that this may be ſufficient for a taſt, to ſhew the different manner of proceedinge betwene Catholiks and heretiks, both old and new, about this point of aſſigninge out the true Church, where, and in whome yt is, and how to be found; I ſhall paſſe no further in this matter, but only add a word or two of the third point, which is the difference betweene vs in layinge forth the proprietyes and notes, wherby this Church may be knowne and diſtinguiſhed from all others; which point, though yt may ſufficiently be ſeene and gathered by that which already we haue ſaid, yet, for pro-

The third principall difference about the proprietyes & marks of the true Church.

miſe ſake, muſt ſomwhat alſo be ſpoken heere, which in effect ſhalbe nothinge but this; that the difference betwene vs and the proteſtants in deliuering theſe proprietyes, is not farre vnlike to that of two gentlemen, that ſhould ſend forth two ſeruants into the markett place, where many men are to ſeeke out ſome learned phiſition (for examples ſake) geuing them certayne notes to find him by, but fare different; for that the one deliuereth eyther generall notes only, that are common to all, or moſt men; as that he hath a head, beard, two eyes, two armes, and the like, or els certayne inward inuiſible proprietyes: as that he is learned, wiſe, meeke, chaſt, &c. That he is a good phiſition, cureth excellently well, and followeth therin exactly the precepts of *Hyppocrates* and *Galen*, and finally hath all things neceſſary, or needfull for that effect: which marks beinge little to the purpoſe, as yow ſee for knowinge or diſcerninge out the ſaid phiſition from any other, the meſſenger might weary himſelfe, before he found that which he ſeeked for.

A comparison of different geuinge of notes to find a thinge by.

27. But the other that ſendeth forth his meſſenger, conſideringe, that marks and ſignes muſt be more knowne then the thing yt ſelfe, wherof they are marks, and not common to many, but proper and peculiar to that which is ſought for; telleth his ſer-

uant, what ſpeciall name the phiſition is called by, what age, what countenance, and what ſtature he is of, what apparell he weareth, what geſture and manner of going he vſeth, what ſound of voyce he hath in ſpeaking, and aboue all where he dwelleth, how his houſe may be found, knowne & diſcerned from all others: All which ſignes being geuen, we muſt needs ſay, that the ſearcher is a very ſimple or negligent fellow yf he miſſe him.

28. And this very difference is to be noted betweene the proteſtants and vs in deliuering proprietyes to know the Church by, for that the Catholiks geue ſound and ſure notes, proper and peculiar to one only Church, which is the true Cath. Church, & theſe notes not inuented by themſelues, but founded in Scriptures, and deliuered by the tradition of Chriſt and his Apoſtles, and vſed by the ancient Fathers and Doctors of the Church, to this very purpoſe of diſtinguiſhinge her therby from all congregations and conuenticles of heretiks whatſoeuer: Of which notes and proprietyes yow haue heard ſome before, mencioned in the conference betweene *Saint Auguſtine* and the Donatiſts, as the name Catholike and the auncient poſſeſsion therof; vniuerſality ouer all Chriſtendome, and multitude of nations and gentils conuerted to one Chri-

ſtian Church and faith, participatinge, and holdinge the communion of one, and the ſelfe ſame number of Sacramẽts: wherunto are added by other Fathers, and the ſelfe ſame Doctor in other places, diuers other proprietyes alſo, as antiquity with continuation and ſucceſsion from age to age, viſibility with moſt perſpicuous, & illuſtrious progreſſe, apparant and admirable to the whole world; vnity and conformity in doctrine by one rule of faith throughout all ages: Notorious ſanctity in many members of this Church teſtified by infinite miracles, and ſupernaturall operations; the conuerſion of infinite pagans and gentils, with ouerthrow, and extirpation of their Idolatrie, which was a thinge prophesied to be fulfilled by the true Church only.

Proprietyes and marks of the true Church giuen by the Catholiks.

29. Theſe notes (I ſay) and diuers others are ſet downe by holy Fathers, as both proper and peculiar to the only true Catholike Church of Chriſt, and agreeing to no hereticall congregation whatſoeuer; as alſo manifeſt, and notorious, and moſt eaſy to be iudged of by all people. For theſe two conditions ought to haue true marks (as before hath byn mentioned) the firſt, that they be peculiar and not common; the ſecond, that they be more notoriouſly knowne, and more eaſily found out, then the thinge yt ſelfe, which they do demonſtrate: wherof

yow may read in particular in *Saint Cyprian* againſt the *Nouatians*; *Saint Hierome* againſt the *Luciſerians*; *Saint Auguſtine* againſt the *Donatiſts* and *Pelagians Optatus*, againſt the ſame *Donatiſts*; and *Vincentius Lyrinenſis* againſt all ſorts of heretiks; and this is the reall and ſubſtantiall dealing of Catholiks.

Luth. lib. de conc. parte vltima.

The markes of the Church fondly ſett dovvne by heretikes.

30. But the proteſtants on the contrary ſide do geue ſuch marks and notes as are eyther generall and common, or els more obſcure & harder to be found out & iudged of, then the matter in controuerſie as before we haue ſignified, by the compariſons of ſeekinge out the phiſition; as for example, Martyn Luther, father of our proteſtants, hauinge lefte the communion of the true Church of God, and made a new conuenticle to himſelfe, would needs make it the true Church of God, and proue the ſame by certayne marks and proprietyes deuiſed by himſelfe, which he ſetteth downe to the number of 7. wherof the firſt was, the true preaching of the ghoſpell; the ſecond, the right adminiſtration of baptiſme; the third, the lawfull vſe of the Euchariſt; the fourth the due exerciſe of the Eccleſiaſticall keyes in abſoluinge and retayninge ſinnes; the fifth, the lawfull election of miniſters; the ſixth, publike prayer, and ſinginge of pſalmes in a knowne tongue; the ſeauenth, the miſterie of the croſſe in bearing tribulations:

tions: Theſe were Luthers notes, which other proteſtants after him, and namely the *Magdeburgians*, and *Iohn Caluin* do abridge, to the number of two only, to witt, the true preaching of the ghoſpell; and the ſincere vſe of Sacraments.

Magdeb. cent. 1. lib. 2. c. 4. Calu. l. 4. Inſtit. cap. 1.

31. But now what manner of notes theſe be, which euery ſect may & do chalenge as proper to themſelues (which they cannot do with any probability, with the marks & notes of the Catholike Church before ſet downe) is eaſie to iudge; for what ſect will not ſay, & ſweare alſo, if need be, that they only preach the word of God truly, & that they only adminiſter the Sacramēts rightly, and that they vſe the Eccleſiaſticall keyes duely, and that the election of miniſters is lawfully made among them, and that they haue publike prayer, & ſinging of pſalmes, bearing the croſſe, and the like? and it is harder to conuince them in any one of theſe notes, then in the principall point it ſelfe, to witt, that they are not the Cath. Chriſtian Church of Chriſt; ſo as theſe marks being common, and not proper, and leſſe manifeſt then the thinge it ſelfe, wherof they are put for marks; it followeth, that they are fond, vaine and ridiculous, and that the inuentors therof did rather ſeeke to obſcure, and hyde the Church, then to declare, and manifeſt the ſame by ſuch proprietyes.

Tt 32.

32. And heere will we make an end of all this diſcourſe reſeruing the reſt vnto the third parte, which is to be printed ſeuerally, for that the bulke of theſe two hath growne to a ſufficient bigneſſe for one tome or volume; only I might note to the reader in this laſt paragrafe, that as our aduerſaryes do imitate the Donatiſts in the point before mencioned, out of their conference with *Saint Auguſtine* and other Catholike Biſhops: ſo haue they done it alſo hitherto, in flying all equall and lawfull conference with vs, as the Donatiſts did with thoſe old Catholiks, ſo much as lay in their power, vntill it was impoſed vpon them, by commandement of the Emperour at the petition of *S. Auguſtine*, & the Catholike party, as the ſaid Father doth relate in his forenamed booke writen of that conference, telling vs two points in particular of their dealing in that affayre, which he expreſſeth in theſe words, *Qui cauſam bonam non ſe habere ſciebant, id egerunt primum, ne collatio fieret, aut cauſa ipſa ageretur, ſed quia hoc obtinere minimé poterant, id effecerunt multiplicitate geſtorum, vt quod actum eſt, non facilé legeretur.* The

,, Donatiſts knowing they had an euill cauſe,
,, endeauored firſt to bringe to paſſe that the
,, conferēce ſhould not be made, nor the cauſe
,, it ſelfe be handled at all; but when they
,, could not obtayne this, then went they
about

Proteſtāt miniſters do fly publique conference as the Donatiſts did.

Aug. in Breuic. Præfat. ad coll. 1. diei.

about to put downe ſo many things in writing as they might not eaſely be read.

33. Thus writeth *Saint Auguſtine*; and for this cauſe thought he good to ſett downe a ſumme of all that paſſed callinge it *Breuiculum Collationum,* ſhewinge perſpicuously the infinite Cauillations, frauds, and ſhiftes of theſe heretiks to auoyd all due tryall; for when after all other delayes, both partyes were now mett together, *inſtare cæperunt* (ſaith he) *vt prius ageretur de tempore, de mandato, de perſona; de cauſa, tunc ad negotij merita veniretur.* The Donatiſts began to make new inſtance (after all other Cauillations, and exceptions taken before) that firſt it might be treated about the tyme, that this conference ſhould endure, and about the Emperors commaundement or edict, and clauſes therof and about the perſon as well of the iudge, and aſſiſtants, as the diſputers of both parts, and finally of the whole cauſe of differēce, what had paſſed therin betweene them hitherto, and then after all this (forſooth) they ſhould come to examyne the merits of the principall buſineſſe or controuerſie in hand, which in effect would neuer be, for that about euery one of theſe points the Donatiſts had many quarrels as *Saint Auguſtine* ſheweth, and by eache one therof they ſought delayes; and particularly wheras order had byn taken that 18. Biſhops of

Coll. 1. cap. 8.

The tergiuerſation of the Donatiſts to fly publik tryall.

ech ſide ſhould ſuffice, they would needs haue all their ſide to be admitted, and ſo for oſtentatiōs ſake they entered (ſaith *S. Auguſtine*) with great pompe into Carthage to the number of 279. Biſhops of that ſect of Donatus (a pittifull ſight for Catholiks) together with all their trayne. Other ſhiftes, delayes, & tergiuerſations of theirs I leaue for breuityes ſake to be read in *S. Aug.* himſelfe.

Coll. 1. c. 11. 12. 13. & 14.

34. But how well our Engliſh aduerſaries haue imitated this manner of proceeding of the Donatiſts, for ſhifting of all publike conference and tryall for theſe 44. yeares of her Maieſties raigne, being ſo often and earneſtly demaunded at their hands; is ſufficiently knowne and nedeth not to be proued or repeated here. But if it would pleaſe almighty God to inſpire her Maieſtie to force them therunto, as he did the Emperour to compell the Donatiſts to a publike tryall, I do not doubt, but the like yſſue would enſue, and the like ſentence be giuen in that cauſe, by any indifferēt iudge, as was giuen by *Marcellinus* in the former controuerſie, to witt, (as *S. Auguſtines* words are) *Confutatos a Catholicis Donatiſtas, omnium documentorum manifeſtatione pronunciauit.* Marcel-
,, linus did pronounce by his definitiue ſen-
,, tence, that the Catholiks had confuted the
,, Donatiſts, with manifeſtation of all kind of
,, learninge. And ſo much for this matter.

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A TABLE

A TABLE

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FINIS.

Mrs Poole

Bo:

THE THIRD PART OF A TREATISE,

Intituled: *of three Conuerſions of England:*
conteyninge.

An examen of the Calendar or Catalogue of Proteſtant Saints,
Martyrs and Confeſſors, diuiſed by Iohn Fox, *and prefixed before his volume of Acts and Monuments. VVith a*
Paralell or Compariſon therof to the Catholike Roman
Calendar, and Saints therin conteyned.

THE FIRST SIX MONETHES.

Wherunto in the end is annexed a defence of a certaine Triall, made before the King of *France* vpon
the yeare 1600. betweene *Monſieur Peron* Biſhop of
Eureux, and *Monſieur Pleſſis Mornay* Gouernour of
Saumur, about ſundry points of Religion.

BY N. D.

* * *

S. Aug. lib. 3. contra Parmen. cap. 6.
Sacrilegious ſchiſmatikes and impious heretikes, dare preſume
vvhen they are punished, to accoumpt the punishment
of their fury, for true martyrdomes.

MATH. 25. VERS. 32.
God ſhall ſeparate them aſunder (at the day of iudgment) as the
ſhepheard doth ſeparate the ſheep from goates.

Imprinted vvith licence, *Anno Dñi.* 1604.

The generall Contentes and Partes of the Treatiſe of three Conuerſions of England.

FIRST TOME.

THE firſt part handleth. *Three conuerſions of our contrey from paganiſme to Chriſtian faith:* The firſt vnder the Apoſtles in the firſt age after Chriſt. The ſecond vnder *Pope Eleutherius* and *K. Lucius* in the ſecond age. The third vnder *Pope Gregory* the great, and *K. Ethelbert* in the ſixth age: all vvhich conuerſions are ſhewed to haue byn from *Rome*, and to the Roman faith: and that the ſame faith hath cõtinued in *England* euer ſince, throughout all ages vnto this day.

The ſecond part ſearcheth out the beginninge, ſtate and progreſſe of the Proteſtants Church and Religion from age to age, ſhewing, that in none it can be found to haue byn, from Chriſt to our tyme. And this part, as vvell as the former, comprehendeth the confutation of the whole courſe of *Iohn Fox* his *Acts* & *Monuments*, from Chriſts tyme to this; but eſpecially for the firſt thirtene hundred yeares, vvherin *Fox* himſelfe doth not ſo much as pretende to haue had any knowne or viſible Church, diſtinct from the Roman; and theſe two parts go printed togeather in the firſt Tome or volume of this our Treatiſe.

SECOND TOME.

The third part examineth more particularly the later three hundred yeares paſt; vvherin *Fox* hath endeauoured to frame vnto the Proteſtants, a new viſible Church (different from the Catholike) collected out of all ſorts of hereſies, ſects, and ſectaryes, that haue ſpronge vp or appeared vvithin the compaſſe of the foreſaid laſt 300. yeares, making the profeſſors therof Saints and pillars of his Church, vvhoſe faith, liues, and actions are heere examined; And for that this argument occupieth the greater part of all *Fox* his ſaid *Acts* and *Monuments*, this examen or diſcuſſion groweth alſo to a greater bulke, then vvas purpoſed at the beginning, and ſo goeth diuided into two ſeuerall Tomes; vvherof this is the former.

Laſtly by vvay of Appendix is adioyned in the end of this Tome a little ſeuerall Treatiſe, conteyning a *defence* of a former *Relation* about a Triall, made before the preſent *K.* of *France*, in certayne points of Religion, *anno* 1600.

THE

THE EPISTLE DEDICATORY TO THE Proteſtants of England.

VVherin is declared, how great diſhonour, and iniurye is offered vnto them, by this new aſſociation, with Fox his Saints and Martyrs

As I thought it conuenient (good Chriſtian Reader) to preſent my former booke of the *Three conuerſions of England*, vvryten againſt the former part of Fox his acts & monuments, vnto the *Catholiks* of our countrey, for that it conteyneth the beginninge, progreſſe, & continuation of that faith and Religion, vvhich they profeſſe at this day, & for vvhich they haue ſuffered novv manie yeares: So ſeemed it not amiſſe for diuers other conſiderations, to offer this ſecond booke, concerning the examen of Fox his nevv *Eccleſiaſticall Calendar* (being a part of the former argument, and impugninge the later part of his ſaid acts) vnto the moderate and diſcreet *Proteſtant*, therby to let him ſee & conſider, hovv greate a preiudice and dishonour both his cauſe, and himſelfe hath receaued by this vvorke of Fox pretended for his praiſe.

2. For firſt touching the cauſe it ſelfe; vvheras Fox had promiſed in the title and fore-front of his vvorke, and in the prefaces therof to ſett dovvne and proſecute the pedigree of his proteſtāt Church (different

The church of Rome a Chappell to Fox. See his Proteſtat. *pag.* 3.

(different forſooth, as he vvill haue it, from the Roman Chappell) and to deduce the ſame from her very offſpringe & beginninge vnto our dayes; firſt, he performeth nothing therof at al, for the ſpace of aboue 12. hundred yeares togeather next after Chriſt, but rather the quite contrary, layinge dovvne before his Readers eyes, for all that ſpace, nothing els but the progreſſe, and geſts of the ſaid Roman Churche or Chappell, ſpread ouer the vvorld, vvithout once naminge any other viſible Church, Chappell, Congregatiō, or cottage, of men, vveomen or children (out of the ſaid Roman Church) to vvhome he durſt betake himſelf, or to ioyne fellovvſhip in thoſe daies, or ſo much as to giue to them the title or name of a Chriſtian Church, Company or Societie: So as duringe all thes former ages by Fox his ovvne confeſſion, either the Proteſtants had no Church or Chappel at all, (vvhich vvere a pittifull matter & great diſgrace indeed) or els it vvas the Roman Church, vvhich perhaps to ſome vvould ſeeme a greater diſgrace. Of vvhich point, for that I haue treated largelie in both parts of my former booke or tome, I vvill ſay nothing heer, but referre thervnto the ſtudious Reader for his fuller information. And this ſhall ſuffice for the firſt point, concerninge the diſgrace, vvhich the common cauſe of Proteſtants receaueth, from the former part of Fox his *Acts* and *Monuments:* vvherby it is conuinced that for ſo manie hundred yeares, they had no Church or Chappell at all.

3. The ſecond point is of perſonal diſgrace, receaued principally from the later part of the ſaid *Acts & Monuments*, vvherin *Io. Fox* endeauoreth to frame vnto his *Proteſtants* a viſible nevv Church, but of ſuch people, as their communion and aſſociation cannot be, but moſt preiudiciall and diſhonourable vnto them. For better vnderſtandinge vvherof, and for more cleere laying open this important point, it is to be conſidered, that almighty God hauinge created man a ſociable creature, hath placed the greateſt part of his good or euill, both for this life & the next, in a certaine cōmuniō, participatiō, ſociety, fellovvſhip, & communication vvith others.

4. And

The benefits that grow to man by aſſociation & participation with the good.

4. And touching mans good, it is euident. For firſt his vvhole felicitie in the next life, conſiſteth in the participation of Gods eternall glorie, and in the viſion, contemplation, and fruition of his diuine preſence; For vvhich end in this life alſo, that moſt bleſſed ſocietie of three perſons in one godhead, Father, Sonne, and Holy-ghoſt, haue & do participate themſelues ſundry vvayes vvith man-kind, as God the Father by our creation, framinge vs to his ovvne ſimilitude; God the Sonne by his incarnation, and by impartinge vvith vs his bleſſed bodie in the Sacrament of the Altar, (vvhich *S. Paul*, calleth *participation, and communication of his ſacred body*), and God the holie Ghoſt by our ſanctification, vvhich the ſaid Apoſtle calleth

1. *Cor.* 10.

leth in like manner *Communicationem ſancti Spiritus*, cōmunication of the holie Ghoſt; So as all our good tovvards God, (vvhich is our vvhole good) ſtandeth in participation, communication, and ſociety, *vt ſocietas noſtro* (ſaith S. Iohn) *ſit cum Patre & Filio eius Ieſu Chriſto.* That our ſocietie or aſſociation be vvith the Father, & his Sonne Ieſus Chriſt: *Diuinæ conſortes naturæ facti*, ſaith *S. Peter*, vve being made, (by this communion) partakers of Gods diuine nature. And *S. Paul* to the ſame effect vvriteth vvhen he ſaith to his Corinthians, *Vocati eſtis in ſocietatem Filij Dei*; you are called (by Gods ſingular fauour) into the ſocietie and fellovvſhipp of the Sonne of God himſelfe; So as all our good tovvards God and in God,

1. Cor. 13.

1. Ioan. 1.

2. Pet. 1.

1. Cor. 1.

God, conſiſteth in communion & participation, as hath bin ſaid. Nor onlie vvith God & tovvards God, but among our ſelues alſo is this ſociety, communion, & aſſociation of moſt high importance. For vvhich cauſe, the holie Apoſtles thought it needfull to put it into the creed, *Credo Eccleſiam Catholicam, Sanctorum communionem*, I beleeue the Cath. Church; the communion of Saints; vvhich is the ſame in effect, vvhich *Saint Paul* ſignifieth & ſo greatly eſteemeth to the Coloſſians, vvhen he exhorteth them to giue thanks to God, *qui dignos nos fecit in partem ſortis Sanctorum*: that he hath made vs vvorthie, to haue part in the portion of Saints.

Art. 9. Symb.

Colloſ. 1.

5. This participation then and communion of Saints (vvhich in

this life conſiſteth principallie in vnion of faith, communion of Sacramēts, coniunctiō of minds, and vvills, ſimilitude of ſpiritts, aſſociation of merits, correſpondence of loue and the like) this I ſay, is one of the greateſt treaſures & benefits, that good men vpon earthe inioye; & it appertayneth not only to them, that liue togeather in this vvorld, but reacheth alſo to the communion and aſſociatiō of all them, that are departed out of this life in the ſame faith, and in Gods grace, vvhether they be in ioye and felicitie, (and ſo doe praye for vs), or in paines, and purgation, and ſo are prayed for by vs; as good deuout *S. Auguſtine* both largelie and learnedlie declareth in his booke of the Cittie of God, and many other places of

Aug. lib. 20. de Ciuitat. Dei c. 9. & ſerm. 181. de tempore.

of his vvorkes. And this communiõ of Saints is of ſo great eſteeme vvith the ſaid holie Father, & Doctor, as he auoucheth the loſſe therof, or depriuation by excommunication or ſeparation, to be more dreadfull then anie miſerie, afflictiõ, or calamitie that can fall to man in this life: *Grauius eſt* (ſaith he) *quàm ſi gladio feriretur, ſi flammis abſumeretur, ſi feris ſubigeretur:* It is a more greuous puniſhment, to be ſeuerated from this communion of Saints; then if a man ſhould be ſlaine vvith the ſvvord, conſumed by fire, or be caſt out to beaſts, to be torne and deuoured. Such vvas *S. Auguſtines* iudgement, ſenſe & feeling about that matter.

Aug. l.1. cont. aduerſ. leg. & prophet. cap.17.

5. And as this communion of Saints and of good men, is of ſo

great eſtimation, honour, & benefitt, ſo on the contrarie ſide, is the communion & participation vvith naughtie people; of ſingular hurt, dishonour and danger to the participants. It vvas obiected (as you knovv) by Eſay the prophet to ſome men, that they vvere *ſocij furum*, companions of theeues; & to others by an other prophet, *quòd cum adulteris portionem ſuam ponerent*, that they did put their portion vvith adulterers and vvicked men, vvhich vvas a moſt greeuous reproach. And finallie vvhen the holie Scripture vvold lay before vs the ſingular inconueniences, hurts, and calamityes, vvhervnto *anima nequam*, a naughtie ſoule, and vvicked ſpirit, by little and little dravveth a man; (after diuers other euill ef-

Iſa. 1.

Pſal. 49.

fects recounted) it addeth for the laſt, and vvorſt of all; *quòd deducet in ſortem impiorum*, that it vvill bring a man into the lot and portiõ of the vvicked: vvhich point, ſeemeth, may be rightlie verified of Fox in this place; vvho being broken, by hereſie, from the forſaid communion of Saints in the Catholike Church, & from their aſſociation, and participation, hath brought himſelfe, and his Proteſtãts that follovv him, into the communion, and ſociety of a moſt impious, & infamous companie of condemned heretiks, & vvicked malefactors, ſome condemned for leud life, cõſpiracies, rebellion, and murder, ſome for atrocious demeanour, in hurting and vvoundinge quiet and innocent men, ſome for vvichcraft, ſorcery,

Eccl. 6.

The hurtes and diſhonor of naughty aſſociatiõ.

ſorcery, & coniuring euen to the deſtroyinge of their Princes perſon, ſome for theft and manifeſt robberyes, or rather ſacrilege, ſome for hereſies confeſſed, and deteſted by the Proteſtāts themſelues, ſome finally for open and flatt denyinge of Chriſt himſelfe, and other ſuch like opprobrious enormityes.

6. And is not this an honourable communion of Proteſtants, thinke you? Is not this an holy aſſociation for them to bragg of? Is yt not a holſome participation vvith ſuch mens merits? and yet that ſuch they vvere, moſt of them; you vvill eaſily ſee by the enſuing Calendar, and by the larger declaration therof aftervvard, in euery moneth a parte. Heere only in this place it ſhalbe ſuffi-

cient to remember for example
Ian. 7. 8. 9. 10. Feb. 6. ſake, *Syr Iohn Oldcaſtle*, *Syr Roger Acton*, and aboue 40. more hanged in *Saint Gyles* field, for treaſon and actuall rebellion, & for conſpiringe the death of K. *Henry* the fifth, & of this brethren: vvho yet are made ſollemne martyrs by Iohn Fox in this Calendar, & diſtributed into diuers feſtiual daies for celebrating their memoryes. *Iohn Ziſca* * alſo the famous Bohemian murderer, vvho beſides the rebellion againſt his Prince and leige Lord, vvas a common manqueller, & ſo irreligious, as at his death he appointed a drumme to be made of his ovvne ſkynne, as in deed yt vvas; and yet hath he heere the place of a holy confeſſor allovved him, though his ſect in religion vvere farre differẽt

Enomityes of diuers Foxian Saints.

* Feb. 5.

from that of English Proteſtants at this day.

7. *Iohn Claydon* alſo the Bishop-curriar, that is to ſay, he being by occupation a curriar of leather, made himſelfe a Bishopp, and ordeyned his ſonne Prieſt, & cauſed him to ſay maſſe; hath heer his place. *VVilliam Flower* in like manner, the famous Apoſtata monke, become by Apoſtaſie to be a Surgeon, and vvounded vvith his vvoodknife the Prieſt in VVeſtminſter Church, vvhile he vvas adminiſtringe the bleſſed Sacrament, and ſaid it vvas by the ſpeciall direction and inſpiration of God, is ſett dovvne heere for a holie Martyr. *Eleanor Cobham* Ducheſſe of *Gloceſter*, & *Roger Only* her Chaplyn, condemned publikely the one for vvichcraft & *Febr. 3.* *April. 9.* *Feb. 12. & 13.*

for-ſorcery to murder *K. Henry* the *6.* the other for coniuringe to the ſame effect and purpoſe, are both of them canonized heer for great Saints, the Ducheſſe for a confeſſor, and the coniurer for a rubricate Martyr. *May 7. 8. 9.* *VVilliam Kinge* vvith his companions *Debnam* & *Marsh* all three hanged in chaines by *K. Henry* the eight, for theft and ſacrilegious robbinge of a Church in Kent, are propoſed in this Calendar for godly Martyrs & holie people. Manie different ſectaryes alſo of oppoſite opinions, that cannot poſſibly agree or ſtand togeather, as *VValdenſians*, *Albigenſians*, *VVicklifiſts*, *Lollards*, *Huſsits*, *Thaborits*, *Anabaptiſts* & *Lutherans*, vvho abhorre and condemne expreſſely our English Proteſtant Religion at this day, & each one defending, yea dying for his ſect & in maintenance of his peculiar opinions, are heere all coupled, and conioyned togeather in this Calendar, as fellovv-martyrs; yea *Colins* and *Coubridge* are not left out, but rather putt in for great Saints & holy vvitneſſes of Chriſt, & their feſtiuall dayes appointed to them, as to Martyrs; & yet doth Fox himſelfe confeſſe, that the one of them vvas madde, vvhen he held vp a dogg in ſteed of the bleſſed Sacrament, to be adored in the Church, and the other denied flatlie Chriſt himſelfe, and vſed moſt vilde and blaſphemous ſpeaches againſt him, yea did put out his name, of all bookes, vvherin ſoeuer he foūd the ſame. *Oct.* 10. 11.

8. I vvill pretermitt *Peter German*, that denyed Chriſt to haue

taken fleash of the bleſſed virgin; March. 2. and *Iohn Veſſalian* that denyed the proceedinge of the holie Ghoſt from Chriſt the ſecond perſon in Iul. 2. trinity; *Iohn Frith* likevviſe that denyed, that the *Reall preſence* or veritie of Chriſts bodie in the Sacrament, is a matter of faith or of neceſſitie to be beleeued, or not beleeued, but free to thinke as euery man liſt, and finallie *Anthony Perſon* of *VVyndeſore*, that tooke avvay all that Sacrament, ſayinge that the vvords of Chriſt; *take, eate, this is my body brokē for you, &c.* vvere meant onlie of breaking & diuiding the vvord of God: And more ſuch abſurd & blaſphemous opiniōs, vttered by diuers of theſe nevv Calendar Saints, conioyned by Iohn Fox to our English Proteſtāts, in ſociety of faith, Church, Sacraments and Religion in this life, & conſequently alſo in portion of inheritance for the life to come, for that this is the conſequence of ſuch communion as you knovv.

9. VVhich being ſo I vvould aske the ſober and diſcreett Reader, though neuer ſo much a Proteſtant, vvhat he thinketh of this nevv aſſociation, communion, and fellovvshipp, vvith ſuch ſort of people? and vvhether Iohn Fox hath behaued himſelfe vvell or not, in dravvinge him from the communion of thoſe old Catholike Saints, vvhich ſtande in the other ſide of the Calendar, vnto theſe of his ſide, among vvhome the laſt named vvicked men and vveomen haue their principall places, dayes & memoryes? Is not

What dishonor & danger groweth to Proteſtantes by cõmuniõ with heretiks & malefactors.

this to make Proteſtants in deed *companions of theeues, and to place their portions with adulterers?* Yea the verie vvorſt ſort of Adulterers that lyue yf vve beleeue the Apoſtle, vvho calleth heretiques adulterers, that adulterate and depraue the vvord of God, and the eternal truth of Chriſtian faith, & ſuch adulterers as are to be hated & eſchevved more then any other ſort of malefactors, yea more then vipers, ſcorpiõs, baſiliskes, or any other infectious beaſts, or ſerpẽts that creepe vpon the face of the earth, for that of no kind of coinquinatiõ, either of man or beaſts, did the ſpirit of almightie God ſo carfullie vvarne vs to be vvatchfull, as of auoyding & flying heretiks, & ſectaryes, *hæreticum hominem deuita, &c.* (ſaith S. Paul) auoid an here-

Iſa. 1. Pſ. 49.

1. Cor. 2. & 4.

hereticall man, knovvinge moſt certainely, that he is ſubuerted, & damned, &c. He ſaith not ſo much of an infidell, heathen, or anie other ſort of vvorſt men vvhatſoeuer: *Nolite recipere eum in domum nec Aue ei dixeritis* (ſaith S. Iohn) do not receaue him into your houſe, nor ſay to him, *God ſaue yow.*: A rigorous precept (no doubt) but heare further the reaſon, vvhich is yet much more rigorous; *Qui enim dicit ei Aue* (ſaith he) *cōmunicat operibus eius malignis:* For he that ſaluteth him or ſaith, *God ſaue yow*, doth communicate vvith his vvicked vvorkes, and conſequentlie muſt vndergoe alſo the puniſhment vvith him. Behold a moſt ſeuere threat, euen for communicatinge vvith heretiks in externall vvords or con- 2. *Ioan. verſ.* 10.

uerſa-

uerſation: vvhat vvould *S. Iohn* haue ſaid, yf a man had asked him about communion in faith, Religion, Church, Prayers, or Sacraments, you may eaſely imagine the anſvver.

The Cōcluſion.

10. VVherfore to end this dedicatory epiſtle, yf the prudent & iudicious Proteſtant, to vvhome and for vvhome this is vvrytten by me, vvill open his eyes of vnderſtandinge, and vvithout paſſion behold theſe things, he cannot of his vviſdome, but diſcouer the manifeſt iniurie and diſhonour, vvhich is offered both to him and his Religion, by this aſſociation vvith ſo notorious vvicked people: vvhich communion yf he deſyre to auoyd, the meanes are eaſy, and amonge other, I repreſent vnto him that

vvhich in the enſuinge direction and inſtruction after the Calendar, is deliuered, vvishinge his good as myne ovvne; & ſo I bidd him moſt hartily farevvell. This firſt of Iune 1603.

A TABLE OF THE PATICVLAR CONTENTS & chapters of the vvhole treatiſe of the Conuerſions of England.

The Preface to the firſt Tome, vvherin diuers principall points are handled, about iudgment in matters of faith; and vvith how great care and ſollicitude the ſame ought to be conſidered of.

THE FIRST PART,

Of this Treatiſe concerninge plantinge and continuance of Catholike Religion in England.

1. WHETHER *England, and Englishmen haue particular obligation to the Sea of Rome aboue other nations, and of the firſt conuerſion of Britans to Chriſtian Religion in tyme of the Apoſtles.* CHAP. I.

2. *An anſwere to certayne cauillations, lyes, and falſifications of* Sr. Francis Haſtings, *& his Maiſters* Fox *and the* Magdeburgians, *about the firſt preachinge of Chriſtian faith in* Britany; *wherin is handled alſo the controuerſie of* Celebratinge Eaſter. CHAP. II.

3. *The former controuerſie is handled more particularly, hovv the* Grecian *cuſtome of celebrating Eaſter day after the fashion of the Iewes, came firſt into the British and Scottish Church, and how vntruly & vvickedly* Iohn Fox *and* Iohn Bale *do behaue themſelues about this matter.* CHAP. III.

Of the

4. *Of the ſecond conuerſion of* Britany *vnder* K. Lucius *by Pope* Eleutherius, *and teachers ſent from Rome, about the yeare of* Chriſt 180. *and of the notorious abſurd cauillations of heretiks about the ſame alſo.* CHAP. IV.

5. *Of an other hereticall ſhifte about the former conuerſion of* Britany *vnder* Pope Eleutherius, *and* K. Lucius, *as though the faith of Rome, that vvas then, did not remayne now: which is reproued by two euident demonſtrations, againſt the inſtants giuen by* Iohn Fox, *and* Syr Francis Haſtings, *the one demonſtration being negatiue, the other affirmatiue, and firſt of the negatiue.* CHAP. V.

6. *It is proued by the ſecond kind of affirmatiue, or poſitiue arguments, that the points of Catholike doctrine before denyed by* Fox, *and* Syr Francis, *vvere in vſe in* Pope Eleutherius *his tyme, and in the ages immediatly following, and this by teſtimony of Proteſtant vvryters themſelues.* CHAP. VI.

7. *The ſame argument is continued, and it is ſhewed out of the* Magdeburgians *how they accuſe, and abuſe the Fathers of the ſecond and third age, for holdinge vvith vs againſt them: vvherof is inferred, that thoſe tvvo ages vvere then alſo of our Religion.* CHAP. VII.

8. *Of the third conuerſion of our Iland, and Engliſh nation by* S. Auſten, *and his fellovves ſent from* Pope Gregory *the firſt* anno Domini 596. *and of diuers notorious hereticall ſhiftes, and impudencyes vſed to deface the ſaid tvvo excellent men* S. Gregory, *and* S. Auſten, *and the Religion brought into England by them.* CHAP. VIII.

9. *That the* Roman Religion *brought into* E*ngland by* S. Auguſtine *vnder* Pope Gregory, *vvas the very ſame, that vvas brought in beſore vnder* Pope Eleutherius *by* Fugatius *&* Damianus, *and continued afterward amonge the* B*ritans vntill the comming of* S. Auguſtine *to the* E*nglish nation.* Chap. IX.

10. *The continuation of the ſame matter, vvherin is ſhewed by diuers prooſes, and examples, that the* Britans *beſore* S. Gregoryes *tyme, vvere of the ſame religion that he ſent into* E*ngland by* S. Auguſtine, *to wit, of the* Romane. Chap. X.

11. *The deduction of the aforeſaid* C*atholike* R*omane* R*eligion planted, in* E*ngland by* Saint Auguſtine, *from his tyme vnto our dayes; and that from* King Ethelbert *vvho firſt receaued the ſame, vnto* King Henry *the eyght, there vvas neuer any publike interruption of the ſaid religion in our land.* Chap. XI.

12. *Hovv the ſame* C*atholike* R*eligion had continued, and perſeuered in* E*ngland duringe the tymes and raignes of* King Henry *the eight, and his three children,* King Edward, Queene Marie, *and* Q. Elizabeth, *notwithſtandinge all the troubles, chaunges, alterations, and tribulations that haue fallen out therabout, and that the ſame religion is like to continue to the vvorlds end, yf our ſinnes hinder it not.* Chap. XII.

THE SECOND PART,

For Searchinge of the Proteſtant Church and Religion.

1. OF *hovv great importance* Eccleſiaſticall ſucceſsion *is for tryall of true Religion, and how ſectaryes haue ſought to fly the force therof, by ſaying that the Church is inuiſible: how fond a ſhift this is, and how fooliſhly* Fox *doth behaue himſelfe therin.* CHAP. I.

2. *The particular examination of the diſcent or ſucceſsion of* Iohn Fox *his Church in England, or els vvhere, for the firſt 300. yeares after Chriſt, to witt, vnto the tyme of the* Emperour Conſtantine, *and whether any ſuch Church was extant then in the vvorld or no, and in vvhome?* CHAP. II.

3. *The proſecution of the ſame matter, to vvitt, of the diſcent of the Catholique and Proteſtant Church for other 300. yeares, that is from* Pope Sylueſter *and* Conſtantine, *to* Pope Gregory, *and* Mauritius *the Emperour, and vvhere* Iohn Fox *his Church lay hid in this tyme.* CHAP. III.

4. *Hovv matters paſſed in the Chriſtian Church both abroad, and at home in England duringe the third ſtation of tyme from* Pope Gregorie, *and* King Ethelbert *of* Kent, *vnto* King Egbert *our firſt Monarch, conteyninge the ſpace of* 200. *yeares.* CHAP. IV.

5. The fourth ſtation or diuiſion of tymes from K. Egbert vnto William Conquerour conteyning the ſpace of ſome 260. yeares. And how Iohn Fox his Church paſſed in theſe dayes, and whether there vvere any Pope Ioane, or no? CHAP. V.

6. The narration of Engliſh Eccleſiaſticall affayres duringe this fourth ſtation or diſtinction of tyme, is continued, and the abſurdityes of Iohn Fox are diſcouered. CHAP. VI.

7. The fifth Station of tyme conteyning other 300. yeares from William Conquerour vnto the time of Iohn Wickliffe, vvherin is examined, vvhether the Cath. Roman Church did periſh in this tyme as Fox affirmeth. Heere is treated alſo of Pope Hildebrād, & of Mariage of Prieſts. CHAP. VII.

8. There followeth a dreaminge imagination of Iohn Fox contrary to yt ſelfe, about the fall of the Church of Rome, and riſinge of Antichriſt; vvith the reſt that remayneth of our Eccleſiaſticall hiſtory from the Conqueſt to Wickliffe. CHAP. VIII.

9. Of the tyme from Iohn Wickliffe, vnto the beginninge of the raigne of K. Henry the 8. conteyning about a hundred and fortie yeares, and how the Church of Rome, and Fox his Church paſſed in theſe tymes. CHAP. IX.

10. The moſt abſurd and ridiculous ſucceſſion of ſectaryes appointed by Iohn Fox, for the continuance of his Church, from Pope Innocentius 3. downward, vvhere alſo by this occaſion is declared the true nature, and condition of lawfull Eccleſiaſticall ſucceſſion. CHAP. X.

The ſearch of Iohn Fox *his Church is continued vnder the gouernment, and raigne of* K. Henry *the* 8. *and his children; and it is diſcuſſed vvhat manner of Church* Iohn Fox *then had, or may be imagined to haue had.* CHAP. XI. 11.

VVhether Iohn Fox *his Church hath had any place vnder* K. Edward, Q. Mary, *and her Maieſtie that now raigneth: and how farre it hath byn admitted, or is admitted at this day.* CHAP. XII. 12.

The concluſion of both theſe former parts, togeather vvith a particular diſcourſe of the notorious different proceedinge of Catholiks *and* Proteſtants, *in ſearchinge out the truth of matters in controuerſie.* CHAP. XIII. 13.

Theſe Chapters are handled in theſe firſt Tome.

THE THIRD PART.

Concerninge the examen of Iohn Fox his Eccleſiaſticall Calendar and Proteſtant Saints therein conteyned.

A Double Calendar, the one Catholike, the other deuiſed by Iohn Fox, *for the peculiar Saints of his Church.*

A direction or inſtruction to the diſcreet and pious Reader, how to vſe this double Calendar to his greateſt ſpirituall comodity, and increaſe of deuotion.

CHAPTERS.

Of the Calendar of Iohn Fox *his Martyrs, prefixed before his Acts and Monuments; how abſurd a* 1.

thing it is, & different from the Catholike Calendar: and how therin he doth imitate old heretiks, by ſettinge downe malefactors for Martyrs of his ſect, and defacing others that are true, and Catholike Martyrs indeed. CHAP. I.

2. Of the particular cauſes that moued the ancient Chriſtian Church to keep a Calendar of Saints-feaſts, and vvhat ſorts of honour ſhe vſed towards them: and that noe one point therof agreeth to Iohn Fox his Church or Saints, by his owne confeſſion. CHAP. II.

3. A conſideration of nyne ſeuerall ſects, that haue principally troubled the Church of God for theſe laſt 400. years paſt, to vvitt, from the yeare of Chriſt 1200. vntill our tyme: And that all opinions and articles of beleefe, held by the Foxian Saints of this enſuing Calendar different from the Catholike, may be reduced, to one or more of theſe nyne ſects, as their heads and origins. CHAP. III.

4. VVhat may be thought of Iohn Fox his Martyrs about the forwardneſſe in offeringe themſelues to dy for their opinions: and vvhether yt may be called conſtancy or obſtinacy? CHAP. IV.

5. The ſuruey of euery moneth in particular; & firſt of Ianuary, and of the Foxian Martyrs therin conteyned, the principall vvherof are theſe rubricate ſett forth in redd letters, Iohn Wickliffe preacher, Syr Roger Acton Knight, and Iohn Philpot artificer. CHAP. V.

6. Of the moneth of February, and 26. Foxian Martyrs conteyned therin, vvherof eyght are rubricate, or in redd colours, to vvitt: Oldcaſtle, Onley,

ley, Luther, Rogers, Sanders, Hooper, Taylor *and* Farrar, *and the other* 18. *in blacke attyre, vvhereof* Agnes Potten *and* Trunchfields *vviſe, are the laſt.* CHAP. VI.

7. *Of the moneth of* March, *and Foxian Saints and Martyrs therin conteyned, namely* Bilney *and* Cranmer, *that are the principall, vvith others accompaninge them.* CHAP. VII.

8. *Of the moneth of* Aprill, *and of the Saints and Martyrs, vvhich* Iohn Fox *aſsigneth therin to haue byn of his Religion; with a briefe examination both of their beliefe, liues, and deathes.* CHAP. VIII.

9. *The examination of the moneth of* May, *and of the Martyrs & Confeſſors canonized therin by* Iohn Fox *for Saints of his Church, and ſo published in his Calendar.* CHAP. IX.

10. *The diſcuſsion of the moneth of* Iune, *and what Martyrs and Confeſſors* Iohn Fox *doth place in the Catalogue and Calendar therof, as appertayninge to his triumphant Church.* CHAP. X.

Theſe Chapters are conteyned in this ſecond Tome, the reſt that follow in the third.

11. *The diſcuſsion of the moneth of* Iuly, *vvherin* Iohn Frith, *and* Iohn Bradford, *the firſt a marryed yonge man, the ſecond a miniſter, are cheife Cardinall and rubricate Martyrs, accordinge to Fox his Calendar.* CHAP. XI.

12. *Of the moneth of* Auguſt, *and what Martyrs & Confeſſors* Iohn Fox *ſetteth downe in the ſame to haue ſuffered for his Religion.* CHAP. XII.

13. The moneth of September, and Foxian Saints therin conteyned; the number wherof is thirty and eyght, beginning with Father Abraham and ending with Iohn Fortune. Chap. XIII.

14. The moneth of October and view of Foxian Saints therin; wherin three are principall rubricate Tyndall, Ridley & Latymer. Chap. XIV.

15. Of the Martyrs and Confeſſors of Fox his Church for the moneth of Nouember, both vnder King Henry the 8. and Q. Mary. Chap. XV.

16. Of the laſt moneth which is December; what Martyrs and Confeſſors it comprehendeth of Fox his Church; and that the number of Confeſſors therin is greater then of Martyrs, wherof K. Edward the ſixt, is the laſt, and ſhutteth vp the moneth and whole Calendar. Chap. XVI.

17. Eight ſeuerall obſeruations & conſiderations about the premiſſes; wherin is conſidered what perſons are left out, and what are put into Fox his Calendar: how they are canonized; of what ſpiritt and agreement of Religion they were among themſelues; whether they were lawfully puniſhed or noe? and the like. Chap. XVII.

18. A briefe Cenſure of Iohn Fox his wrytings, againſt which other two larger books are alſo ſaid to be in hand, the one in Latin, the other in English: And by occaſion heereof, the author giueth his iudgment why the hiſtory of England, ſo much deſired both by Catholiks and Proteſtants, cannot well be wrytten by eyther of them in theſe our dayes. Chap. XVIII.

19. A note of more then a hundred and twenty lyes vttered by Fox in leſſe then three leaues of his booke of Acts

of Acts and Monuments, and this is one kynd only of perfidious dealinge in ſalſifyinge the opinions of Catholikes, touchinge diuers cheeſe points of their Religion. CHAP. XIX.

20. *By occaſion of a falſe and ridiculous definition ſett downe by Fox of a Chriſtian man, accordinge to the Popes Religion; there is examined the true deſcription of a Catholike and proteſtant in our dayes, with the differences that enſue therof betwene them.* CHAP. XX.

21. *That the premiſſes conſidered, no wiſe or diſcreet proteſtant of our dayes will dare to ioyne hemſelfe, in all points of Religion, to any one of Fox his forſaid Martyrs and Saints, or to the Proteſtant Church of that tyme, nor can be, accordinge to the rules of true wiſdome or piety.* CHAP. XXI.

22. *The concluſion of this whole Treatiſe, wherin are deliuered certayne rules and aduertiſments, how this hiſtory of Fox his Acts and Monuments may be read, with leſſe hurt and loſſe of tyme to the Reader.* CHAP. XXII.

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A DOVBLE CALENDAR.

The one Catholike, the other deuiſed by Iohn Fox, for the peculiar Saints of his Church.

In the firſt, are conteyned the names of thoſe Saints, wherof the Roman Church doth celebrate the memoryes and feſtiuall dayes in her Calendar, as alſo thoſe, which our English Calendar of the vſe of Sarum *doth add of the particular Saints of our contrey. And where neyther of theſe two Calendars hath any celebrity, or Saints feaſt, but only* Feria, *there is ſupplyed ſome one for that day, out of the Roman martyrologe.*

For which cauſe the letters C. R. in the ſaid Catholike Calendar enſuing, doe ſignifie *Calendarium Romanum:* C. S. *Calendarium Sarum*, and M. R. *Martyrologium Romanum.*

The ſecond Calendar, is the ſame, vvord for vvord, vvhich Fox deuiſed and prefixed before his volume of Acts and Monuments, conteyning the Catalogue of ſuch his Martyrs and Confeſſors, as he preſumed to be of his Church only, and not of ours, for that they were in ſome points of beliefe different, and for the ſame cauſe puniſhed by ours, and ſo he maketh a Calendar of them apart, admitting only ſome few of our Calendar, as yow vvill ſee by the viewe.

To both which ſorts of Saints, there is added in eache Calendar a briefe note or explication what euery one was; which may ſerue for an epitome or ſummary of that, which is handled afterward more largly in the examen of euery moneth ſeuerally, and in the compariſons therunto adioyned of both Calendars togeather.

The Moneth of Ianuary.

Litt. Dñic.	Ann. Chr.	
A		C. R. Circumciſio Domini duplex.
b	310	M. R. Macharij Abbatis Confeſſoris. *This holy Abbot liued in Egipt almoſt* 1300. *years gone, of vvhoſe admirable life and miracles, do vvryte moſt Eccleſiaſticall authors as* Euagrius *and* Palladius in vita Patrum; Caſsianus collation. 5. cap. 12. & collat. 28. cap. 13. S. Hieronym. epiſtol. 26. Socrates liber. 4. hiſtor. cap. 28. *and others.*
c	238	M. R. Anteri Papæ & mart. *This Pope vvas a Grecian borne, and was ſo zealous in gathering martyrs acts and geſts, as for that eſpecially he vvas martyred in Rome by the Preſident of the Emperor* Iulius Maximinus, *after he had byn Pope a month. Of him ſee* S. Auguſtine ep. 165. *and* Euſeb. lib. 6. hiſt. cap. 22. *and* Optatus Mileuitanus lib. 2. cont. Parmen.
d	94	M. R. Titi epiſc. & confeſs. *This vvas S. Paules ſcholler and made Biſhopp by him of the Ile of Creta now called Candia, to vvhome he vvrote a particular epiſtle yet extant. He died at the age of 95. yeares as ſaith the Greeke menologe, of vvhome alſo do vvryte both* Iſiodor. de vit. & morte ſanctorum cap. 88. Doroth. in Synopſi. Euſeb. lib. 3. hiſt. cap. 4. *and others.*
e	154	M. R. Teleſphori PP. & m. C. S. Commem. Edouardi Regis & Confeſ. *The firſt of theſe two Saints hauing byn Pope of Rome 11. yeares vvas martyred*

The Moneth of Ianuary.

	Ann. Chr.	Dies menſ.
Circumciſion.		1
Iohn Wickliffe preacher martyr. This martyr was neuer put to death nor yet ſo much as impriſoned for his religion, but died in his bed at his benefice of Lutterworth in Lincolnſhire, vpon the yeare heere noted. He vnder K. Richard the ſecond began a new ſect different, in many principall opinions from the proteſtāts of our time, as you may ſee after in th'examen.*c.5.n.5.6.7.8.9.10.&c.*	1387	2
Iohn Ashton Confeſſor. This was a Prieſt of Wickliſſe his ſect, and one of his firſt ſchollers, yet after he abiured his hereſies before the Archbiſhop of Canterbury vnder K. Richard the ſecond, and ſo eſcaped burninge, as yow may read more at large afterward. *ibid. nu.* 20.21.29.30.31.	1382	3
VVilliam Sautree Prieſt martyr. This was the pariſh Prieſt of the Church of *S. Scith* the virgin in London, and condemned by the forſaid Archb. of Canterbury Thom. Arundell, and other Biſhopps, for certaine fond Waldēſian opinions, in the ſecond yeare of K. Henry the 4. which was vpon the yeare of Chriſt 1400. *ibid. num.* 24. 25.	1400	4
VVilliam Swinderby Prieſt martyr. This was a Prieſt of *Lincolnshire* infected with the opinions of Wickliffe, and held ſome alſo of the	1401	5

martyred vnder Antoninus Pius, *as* Euſeb. l. 4. c. 10. *and* Iren. *do teſtifie. The ſecond was* K. *of England and died in the yeare* 1066. *of whoſe rare life, vertues & miracles do wryte* Alredus Abbas *who liued in the next age after him, & many others. He was canonized by Pope* Alexander *the* 3. *and Pope* Innocentius 4. *appointed his day to be kept holy day. See* Regiſt. Innocent. PP. an. 3.

f — C. R. Epiphania Domini duplex.

g 9 — M. R. Relatio pueri Ieſu de Ægypto. *The bringinge backe of the Child Ieſus out of Egipt by vvarning of the Angell, after Herods death Math.* 2. *An ancient feſtiuall memory in the Cathol. Church, as both* S. Bede, Vſuardus, Ado *and others in their martyrloges do teſtifie. It happened vpon the* 8. *or* 9. *yeare of Chriſt according to the trueſt opinion.*

A 74 — M. R. Luciani presbyteri & mart. *This man was a diſciple of S. Peter, and ſent with* S. Dionyſius Areopagita *to preach in France, and there was martyred. Of whome do make mention* Beda, Vſuardus, Ado *& others in their martyrologes, &* Petrus Cluniacenſ. l. 1. ep. 2. Vincent. in ſpec. Anton. p. 1. tit. 6. c. 26. and others.

b 281 — M. R. Iuliani & Baſiliſſæ mart. *Theſe ſuffered at Antioch vnder Diocletian, where* Procop. lib. 2. de bello Perſico *teſtifieth, that there was a famous Church built in their honour. See* Venant. Fortun. carm. de gaudijs vitæ æternæ, & Eulog. Cordubenſ. lib. 1. memor. mart. *and others.*

c 46 — M. R. Nicanoris Diaconi & mart. *This man ſuffered*

	Ann. Chr.	Dies menſ.
the Anabaptiſts of our dayes, which opinions he abiured in the beginninge of K. Henry the fourth his raigne, and after is vncertaine what became of him, as Fox alſo confeſſeth, & conſequently doubtfull whether he were martyred or no. See *cap. eodem num.* 26. 27. 28.		
Epiphanie		6
Syr Roger Acton Knight martyr. This man was hanged in the firſt yeare of the raigne of K. Henry the 5. for open rebellion in S. Giles field, and conſpiringe the Kings death vpon the yeare 1413. He was a follower of *Syr Iohn Oldcaſtle*, and both of them condemned by Act of Parlament as yow may ſee *ibid. num.* 17. 18. 19. 20.	1413	7
Iohn Browne gentleman martyr. This man was condemned and hanged for the ſame rebellion in S. Giles field, that the forſaid Syr Roger Acton was in the firſt yeare of King Henry the fift *ibid. num.* 20. 21.	1413	8
Iohn Beuerley preacher martyr. This was a prieſt that was taken in a wood by S. Giles fields preachinge to rhe forſaid rebells, Syr Roger Acton and the reſt, that meant to kill the King and his brethren, & was condemned and hanged, as participant of the ſame conſpiracy. See *cap. eodem num.* 22. 23.	1413	9
Richard Silbeck martyr. This was one of the former	1413	10

Litt. Dñic.	Ann. Chr.	
		ſuffered in the Ile of Cyprus, he was one of the firſt 7. Deacons choſen by the Apoſtles. Act. 6. Doroth. in Synops. *and others.*
d	158	M. R. Higinij Papæ & mart. *This Pope vvas alſo a Grecian & of a Philoſopher made a Chriſtian, and after 4. yeares raigne vvas martyred in Rome vnder* Anton. Pius *the Emperor. See* Iren. l. 3. cap. 3. S. Cyprian ep. 74. Euſeb. in chron. & lib. 4. hiſt. cap. 10. S. Auſten ep. 165. S. Epiphan. hæreſ. 27. *and others.*
e	238	M. R. Tacianæ virg. & mart. *This virgin ſuffered martyrdome with great variety of torments, in Rome vnder Alexander the Emperor, as both the Roman and Greeke martyrologes do teſtifie, and her acts yet extant do declare ſhe was caſt vnto beaſts, vvho vvould not touch her, then vvas ſhe put into the fire, but could not be burned, and ſo at laſt ſhe was beheaded.*
f	257	C. R. Octau. Epiphan. duplex. M. R. Quadraginta martyrum. *Theſe 40. martyrs are of famous memory, and ſuffered vnder the Emperor* Galienus *though not by his commandement. See Saint Bede, Vſuard, Ado and others vpon, this day.*
g	337	C. R. Hilarij epiſc. & confeſs. Semiduplex, cum comm. Felicis presb. & mart. *S. Hilary vvas that famous B. of Potyers in France ſo highly commen-*

	Ann. Chr.	Dies menſ.
former conſpiracy and rebellion in S. Giles field and hanged for the ſame. See *ibidem num.* 20. 21.		
Iohn Caſtellane doctor mart. This was a french Apoſtata friar of S. Auguſtines order, who runninge out of his monaſtery at *Turney* in Flanders, toke a woman with him to *Metz* in Lorayne, and there beginninge to preach ſeditious doctrine, at length was condemdemned by the Biſhopp of the ſaid citty and burned. See *ibid. num.* 32.	1521	11
Thomas VVhittle miniſter martyr. This was a renagate marryed Prieſt burned in Q. Maryes tyme, to whome (as he ſaid) the diuell appeared in the priſon, perſuadinge him to reuoke his former recantation of hereſie which before he had made, & ſo he obeyed him and was burned for the ſame *ibid. nu.* 33. 42. 43. 44.	1525	12
Bartlet Greene gentleman martyr. This was a youth of 21. yeares old, corrupted firſt in Oxford by *Peter Martyr*, and confirmed by *Chryſtophor Goodman* the Puritane, that wrote the ſeditious booke againſt the gouerment of weomen, & practiſed Q. Maryes death; for which alſo this youth being called in queſtion, was burned afterward for obſtinacy in certaine hereticall opinions. See *cap. eod. num.* 36. 37. 47. 48.	1556	13
Iohn Tudſon martyr. This was an apprentice in London, ſeruant to one *George Goodyeer*, he was borne in Ipſwich, but fallinge to be	1556	14

Litt. Dñic.	Ann. Chr.	
		commended by S. Hierome lib. de ſcript. Ecc. *and all ancient Eccleſiaſticall hiſtoriographers for his glorious combatts againſt the Arrians.*
	300	*S. Felix was a Prieſt of the Church of* Nola *by* Naples, *whoſe miracles were ſo infinite, as both* S. Auſten ep. 137. *& many other ancient Fathers did admire them, and S. Greg. the great made a ſermon in the Church of S. Felix vpon his feaſt. See* Greg. Turon. lib. de glor. mart. cap. 104. *and others.*
A	308	C. R. Pauli eremitæ Semidupl. & comm. Mauri Abbatis. *The firſt of theſe two died in* Thebais *of Egipt at the age of 113. yeares in the ſixt yeare of Conſtantine the Emperour, & was viſited by S. Anthony the Abbot ſent to him from God by reuelation, who alſo buryed him as S. Hierome wryteth in the life of the ſaid Paul.*
	550	*The ſecond which is S.* Maurus *was ſcholler of* S. Benedict *& wrought many miracles, as yow may read in* S. Greg. lib. 2. dial. cap. 3.
b	300	C. R. Marcelli PP. & mart. Semidupl. *This Pope ſuffered vnder* Maxentius *the Emperor tirant who firſt cauſed him to be beaten moſt cruelly vvith iron rodds, and after to be put to the ſeruice of beaſts in Rome where now his Church is. Of him ſee* Opt. lib. 2. *and* S. Auſten ep. 165. & Pont. Dam.
c	357	C. R. Antonij Abbatis duplex. *This is that famous holy man, vvhoſe life and miracles were wrytten by* S. Athanaſius; *and* S. Auſten lib. 8. Confeſs. *teſtifieth that many men vvere conuerted from the world to ſpirituall life, by reading that excellent Treatiſe of* S. Athanaſius.

	Ann. Chr.	Dies menſ.
be a ghoſpelier was ſo obſtinate and arrogant, as the B. of London was forced at length to condemne and burne him vnder Q. Mary. See *ibid. num.* 37. 39. 50.		
Thomas VVent martyr. This was a ſherman of Eſſex, who being obſtinate in diuers hereticall opinions, but eſpecially about the Sacrament of the Altar, was burned alſo for the ſame in Smithfield, after many meanes firſt vſed to reclayme him. Se *ibid. num.* 37. 50. 52.	1556	15
Thomas Browne martyr. This was a poore labouringe man borne at Hiſton in the dioceſſe of Ely, marryed at London, and there becomminge a ghoſpeller, fell to be ſo forward in ſowing and defending Caluinian opinions, as laſtly he was burned for the ſame in Smithfield. See *ibid. n.* 38.39.50.52.	1556	16
Iſabel Foſter martyr. This woman was wife to one Iohn Foſter cutler in Fleetſtreet, who being infected with Caluinian opinions, ſtood obſtinately to the ſame before the B. of London and other Eccleſiaſticall iudges, as vow may ſee more particularly in her anſwers. *ibid. num.* 40. 50.	1556	17

Litt. Dñic.	Ann. Chr.	
d	44	C. R. Cathedra S. Petri Romæ; & comm. S. Priſcæ virg. & mart. *Of this feaſte of the Chayre, or inſtallinge of S. Peter in the Biſhopricke of Rome, as a moſt ancient feſtiuall day throughout Chriſtendome, do make mention both S. Bede, Vſuardus, Ado, and other ancient wryters in their martyrologes. See alſo of the Chayre of S. Peter in Rome* Optat. Mileuit. *in his 2. booke againſt the Donatiſts and other old authors.*
	279	*Of* S. Priſca *the virgin that ſuffered martyrdome in Rome vnder the Emperor Claudius 2. do teſtifie her Acts yet extant in the ſame Citty.*
e	1095	C. S. Wulſtani Epiſcopi & Conf. duplex. *Of this notable holy Biſhopp of VVerceſter his life and miracles, do wryte both* Mathew Paris *and* Mathew *of* Weſtminſter *in their Chronicles of the yeare* 1095. *and* Polidor lib. 9. hiſt. Angl. *and many other authors.*
f	253	C. R. Fabiani & Sebaſtiani Mart. *S. Fabian vvas Pope and martyred vnder* Decius, *as yow may ſee at larg in the* 31. *epiſtle of S. Cyprian, and S. Epiphanius* lib. de menſ. & pond. *and others.*
	301	S. Sebaſtian *was a principall Captayne vnder* Diocletian, *& martyred by his comandement for Chriſtian Religion, as yow may ſe declared more at large by* S. Ambroſe in pſalm. 118. *and others.*
g	304	C. R. Agnetis virg. & mart. *This was a noble Roman virgin, who being of moſt tender age ſuffered martyrdome in Rome vnder Diocletian, whome all the holy Fathers do wonderfully commend in their books and ſermons, as namely* S. Hierome ep. 8. ad

	Ann. Chr.	Dies menſ.
Ioane VVarne alias Laſhford, and Iohn Lomas mart. The firſt was daughter to a Cutler in London named Robert Laſhford, and marryed to one Iohn Warne an vpholſter, yet for that ſhe was but 20. yeares ould, when ſhe was burned as Fox ſaith, and more forward then any of the reſt in diſputinge with the Biſhopp, he called her his mayd-martyr. *Lomas* was a poore artificer. See *ibid.* 41. 50. 53.	1556	18
Anne Alebright aliàs Champnes mart. This was a poore woman burned at Canterbury vnder Q. Mary, for certayne points of Caluinian doctrine, wherin in ſhe was ſo obſtinate, as no reaſon nor perſuaſion could preuayle with her to the contrary. See *cap. eod. num.* 55. 53.	1556	19
Ioane Catmer & Agnes Snoth mart. Theſe were two willfull poore weomen, alſo burned at Canterbury for Zwinglian opinions in this preſent moneth and yeare, togeather with the former. See of them both *ibid. nu.* 53. 54.	1556	20
VVilliam VVaterer, and Ioane Sole mart. The firſt of theſe was an artificer, and the ſecond a poore ignorant woman, and burned for like opinions as the former, being both of them ſo obſtinate and willfull, as albeit they vnderſtood	1556	21

ad Demetriad. *and* S. Ambroſe ſerm. 90. *and* lib. 1. offic. cap. 41. *and* S. Auſten ſerm. 101.

A 301 c. R. Vincentij & Anaſtaſij mart. *The firſt of theſe was a Spaniſh Deacon, put to death by ſingular torments in the Citty of* Valentia *vnder Diocletian the Emperour. Of whome ſee* Prudentius hym. 4. *and S. Auguſtine made 4. ſermons vpon his feaſt, as teſtifieth* Poſsidonius in Indicul. &c. *The ſecōd* 627 *which is* S. Anaſtaſius *was a Perſian monke, put to death by* Coſroês *the yoūger K. of* Perſia, *in the tyme of the Emperour* Heraclius. *See* S. Bede de 6. ætat. ſub. Heracl. Ado in chron. an. 604. Sigebert. an. 620. *and others.*

b 304 c. R. Emerentianæ virg. & mart. *This woman was a Roman virgin fellow to S. Agnes, and offered her lyfe for Chriſt before ſhe was baptized, being but a Catechumena. See* S. Ambroſe *of her* lib. 4. epiſt. 34.

c 104 c. R. Timothei ep. & mart. *This is that worthy ſcholler of S. Paul, ſo often mentioned in his Epiſtles and in the Acts of the Apoſtles, and was ordayned firſt B. of* Epheſus *by him, where he was alſo martyred. See of him* Euſeb. lib. 3. hiſt. cap. 4. *and* S. Ignatius *in his Epiſtle to the Epheſians.*

d 35 c. R. Conuerſio Pauli Apoſtoli. duplex. *This miraculous conuerſion was wrought by Chriſt in the ſecond yeare after his Aſſenſion.* Act. 9. & Oecumen. in Act. Apoſt. cap. vltim.

e 168 c. R. Polycarpi ep. & mart. *This was S. Iohn the Euangeliſt his ſcholler, and made Biſhopp by him of Smyrna in Aſia, where he ſuffered a moſt famous martyr-*

	Ann. Chr.	Dies menſ.
derſtood not what they denyed, yet would they needs dy for defence of their fancyes. See *cap. eod. num.* 53. 54. 57.		
Conuerſion of Paul. This feaſt of S. Paul the Apoſtle Iohn Fox by error, as yt ſeemeth, hath placed vpon this 22. day of Ianuary, & in blacke letters only, wheras the Roman Calendar and our Engliſh of *Sarum* doth celebrate yt, as a principall double feaſt in redd letters vpon the 25. day: wherunto do agree the martyrologes of S. Bede, Vſuardus, and others. S. Auguſtine had many ſermons vpon this feaſt, wherof there are foure yet extant in his works.		22
Stephen Kempe martyr. This was an artificer burned in the dioceſſe of Canterbury for phantaſticall opinions in the yeare of Chriſt 1557. See more of him *cap.* 5. *num.* 57. 58.	1557	23
VVilliam Hay martyr. This was an artificer of Kent, and burned alſo for Caluiniſme vpon this moneth, whoſe feaſt (as yow ſee) hath put out Saint Tymothy B. of Epheſus. Of this artificers ſtory yow may ſee *ibidem, num.* 57. 59.	1557	24
Thomas Hudſon martyr. This alſo was one of the former Kentiſh artificers burned in this yeare 1557. for diſtracted opinions and obſtinate defence therof. Se *ibid. num.* 57.	1557	25
VVilliam Lowick martyr. This is another o Foxes Kentiſh artificers burned in the ſam yeare with the former, whome he though	1557	26

martyrdome in the publike Theater of that Citty all the people beholdinge him: Of whome ſee Euſebius in chron. & lib. 4. hiſt. cap. 14. *and others.*

f 407 c. R. Ioannis Chryſoſt. Epiſc. & Confeſs. duplex. *This was that famous Archbishop of Conſtantinople, who after diuers holy wrytings, preachings and labours for* Chriſt, *died in banishment by enuy and malice of his emulators. Of whoſe holynes, and of the moſt ſollemne tranſlation of his body and reliques vnto Conſtantinople* an. Domini 438. *do vvryte* Theodoret. lib. 5. cap. 36. Niceph. lib. 14. cap. 36. & 43. *and others.*

g 444 M. R. Cyrilli Alexand. Epiſc. & Confeſs. *This is that famous Doctor and Father Archbishop of Alexandria, whoſe ſingular praiſes are ſett downe in the Acts of the two generall Councells, to vvitt that of* Epheſus *and* Calcedon, *for his labours againſt* Neſtorius *and other heretiks. See* Niceph. lib. 14. cap. 34. *and others.*

A 430 M. R. Sulpitij Seueri Presb. Confeſs. *This was a great noble learned man borne in Gaſcoyne, ſcholler to S. Martyn Bishopp of* Towars, *and familiar to* S. Paulinus *B. of Nola, that liued with S. Auguſtine, who admyred this mans holyneſſe and loue of pouerty in ſo great wealth aud nobility. See* Paulinus *his epiſtles to him, as alſo* Gennad. de vir. Illuſtr. cap. 19.

b 252 M. R. Hyppoliti presbyteri mart. *This man vvas a Prieſt of Antioche, in the tyme of* Decius *the Emperor, and being firſt deceaued a little vvith the ſchiſme and hereſie of* Nouatus, *he ſo much deteſted the ſame, as afterward being martyred, he proteſted publikely*

	Ann. Chr.	Dies menſ.
worthy to oppoſe to S. Polycarp, that was in our Calendar, and to giue him his place therin. *ibid. num.* 57. *& deinceps.*		
VVilliam Prowting martyr. This is another of the former Foxian Canterbury martyrs; he was a poore rude and ignorant fellow, but yet moſt obſtinate, as yow may ſee by his anſwers, and farre vnworthy to take the place of S. Chryſoſtome, as in the Calendar he doth. *ibid. num.* 57. 58. 59.	1557	27
Nicolas Final martyr. This alſo was another artificer of the ſame ranke: and let vs conſider what goodly Doctors Iohn Fox doth oppoſe to the Doctors of the Cath. Calendar. See *cap. ibid. num.* 57. *& deinceps.*	1557	28
Mathew Bradbridge martyr. This was one alſo of the forſaid crew of *Canterbury*; being all of them poore men, artificers & labourers, that ſtood to death in defenſe of their particular opinions, againſt the Biſhop & other learned men that dealt with them. Their willfull and pittifull madneſſe by their anſwers yow may ſee *ibid. num.* 57. 58. 60.	1557	2
Iohn Philpot martyr. Albeit this martyr be ſett downe in great redd letters in this Calendar of Iohn Fox, yet was he a poore ſimple, vnlearned man, and ſo made a rubricate martyr heere eyther by error, or for	1557	30

Litt. Dñic.	Ann. Chr.	
		publikely at his death, that, that ſaith only was to be held which the Chayre of Peter did defend. See Mart. Rom. Bede, Vſuard. *and others.*
c	251	M. R. Metrani Mart. *This martyr was put to death in the perſecution of Decius by moſt exquiſite torments in the Citty of Alexandria in Egipt by a multitude of Pagans, that required him to vtter blaſphemous vvords againſt Chriſt, and for that he vvould not, they oppreſſed him with ſtones & clubbes. His martyrdome is wrytten by* S. Dionyſius *Archbishopp of the ſame Citty and recorded by* Euſeb. lib. 6. hiſt. cap. 30. *and others.*

The Moneth of February.

Litt. Dñic.	Ann. Chr.	
d	110	C. R. Ignatij Epiſc. & Mart. *He vvas the third Chriſtian Bishop of Antioch to vvitt next after Saint Peter and S. Euodius. He vvas caſt to lyons and martyred in the preſence of Traian the Emperor and all the people of Rome. See* Euſeb. in Chron. Hier. in catal. ſcript. *and others.*
e	1	C. R. Purificatio B. Mariæ. duplex.
f	290	C. R. Blaſij Ep. & Mart. *He vvas Bishop of Sebaſta in Armenia, vvrought infinite miracles and was put to death in the ſame Citty by Agricolaus the preſident vnder Diocletian the Emperor. His famous martyrdome and infinite torments patiently ſuffered by him is vvrytten by* Metaphraſtes *and others.*

M. R.

	Ann. Chr.	Dies menſ.
honor only of the name ,of another *Philpott* Archdeacon of Wincheſter in Q. Maryes time, whoſe feaſt is in December. *ib.n.*34.35.		
Thomas Stephens martyr. This is alſo another poore fellow of the foreſaid company of Kentiſh martyrs, condemned by the B. of *Douer* Suffragan to the Archbiſhop of Canterbury in the laſt yeare of the raigne of Q. Mary for diuers abſurd hereticall opinions, as yow may ſee *ibid. num,* 57.	1557	31

The Moneth of February.

VVilliam Thorpe prieſt confeſſor. This man was conuented before Thom. Arundell Archb. of Canterbury and Chauncelor of England for certaine Wickliffian & Anabaptiſticall opinions which he held, and ſhould haue byn burned yf he had not recalled the ſame, and for this he is made a Confeſſor of Fox his Church. See *cap.* 6. *num.* 13. 14. *&c.*	1407	1
Purification of our Lady.		2
Iohn Claidon martyr. This was a Wickliffian currier of leather. He tooke vpon him to be a Biſhopp, and made his owne ſonne Prieſt, and cauſed him to ſay maſſe he was hanged for the famous Rebellion ſo often before mentioned of Saint Giles field by London. See *ibid. num.* 8. 9.	1413	3

Litt. Dñic.	Ann. Chr.	
g	250	M. R. Eutichij Mart. *This holy Saint ſuffered moſt glorious martyrdome in Rome, and vvas buryed in the Church of S. Sebaſtian, neere to the ſame Citty, whoſe Sepulcher* S. Damaſus, *that was Pope in S. Hieromes tyme, did adorne with verſes ingrauen in marble, vvhich yet are extant.*
A	252	C. R. Agathæ Virg. & Mart. *This virgin ſuffered martyrdome in Sicilia vnder Decius the Emperor, and her memory was kept vvith great ſollemnity amongſt ancient Chriſtians, as appeareth by* S. Greg. lib. 3. Regiſt. ep. 19. *and in other places, where he maketh mention both of her Church & feſtiuall day, as did alſo Pope Damaſus before mētioned.*
b	286	C. R. Dorotheæ Virg. & Mart. *This was a noble virgin and put to death by exquiſite torments in the head Citty of* Cæſarea *in* Cappadocia, *by* Sapricius *gouernour of that prouince, vnder Diocletian the Emperor. VVherof do wryte* S. Bede in mart. Mombrit. tom. 1. *and others.*
c	750	C. S. Richardi Regis Angliæ Conf. duplex. *This vvas nephew to Offa K. of the Eaſt Saxons, and Father of three Saints* Willibald, Winibald *and* Waldeburga. *His body is kept vvith great honour in the Citty of* Luca *in Italy, vvhere he died in Pilgrimage. See* Demochar. l. 2. de Sacrif. Miſſæ cap. 35. Sur. tom. 1. 7. Feb.
d	253	M. R. Cointhæ mart. *This vvoman vvas moſt violently put to death in Alexandria by the Pagans, for*

	Ann. Chr.	Dies menſ.
Richard Turmyne martyr. This was a Wickliffian baker, one of *Oldcaſtle* his ſouldiars in S. Giles field, as alſo accuſed for hereſie; yet Iohn Fox confeſſeth, that he findeth not, that euer he was put to death, and conſequently I ſee not how he could be a martyr. *ibid. num.* 8.	1413	4
Ziſca a Confeſſor. This was a famous outlaw, and rebell in Bohemia againſt his lawfull King *Vicceſlaus*, whome he brought to deſtruction with the moſt part of his Realme, and after infinite robberyes and murders he died of the plague, & ordeyned at his death, that a drumme ſhould be made of his ſkynne. *ibid. num.* 16. 17. 18. &c.	1416	5
Syr Iohn Oldcaſtle Lord Cobham Martyr. This man being of an inſolent and diſſolute life, rebelled againſt K. Henry the 5. ſpoiled the Countrey, was partly a Wickliffian, partly an Anabaptiſt in Religion, and at his death ſaid he ſhould riſe againe the third day to redeeme thoſe of his ſect. See *cap.* 6. *num.* 3. 4. 5. 6. *& deinceps.*	1418	6
Richard Houeden martyr. This was a woolwynder of the Lollards ſect in London, & burned for diuers wicked and phantaſticall articles of Religion, repugnant alſo to thoſe which the proteſtants now hold, as yow may ſee proued at large: *ibid.* 11.	1430	7
Thomas Bagley Prieſt martyr. This was a marryed Prieſt of the Wickliffian profeſsion,	1431	8

for Chriſtian Religion vnder Decius *the Emperor of whome wryteth* Dion. Alexand. apud Euſeb. lib. 6. hiſt. cap. 34. & Niceph. lib. 5. cap. 30. *and others.*

e 252 C. R. Apolloniæ virg. & mart. *She vvas put to death in the ſame place vnder the ſame Emperor by many exquiſite torments, her teeth being firſt beaten out of her head, and then ſhe being permitted to deliberate, ſhe ran into the fire her ſelfe. See her glorious martyrdome recounted by* Dion. Alexand. apud Euſeb. lib. 6. cap. 44.

f 304 M. R. Soteris Virg. & Mart. *Of this virgin wryteth S. Ambroſe that being of a noble houſe ſhee ſuffered martyrdome publikely in Rome vnder Diocletian the Emperor in the way called* Appia. *She contemned the Conſullſhipps & gouernments of her parents & kinred to be a poore ſeruant of Chriſt, for whome alſo ſhee died. See* S. Ambroſe lib. 3. de virg. *and many others.*

g 284 M. R. Lucij Epiſc. & Sociorum Mart. *They ſuffered glorious martyrdome at Adrianopolis for* Catholike *faith againſt the Arrians vnder Conſtantius the Emperor that fauoured them, and vvere for the ſame highly commended by* S. Athanaſius ep. ad Solitar. vit. agentes. col. 459.

A 286 M. R. Eulaliæ virg. & mart. *This woman was after many torments martyred on a croſſe at* Barcinona *in Spaine vnder Diocletian the Emperor, of whome do teſtify, Bede, Vſuard, Ado, and other authors*

	Ann. Chr.	Dies menſ.
who was condemned and put to death for the ſame wicked articles, for which the other before mentioned were in the 9. yeare of K. Henry 6. of whome ſee more *ib. n.* 11. 12.		
Paul Crawes martyr. This was a Bohemian ſouldiar of the forſaid hereticall rebell Ziſca who coming into Scotland, and beginning to teach there the moſt abhominable and ſeditious doctrine of the *Thaborits*, a particular ſect ſpronge out of the Huſsits he was burned in Scotland by the B. of S. Andrewes vnder K. Iames the firſt. See *ibid. num.* 20.	1431	9
Thomas Rhedon martyr. This was a french Carmelite friar burned in Rome for extrauagant hereſies, who held in more points with vs againſt Fox, then with him againſt vs, and in diuers againſt vs both, and conſequently he could be no more of his Church then of oures, yf he were of any. *tbid.* 20.	1436	10
Reynold Peacock Biſhop Confeſſor. This man denyed three expreſſe articles of the creed and recanted all againe afterward at Paules Croſſe in the 36. yere of K. Henry the ſixt being cōuinced by Thomas Burcher Archbiſhop of Canterbury, & yet will Fox needs haue him a ſollemne cōfeſſor of his Church *ibid. num.* 21. 22.	1437	11
Syr Roger Onley Prieſt Martyr. This man was hanged drawne and quartered for conſpiring K. Henry the 6. his death by Nicromancy at the inſtigation of Lady Eleanor Cobham	1441	12

Litt. Dñic.	Ann. Chr.	
		thors in their martyrologes, and S. Iſiodorus *in the breuiary of* Toledo.
b	250	M.R. Polieucti Martyris. *This man ſuffered vnder Decius the Emperor at* Melitina *in Armenia, of whoſe many miracles vvrought at his tombe after his death, S. Gregory B. of* Towars, *aboue* 1000. *yeares gone, wrote largely* lib. de gloria mart. cap. 103. *and others.*
c	52	C. R. Valentini Presb. & Mart. *This man ſuffered glorious martyrdome for Chriſt vnder* Claudius *the Emperor at Rome, where* Pope Theodorus primus *built a Church in his honour almoſt a thouſand yeares gone. See* Damaſus in Catal. Pont. Rom. *and S. Greg. the firſt in* Sacrament. *He vvas of excellent Charity, as therof came the vſe of* Chooſing Valentynes *vpon his feſtiuall day.*
d	121	C. R. Fauſtini & Iouitæ mart. *Theſe ſuffered for Chriſtian Religion at Rome vnder Adrian the Emperor, & in his preſence by exquiſite torments were put to death. See their Acts at large in* Mombrit. tom. 1. & 2. & Sur. tom. 1.
e	114	M. R. Oneſimi Epiſcopi & Mart. *This vvas ſcholler of S. Paul, & much commended by him in his epiſtle* ad Philemonem, *& made B. of Epheſus after Saint Tymothy, & from thence brought priſoner to Rome, vvhere he vvas ſtoned to death vnder* Traian

	Ann. Chr.	Dies menſ.
Cobham Ducheſſe of Gloceſter, as himſelfe confeſſed, nor was there any article of Religion laid vnto him. See *ibid.* 24. 25. 26.		
Eleanor Cobham gentilwoman confeſſor. This was Ducheſſe of Gloceſter, whome Fox heere for ſhame calleth only gentlewomã, for that ſhee was condemned, with her forſaid Chaplyn Roger Onley, to haue attempted the K. death by withcraft, without any mention made of matters in Religion *ibidem* 24. 26. 27.	1441	13
Mother of the Lady Yong martyr. This was accordinge to Doctor Harpeſfield *dial. 6. pag.* 610. Margarett Iourdmayn the famous witch of Eye, burned for conſpiringe the death of K. Henry the ſixt; but as Fox will haue yt, ſhe was *Ioane Broughton* widdow, burned for Wickliffian opinions vnder K. Henry the ſeauenth *ibid.* 30. 31.	1490	14
Thomas Norris martyr. This was an artificer, burned at Norwich for extrauagant opinions, in the end of King Henry the 7. his raigne, when Luthers doctrine was not yet broached. He was burned vpon the laſt of *March*, as Fox ſaith in his Monuments, and conſequently ſhould not be a Saint of this Moneth of February. *ibid.* 37. 38.	1507	15
Thomas Eckles martyr. This ſhould be George Eckles, who was a Taylor by occupation, and alſo a preacher, & of his vagrancy was ſurnamed *Trudge ouer the vvorld*, and by that name endyted and condemned. He was hanged	1510	16

Litt, Dñic.	Ann. Chr.	
		Traiane *the Emperor, of vvhome vvryteth* S. Ignatius epiſt. 12. & 14. *and other later vvryters.*
f	290	M. R. Iuliani Mart. *This man vvas of Cappadocia, & vvas putt cruelly to death vvith a ſoft fyar, for that he had kiſſed & honoured the bodyes of martyrs vnder Diocletian. See* Euſeb. lib. 8. hiſt. cap. 22. *and others.*
g	110	C. R. Simeonis Epiſcopi & Mart. *This vvas the ſoonne of Cleopha, & kinſman by fleſh to our Sauiour: he was crucifyed vnder Traiane the Emperor at Hieruſalem when he vvas* 120. *yeare old. See* Euſeb. lib. 3. cap. 26. *and others.*
A		M. R. Barbati Epiſcopi & Confeſs. *This was a holy B. of* Beneuentum *in Italy, who conuerted the Longobards togeather vvith their Captayne to Chriſtian faith in tyme of Agatho Pope of Rome. See* Acta & martyrol. Caſsinenſ. *and others.*
b	723	M. R. Eucherij Epiſc. & Confeſs. *This man vvas Bishop of* Orleans *in France, & much afflicted by* Carolus Martellus, *ſhined vvith many miracles, & after his death* Martellus *vvas ſtrangely afflicted by God for his ſake. See his Acts in* Sur. to. 1. c. 6. & Sigeb. in chron. an. 723. *and* Trithem. lib. 3. de vir. Illuſtr. cap. 192.

	Ann. Chr.	Dies menſ.
hanged drawne, and quartered for treaſon vnder Q. Mary at *Chelemſford* in Eſſex in the yeare 1557. and not as here is put downe 1510. See *cap.* 6. *num.* 59. 60.		
Thomas Bungay martyr. This was an artificer burned vnder K. Henry the 8. for the hereſies then currant of Lollards and Wickliffians. *ibid. num,* 58. 59.	1511	17
Doctor Martyn Luther Confeſſor. This was an Auguſtine friar borne in Germany, who vpon certayne contention betweene the Dominican Friars & thoſe of his order broke into hereſie, but yet remayned an enemy to death againſt Fox and his Sacramentaryes, that deny the reall preſence. *ib.* 37. 38. 39. 40. *& deinceps.*	1546	18
Pope of Eay and Peake martyrs. Theſe were two ignorant artificers burned for certayne peeuiſh and abſurd hereſies of the Waldenſians and Wickliffians, which obſtinately they defended in the beginning of King Henry the 8. his raigne, and when there was ſent a pardon to *Peake* at the ſtake by 3. Doctors yf he would recant, he ſpitt in their faces. *ibid. num.* 60.	1512	19
George Carpenter martyr. This was a Dutch artificer burned at *Monachium* in Bauaria for denying the vertue of externall Baptiſme by water, & for other abſurd hereſies, being moſt ignorant himſelfe. *ibid. num.* 61.	1527	20

Litt. Dñic.	Ann. Chr.	
c	460	M. R. Seueriani Epiſcopi & Martyris. *This Catholike Bishopp vvas put to death by the Eutichian heretiks at Scythopolis in Paleſtina, as do teſtifie* Niceph. lib. 15. cap. 9. & Euagrius lib. 2. cap. 5. *and others.*
d	39	C. R. Cathedra S. Petri Antiochiæ duplex. *This memory is made in Reuerence of the day, when S. Peter vvas firſt made Bishopp of Antioch, before he tooke his ſeat in Rome, vvhere, as S. Luke ſaith, the followers of Chriſt were firſt called Chriſtians, which inſtalment of S. Peter was vpon the yeare of Chriſt 39. and the laſt of* Tyberius *the Emperor, as* Euſebius *doth gather in his chronicle.*
e	45	C. R. Vigilia; *The Vigill before the feaſt of Saint Matthias the Apoſtle, recorded alſo by S. Bede in his martyrologes and by the Grecians, in their Menologe: of vvhich ancient cuſtome of vvatch & faſt vpon the Eue of great feſtiuall dayes, there be large teſtimonyes in the ancient Fathers. See* S. Auguſtine ſerm. ad Cathecumenos, *and* S. Hierome *againſt* Vigilantius, *and others.*
f	45	C. R. Matthiæ Apoſtoli. duplex.
g	380	M. R. Cæſarij Confeſſoris. *This vvas brother to S. Gregory Nazianzen, whoſe ſanctity he deſcribeth in diuers parts of his works, hauinge ſeene him alſo himſelfe by viſion after his death in glory. See* Nazianzen. in orat. de funere fratris.
A	326	M. R. Alexandri Epiſc. & Confeſſ. *This was that*

	Ann. Chr.	Dies menſ.
Iohn Rogers Preacher Martyr. This was a married Prieſt burned in Smithfield; he was a puritane of thoſe dayes, and brought with him from Switzerland, a Burgundian wife with many children, and would haue planted Puritaniſme in England yf the two Biſhopps *Cranmer* and *Ridley* had not reſiſted him. *ibid.* 81. 82. 83. 84. *& deinceps.*	1555	21
Laurence Sanders Preacher Martyr. This was alſo a marryed Prieſt burned at Lichfield in Staffordſhire; he ſaid he would dy for legitimation of his children, and to prooue his wife an honeſt woman. *ibidem num.* 86. 87. 88. *&c.*	1555	22
Iohn Hooper Biſhopp Martyr. This was another marryed Prieſt burned at Gloceſter, he was prouided by Luther of a Dutch wife at Wittenberg, and brought her into England, where he ioyned with Rogers for a tyme to ſett vp Puritaniſme, but not preuaylinge therin, gott him two Biſhopricks togeather. See *ibid.* 64. 65. 66. *& deinceps.*	1555	23
Matthias Apoſtle.		24
Rowland Taylor Doctor Martyr. This was a marryed Prieſt burned for Lutheraniſme in Q. Maryes dayes, being an enemy to the Sect of Zuinglius and Caluyn, as you may ſee more in particular in the examination of this Moneth. *num.* 91. 92. 93.	1555	25
Robert Farrar Biſhop Martyr. This was a Prieſt	1556	26

that famous old man B. of Alexandria, that firſt chaſed out of the Church Arrius *the heretike by ſpeciall reuelation from Chriſt, of vvhoſe vertues & combatts againſt the Arrians do make mentiõ aſwell* S. Athanaſius orat. 2. *as* Epiph. hæreſ. 69. Theod. lib. 1. hiſt. cap. 2. *and many others.*

b 590 M. R. Leandri Epiſc. & Confeſs. *This holy man was Bishopp of Siuill in Spaine, and conuerted the* Vicegothes *from Arrianiſme to Catholike Religion, he vvas familiar vvith S. Gregory the great. See* Greg. l. 3. dial. c. 31. & l. 1. Regiſt. ep. 41.

c 565 M. R. Romani Abbatis & Confeſs. *This man began the firſt Eremiticall life in the hills of Burgundy, vnder* Chilpericus *K. of France and vvrought many miracles. See* Greg. Turonenſ. de vit. Sanctor. cap. 1. *and his Acts* in Sur. to. 1.

The Moneth of March.

d 494 C. S. Dauidis Epiſc. & Confeſſoris. duplex. *This man being firſt a monke and founder of 12. monaſteryes vvas made Archbishop of a Citty in VVales called* Meneuia *now of him S. Dauids. Of this mans rare vertue & miracles do wryte* Ranulphus lib. 1. cap. 52. Math. Weſt. an. 871. Pol. virg. lib. 2.

Prieſt and Chaplyn to Cranmer in K. Henry the 8. his dayes, by whoſe example he learned to gett him a wife ſecretly, and afterward in the beginninge of K. Edwards dayes gott the Biſhopricke of S. Dauids, but afterwards for his wicked behauiour, was held in priſon all K. Edwards time, & vnder Q. Mary was burned for Lutheraniſme. *ibid.* 95. 96. 97.

Agnes Potten martyr. This was the wife of a 1557 27
beerebrewer in Ipſwich, brought into hereſy by one Samuell a miniſter, and burned for obſtinacy in diuers hereſies vnder Q. Mary. See *ibid. num.* 96. 97.

Trunchfieldes vvife martyr. Her name was 1557 28
Iaone, and her husband was a Shomaker of the ſame towne of Ipſwich, and both ſhe and *Agnes Potten* were perſuaded by the forſaid miniſter Samuell, to go to the fyre for defence of their opinions, he affirming that he had viſions from God about her. *ibid.* 95. 97. &c.

The Moneth of March.

VVilliam Taylor martyr. This man was a 1422 1
Prieſt holdinge Catholike opinions in all points, ſauing only about ſome things concerning petitiõs to be made to Saints, wherin notwithſtanding he agreed not with the proteſtants of our dayes. He was condem-

Litt. Dñic.	Ann. Chr.	
		lib. 2. hiſtor. Molan. in addit. ad Vſuard. 1. Martij *and others*, *Geffery of* Monmouth *and* Bale *ſay that he liued with K. Arthur.*
e	664	C. S. Ceddæ Epiſcopi & Confeſſ. duplex. *Of this holy man who was Biſhopp both of the Mercians & of Lindesferne among the Northumbers, & of his rare & wonderfull vertues do wryte S. Bede at large in his hiſtory of England.* lib. 1. cap. 28. *and* lib. 4. cap. 3. & epit. an. Domini 664.
f	303	M. R. Hemiterij & Chelidonij Mart. *Theſe were two noble men of Spaine who hauinge byn captaynes in vvarre, offered themſelues to martyrdome in the Citty of* Leon *in Spaine, being the head Citty of that Kingdome; of vvhoſe rare vertues doth vvryte* Prudent. in hym. ſac. *aboue* 1200.*yeares gone how they were honoured in his tyme, and after him* Greg. Turon. l. de glor. mart. cap. 93. S. Eulogius lib. 1. memor. mart. & Lucius Marinæus lib. 5. de reb. Hiſpan. *They ſuffered vnder Diocletian.*
g	255	M. R. Lucij PP. & Mart. *Of this holy Pope and his moſt vertuous life before his martyrdome, hauing byn driuen into exile by the Emperors* Gallus *and* Voluſianus, *do teſtifie ancient wryters, and namely S. Cyprian who wrote vnto him a vvorthy epiſtle, which is the* 58. *in order accordinge to the edition of* Pamelius. *Of him alſo do teſtifie* Euſeb. l. 7. c. 2. Optat. l. 2. contr. Parm. S. Auſten ep. 165. *he ſuffered death at Rome vnder* Valerianus an. Chriſti 255.
A	200	M. R. Theophili Epiſcopi & Confeſſ. *This*

	Ann. Chr.	Dies menſ.
ned by Archb. *Chicheſley* in the ſecond yeare of K. Henry the ſixth. See *cap.* 7. *num.* 7. 8. 9. 10. 11.		
Iohn Veſelianus doctor martyr. This was a Dutch Prieſt, who hauing held certaine Waldenſian and Wickliffian opinions, abiured the ſame before the B. of *Mentz* in the yeare 1470. he denyed alſo the proceeding of the holy Ghoſt from the ſecond perſon in Trinity. See *ibid. num.*12.13.14.	1479	2
Doctor Veſelus aliàs *Baſilius Confeſſor.* This was a certaine libertyne Prieſt of Gronninghen in Freeſeland, who was examined vpon certaine fantaſticall opiniõs, which he held farre different both from Fox and vs, which he forſooke, and for this examination he is made heere a Confeſſor. See *ibid. num.* 16.	1490	3
Henry Sutphen martyr. This was a Dutch martyr alſo, to witt an Apoſtata monke burned at *Diſſemar* in Germany, for diuers diſorders & Lutheran opiniõs, in the yeare of Chriſt 1524. to witt 7. yeares after Luther had begon his new doctrine, and taught monks to mary, which this man did put in practiſe among the firſt. See *ibid. num.* 17.	1524	4
Iohn Hugleyne martyr. This alſo is another	1526	5

man was a famous Biſhopp of Cæſarea in Palæſtina vnder Seuerus the Emperor, who among other famous acts ſtood with S. Victor *B. of Rome very reſolutely againſt the* Quartadecimans, *to vvitt thoſe that would celebrate the feaſt of Eaſter vpon the* 14. *day of March with the Iewes. Of him do wryte* Euſeb. lib. 5. c. 21. & 26. Hieron. de ſcript. Eccleſ. *and others.*

b 350 M. R. Euagrij Epiſc. & Mart. *This man was Archbiſhopp of Conſtantinople and a great familiar frend of S. Hierome, vvith vvhome he lyued, & being ſent into baniſhmēt by the Arrian Emperor* Valens, *died through the miſery therof. Of his vertues do wryte* Socrat. hiſt. lib. 4. cap. 13. *and* Niceph. *Biſhopp in his Chronicle of the Biſhopps of Conſtantinople and others.*

c 1274 C. R. S. Thomæ de Aquino Confeſſoris, duplex; & commemor. SS. Perpetuæ & Felicitatis Mart. *The firſt of theſe vvas that famous Doctor* S. Thomas *of Aquin, held for the cheef flowar of Chriſtian vvits that euer vvere. Of whome do vvryte many, but namely* S. Antoninus *Archbiſhop of Florence* part. 3. tit. 23. c. 7. *with others and his owne vvorks do teſtifie. The other two ſuffered vnder* Seuerus *aboue* 1400. *yeares gone. Of whoſe ſingular praiſes both* Tertullian *in his booke* De anima *and S. Auſten in many places, as namely* in pſal. 48. & l. 3. ad Vincent. de anima c. 9. l. 4. c. 18. *do ſpeake aboundantly.*

d 650 C. S. Felicis Epiſc. & Confeſſoris. *This man came from Burgundy and was the firſt preacher that conuerted the Eaſt Angles, to witt* Norfolke *and* Suffolke,

	Ann. Chr.	Dies menſ.
Dutch martyr drawne in by Fox to make vp his number, he was in like manner an Apoſtata Prieſt, and burned for the ſame Apoſtaſie, and for ſome other fantaſticall opinions of his owne, ſome two yeares after Henry Sutphen, to witt *an. Domini* 1526. at the Citty of *Marſpurge*, being condemned by the B. of Conſtance. See *ibid. num.* 17.		
Petrus Fleſsidius martyr. This was another German burned at Colen vpon the yeare of Chriſt 1528. for obſtinate defendinge of certeyne hereticall propoſitions, which yet Fox doth not ſett downe, but thinketh yt ſufficient for their iuſtification, to make him & his fellowes martyrs, that they were condemned by the Roman Church. *ibid. nu.* 18.	1528	6
Adolphus Clabachus mart. This was alſo another German martyr burned at Colen togeather with *Fleſsidius*. And albeit the opinions which they held be not ſet downe by Fox, yet is it eaſy to gheſſe what they were, more or leſſe by the commõ ſpirit & humor of hereſy which raigned at that tyme, *Zuinglius*, *Carolſtadius* and *Oecolampadius* being in their cheefe heat againſt Luther. See *ibidem num.* 18.	1528	7
Patricke Hamilton martyr. The was one of the firſt heretiks of the Scottiſh natiõ, & being a yong man & Abbot of Ferme, wandring	1528	8

Litt. Dñic.	Ann. Cht.	
		Suffolke, *vvhoſe firſt Biſhop he was of a City then called* Dummocke, *ſince conſumed for the moſt part by the ſea. Of him do wryte S. Bede* lib. 2. hiſtor. cap. 15. Weſtmon. in hiſtor. an. 650. *vvherin he died, and others.*
e	313	C. R. Quadraginta Mart. Semiduplex. *Theſe vvere thoſe* 40. *famous Martyrs put to death in the* City *of* Sebaſta *in* Armenia *vnder the Emperor* Licinius, *vvherof one yeldinge to the torments, and leapinge out of a frozen pond into a warme bath, ſett by to tempt them; their keeper vpon a viſion he had of only* 39. *crownes, ſent downe by Angells to crowne them, put of his apparell and leapt into his place. Of whoſe ſingular praiſes do vvryte* S. Baſill *and* S. Greg. Nazianz. *in two ſeuerall ſermons and* Niceph. l. 14. c. 10. *doth treat of the inuention & honouring of their reliques by S. Pulcheria th' Empreſſe.*
f	290	M. R. Macharij Epiſc. & Confeſs. *This vvas that great* Macharius *Archbiſhop of Ieruſalem, by whoſe counſell and exhortation both Conſtantine & his mother Helena did purge thoſe holy places of Idolatry, and build Churches to Chriſt and his Saints. He vvas one of the* 318. *Biſhopps of the firſt* Nicene Councell *againſt* Arrius, *whoſe great aduerſary he was, as teſtify both* Epiphan. hær. 69. Niceph. l. 8. c. 9. Socrat. l. 1. c. 2. Ruffin. l. 1. c. 2. Zozom. l. 1. c. 3. *and others.*
g	634	M. R. Sophronij Epiſc. & Confeſs. *This was alſo Archbiſhopp of Hieruſalem borne in the City of* Damaſco,

	Ann. Chr.	Dies menſ.
through Germany fell acquaynted with Luther, who ſent him home infected with his new doctrine, for the which and other blaſphemous opinions gathered els where, he was burned in Scotland vnder K. Iames the fifth, in the yeare of Chriſt 1528. See *ibid. num.* 19. 20. 21.		
Thomas Hytton martyr. This was a certayne Prieſt of Norwich, who forſaking his prieſthood became a carryer of books in and out of the realme from Tyndal, he was taken at Graues end of ſuſpition of ſtealing clothes from a hedge as *Syr Thomas More* wryteth, & being found to hold many and abſurd hereſies, was, after many meanes vſed by Archbiſhop Warham, and B. Fiſher for his conuerſion, condemned and burned at Maidſtone in Kent, vnder K. Henry the 8. *See ibidem num.* 22.	1530	9
Thomas Bilney martyr. This is the greateſt rubricate martyr of Iohn Foxes in this moneth of March, for that he was one of the firſt Lutherans in England, but yet his opinions ſhew that he little agreed with Iohn Fox and his Church; and whatſoeuer he held different from vs, he recalled and recanted, before his death, and in that recantation he died, as *Syr Thomas More* and others do teſtifie, that ſaw him dy. See *cap.* 7. *n.* 2. 3. 4. *& deinceps.*	1531	10
Dauid Foſter martyr. This was a poore willfull artificer of Yorkeſhire, who the next	1531	11

Damaſco, *a moſt holy and learned man & greatly praiſed in the ſecond* Nicene Councell act. 4. & 13. *He liued vnder Heraclius the Emperor, and with* Honorius *Pope of Rome about the yeare of Chriſt* 634. Read Cedrenus an. 2. Heracl. Imp. & Zon. part. 3. annal. & hiſt. Miſcel. l. 18. an. 2. Heraclij, & l. 19. an. 26.

A 604 c. R. Gregorij Papæ & Confeſſoris, & Ecc. Doctoris. *This was that holy Pope whoſe learning and Charity ſtretched vnto England, whither he ſent S. Auguſtine with ſome other monks of his owne order to conuert our nation, vvhich by Gods aßiſtance they happily acheeued, and therof is he truly called by S. Bede and other hiſtoriographers,* the Apoſtle of the Engliſh nation. *See* S. Bede lib. 2. hiſt. cap. 13. *and others.*

b 302 M. R. Sabini Mart. *This man ſuffered at Hermopolis in Egipt vnder Diocletian the Emperor, as both the Latyn martyrologe and Greeke menaloge do teſtifie. See* Lippom. tom. 7. Sur. tom. 2. *vvho do cite his Acts out of* Metaphraſtes *and others.*

c 50 M. R. Quadraginta ſeptem Martyrum. *Theſe vvere* 47. *Martyrs conuerted & baptized by S. Peter and S. Paul, whilſt they were in priſon togeather in the iayle called Mamertyne or Tullianum at Rome, who were afterward put to death by Nero. See* Sur. tom. 4. die 2. Iulij. Petrus in Catal. lib. 3. cap. 199.

d 66 M. R. Ariſtobuli Mart. *This vvas ſcholler to S. Paule,*

	Ann. Chr.	Dies menſ.
yeare after the foreſaid Thomas Hitton, was burned at Yorke alſo for fooliſh hereticall opinions, which he neither vnderſtood himſelfe, nor would be perſuaded to recant them. See *ibid. num.* 23.		
Edward Freeſe Confeſſor. This fellow was firſt a painter, and then a monke at the Abbey of Berry in Yorkeſhire, from whence he runninge a way vpon the liberty of the new ghoſpell, became a painter againe, tooke a wife, and being put in priſon for contemptuous & malitious behauiour in profeſsing of hereſies, fell madd & ſo died, and by this meanes became a Confeſſor of Fox his Church. See *ibid. num.* 25.	1531	12
Valentine Freeſe and his wife mart. This was brother to the forſaid Freeſe the painter, & was an artificer in the north countrey, but ſo forward he and his wife in ſpreading hereſies, as K. Henry the 8. cauſed them both to be condemned and burned at Yorke. See *ibid. num.* 23.	1531	13
Father Batt Confeſſor. This Father Batt was an old ſimple fond man, who tooke vpon him in K. Henryes dayes togeather with his wife, to ſpread Luthers doctrine in the North contrey, he being put in priſon for the ſame, eſcaped by night, and therby became a Confeſſor. See *ibid. num.* 24.	1531	14
Rawlins VVhite mart. This was an old fiſherman	1555	15

Litt. Dñic.	Ann. Chr.	
		S. Paule, of whome he maketh mention cap. 16 ep. ad Rom. *and the Greeke Menaloge teſtifieth that he was ſent to preach to the Brittans, and the ſame doth confirme* Doroth. in Synops. *but whether he were martyred in Brittany or other place, is not certayne.*
e	306	M. R. Iuliani Mart. *This was a famous Martyr at a towne called* Anazarbum *in* Cilicia, *who after many torments being ſhutt into a ſacke full of ſerpents, was caſt into the Sea, whereof do teſtifie both the Roman and Greeke martyrologe, and diuers other vvryters.*
f	491	C. S. Patricij Epiſc. & Confeſſoris. duplex. *This man was a Brittan borne as moſt authors do agree, of a very noble houſe, his Mother was a Frenchwoman ſiſter to S. Martyn B. of Towars, vnder whome this Patrick being brought vp in all kind of learninge, was ſent afterward by Pope Cæleſtinus to preach Chriſtian religion to the Scotts & Iriſhmen, whome he conuerted & was their Apoſtle, workinge infinite miracles among them. Of him do wryte both* Proſper Aquitan. Bed. l. 1. c. 13. Mar. Scot. ann. Dñi. 432. Sigeb. in chron. ann. 491. Math. Weſtm. *and others.*
g	978	C. S. Edouardi Reg. & Mart. duplex. *This was King of the VVeſtſaxons, and was ſlayne by his ſtepmother Q. Alphred, in the yeare of Chriſt* 978. *Pope Innocentius the* 4. *appointed his day of martyrdome to be kept feſtiuall vpon the yeare of Chriſt* 1245. *as may be ſeene in* Regiſtr. Vatican. an. 2. Innoc. PP.

man of Cardiffe in Southwales, that being not able to read, put his fiſher boy to ſchole, by whoſe interpretation he learned the Bible, and became a preacher and ſtood ſo obſtinatly againſt the B. of Landaffa, by whome at length he was condemned and burned: See *ibid. num.* 49.

Thomas Tompkins martyr. This was a weauer 1555. 16
of Shordich in London, who would neuer take any webbe to weaue, but would firſt begin with prayer (as Fox ſaith) he was burned in Smithfield for obſtinacy in new fantaſticall opinions, on the ſixt of this moneth. See *ibid. num.* 50. 51.

Thomas Higbed gentleman martyr. This man 1555 17
was of Eſſex and ioyned with one Cauſton of the ſame ſhire, in ſettinge forward new doctrine in Q. Maryes tyme, though whether they were Lutherans, Zuinglians, or Caluiniſts, or indifferent betweene both in the point of the reall preſence, is not cleare by their anſwers. See *ibid num.* 50. 51.

Thomas Cauſton gentleman martyr. This was 1555 18
the companion of the forſaid Thomas Higbed, who was his fellow alſo in folly & obſtinacy of hereſie, & more forward then the other. They admitted for true martyrs *Barnes, Hierome* and *Frith,* which yet were as contrary

Litt. Dñic.	Ann. Chr.	
		PP. pag. 527. *See his life in* Sur. tom. 2. die 18. Martij.
A	28	c. R. Ioſeph Confeſs. duplex. *This was the ſpouſe of the bleſſed virgin mother of God, choſen by his euerlaſting vviſdome to be the nurſe and keper of his ſonne in fleſh duringe his infancy, his guide into Egipt and backe againe, and finally to be held for his Father among them to whome the high miſtery of his incarnation was not reueyled. All ancient Fathers do wryte high prayſes of this holy man as may be ſeene in their works.*
b	688	c. s. Cuthberti Epiſc. & Confeſs. duplex. *This vvas a holy man, and firſt vvas a monke in the monaſtery of* Mailros *in Northumberland, and after led an Eremiticall life for many yeares, and then by generall conſent of a Synod was choſen Biſhopp of Lindesferne, which yet after two yeares he left, and returned to his hermitage againe. Of his life and miracles do wryte S. Bede at large* tom. 3. & l. 4. hiſt. cap. 26. *and diuers others after him.*
c	542	c. R. Benedicti Abbatis. duplex. *This mans admirable life & multitude of rare miracles, is written by S. Gregorius the great throughout all his ſecond booke of Dialogues; after whome haue wrytten of the ſame* Sigeb. lib. de vir. illuſt. cap. 35. & Pet. Diac. Caſsinenſ. de vir. Illuſtr. cap. 12. *and others. He was founder of the famous order of Benedictine monks.*
d	410	M. R. Letæ viduæ & Confeſs. *This was a holy vviddovv*

	Ann. Chr.	Dies menſ.
contrary and oppoſite amongſt themſelues about the article of the reall preſence as Lutherās, Zuinglians, & Caluiniſts. See *ib.n.*51.		
VVilliam Hunter mart. This was an Apprentiſe to a weauer in London of 19. yeares old, who running from his maiſter gott an Engliſh Bible, & out of that framed to himſelfe a new Religion, and was ſo obſtinate therin, as after many attempts for his cōuerſion made in vayne, he was condemned & burned. See *ibid. num.* 52. 53.	1555	19
VVilliam Piggott martyr. This was an artificer of London, that behaued himſelfe very obſtinately before B. Bonner, togeather with the two weauers Hunter and Tompkyns before mentioned, and in his opinions he followed the common courſe of the Zuinglian ſect in thoſe dayes. See *ibid. num.* 54.	1555	20
Stephen Knight martyr. This was an other artificer, who togeather with the former ſtood ſtiffly in certayne particular opinions and would not heare any thing to the contrary. And being asked what ground they had for their opinions, they anſwered they had the truth perſuaded vnto them by learned men Doctor Taylor of Hadley & ſuch other, and that therin they would dy. See *ibid. num.* 54.	1555	21
Iohn Laurence Miniſter martyr. This was a Dominican	1555	22

vviddow of Rome, that in S. Hieromes tyme geuinge her ſelfe vvholy to prayer, almes and other vvorks of deuotion, ſhe is highly commended by the ſaid holy Father & Doctor, as a patterne of Chriſtian vertue in diuers parts of his works, namely ep. 44. ad Marcellam, & ep. 15. de laud. Aſſellæ *and els vvhere.*

e 450 M. R. Victoriani Mart. *This was a noble man proconſull of the Citty of Carthage, vvho vnder* Hunnericus *the Arrian King, was put to death by exquiſite torments, for that he defended Catholike Religion againſt Arrianiſme, wherof do wryte* S. Victor lib. 3. de perſecut. Vandal. *and others.*

f 290 M. R. Timolai & Sociorum Mart. *Theſe were famous Martyrs put to death in the ſecond yeare of the raigne of Diocletian the Emperor, as Euſebius teſtifyeth* lib. 8. hiſt. cap. 15. *They were martyred at Cæſarea in Paleſtina, by commaundement of the Preſident Vrbanus.*

g Annuntiatio B. Mariæ. duplex.

A 350 M. R. Eutichij & Sociorum Mart. *Theſe holy Martyrs were put to death in Alexandria, for defence of Cath. Religion againſt Arrianiſme, by the cruelty of George the Arrian Patriarch, vnder Conſtantius the Emperor that fauoured him. Of which martyrs & their cruell deathes, S. Athanaſ. himſelfe maketh mention & complaint, as namely* epiſt. ad Solitar. col. 479. *and in his ſecond* Apol. for his owne flight col. 335. 336. *and others.*

	Ann. Chr.	Dies menſ.
minican Friar, & made Prieſt (as Fox ſaith) at 18. yeares old, and after this aſſured himſelfe to a maid intendinge to marry her, but was letted by B. Bonner that burned him for diuers hereſyes obſtinatly held by him. See *ibid. num.* 55.		
Thomas Craumer Archb. of Canterbury Mart. How vnconſtant a man this was in his faith, & beleefe, & how vncontinēt in his life & how variable in all his actions, accōmodating himſelfe alwayes to the tymes wherin he liued, and to the humor of thoſe who could do moſt, & this euen in matters againſt right & cōſcience, yow ſhall ſee declared at large. *ib. n.* 27. 28. 29. 30. *& deinceps.*	1556	23
Iohn Spicer martyr. This man was a free Maſon of Dorcetſhire, who ioyninge himſelfe with two others *Coberley* a Taylor & *Maundrell* a Cowheard, all three conſpired to contradict openly the Prieſt in the pariſh Church, and ſpread abroad new doctrine in Q. Maryes dayes, for which they were all puniſhed by the B. of Salisbury. See *ib. n.* 56.	1556	24
Annuntiation of our Lady.		25
VVilliam Coberley martyr. This is the Taylor that was companion of the forſaid Spicer, who were both of them ſchollers to *Maundrell* the Cowheard, and by him induced to contradict their pariſh Prieſt in the Church. See *ibid. num.* 56.	1556	26

Litt, Dñic.	Ann. Chr.	
b	380	M. R. Ioannis Eremitæ Confeſs. *This man was of rare auſterity and ſanctity of lyfe, whoſe prayſes are wrytten by many ancient Fathers, as by S. Hierome* l. ad Cteſiph. cont. Pelag. Aug. l. 5. de ciuit. Dei cap. 26. & de cura pro mortuis agenda c. 17. Ruffin l. 2. hiſt. c. 32. Theod. l. 5. hiſt. c. 44. Euagr. in vita Patr. c. 1. *& others; he liued vnder* Theodoſius *th'Emperor firſt of that name.*
c	260	M. R. Priſci Malchi, & Alexand. Mart. *Theſe were three famous Martyrs put to death at Cæſarea in Paleſtina vnder the Emperor* Valerianus. *They offered themſelues vvillingly to the iudge and he preſently deliuered them to Lions to be deuoured, as wryteth* Euſeb. l. 7. hiſt. c. 11. Niceph. l. 6. c. 11. *aud others after them.*
d	366	M. R. Cyrilli Diaconi Mart. *This man ſuffered vnder Iulian the Apoſtata in the Citty of Heliopolis in Aſia, whoſe breſt was opened aliue, and his liuer taken out, and eaten by the gentills in his preſence. Of him do wryte* Theodoret. lib. 3. hiſt. cap. 6. Suidas *in his ſtory, and others.*
e	365	M. R. SS. Martyrum 3150. Conſtantinopoli. *Theſe vvere put to death by moſt cruell Torments for defence of Catholike Religion, vnder Conſtantius the Arrian Emperor, by the hereticall patriarke of Conſtantinople named Macedonius, head of the Macedonians, that were a particular ſect of the Arrians denyinge the holy Ghoſt to be equall to the Sonne. See* Socrat. lib. 2. cap. 12. Zozom. lib. 3. cap. 8.

	Ann. Chr.	Dies menſ.
Iohn Maundrell martyr. This was that notable Cowheard of Salisbury that diſputed with the Biſhop of that Sea, and was to good for him, if we will beleeue Fox: he was Maiſter & Doctor of the forſaid two Artificers Spicer and Coberley, and ſo was burned with them vnder Queene Mary 1556. See *ibidem num.* 56. 57. 58.	1556	27
Richard Craſhfield martyr. This was a yonge artificer of Norwich, who taking vpon him to be a new ghoſpeller, became a great Doctor, diſputed & ouercame the Chauncelor *D. Dunnings* yf we beleeue Fox, who ſaith that he ſetteth downe the diſputation, as yt was wrytten by the artificers owne hand. See *ibid. num.* 59.	1557	28
Cuthbert Simpſon martyr. This was a marryed man, made deacon or Bible Clarke of the ſecrett proteſtant congregation in London, in the tyme of Q. Mary; who kept the names of the brethren of that aſſembly, and vpon ſuſpition of conſpiracy, he was put to the racke in the towar of London, and afterward burned for hereſie. See *ibid. n.* 60. 63.	1558	29
Hugh Fox martyr. This was a certayne artificer of London taken with the forſaid Simpſon at *Iſlington*, and burned with him afterwards for the ſame hereſies in Smithfield vnder Q. Mary *an.* 1558. See *ibid. num.* 60.	1558	30

f 123 M. R. Balbinæ virg. & Mart. *This vvas a famous virgin of the Citty of Rome daughter to* S. Quirinus *the Tribune, who, hauinge in his keeping* S. Alexander *the Pope, vvas conuerted by him to Chriſtian Religion, and was martyred for the ſame the day before his daughter. There is an ancient Church in Rome at this day of this* S. Balbina, *vvhereof there is mention made in a* Roman Synod vnder S. Greg. *the great, aboue* 1000. *yeares gone as appeareth* lib. 4. Regiſt. ep. 44. indictione 13.

The Moneth of Aprill.

g 1107 M. R. Hugonis Epiſcopi & Confeſſoris. *This man liued many yeares in vvilderneſſe, did many miracles, & after was made B. of Graynoble in France, he was very familiar to S. Bernard and highly eſteemed by him, as appeareth by the ſtory of* S. Bernards *life* lib. 3. c. 1. *and in the life of* S. Bruno apud Sur. tom. 5.

A 1507 C. R. Franciſci de Paula Confeſſ. duplex. *This was a holy man borne in* Calabria, *founder of the order of thoſe religious men which are called* Minimi: *his holynes and miracles are wrytten by* Romæus Neopolitanus, *and related in the Bull of his Canonization by* Leo 10.

b 1253 C. S. Ricardi Epiſcopi & Confeſſ. duplex. *This was an Engliſhman, and Biſhop of* Chicheſter *famous for his great vertue, and auſterity of life and multitude of miracles wrought at his tombe after his death: he was Canonized by Pope* Vrbanus 4. *in the yeare*

	Ann. Chr.	Dies menſ.
Iohn Deueniſh mart. This Deueniſh was another artificer taken alſo at Iſlington, vpõ ſuſpition of treaſon & conſpiracy with ſome of the ſect or proteſtants aſſembly, & afterwards ſtanding in defence of diuers particular hereſies, he was burned with the forſaid Simpſon and Fox in Smithfield. See *ibid. num.* 60.	1558	31

The Moneth of Aprill.

Robert Hatches, Archer, and Hawkins martyrs. Theſe were three ſhowmakers of Couentry, who hauinge abiured certayne hereſies of the Lollards vnder K. Henry the eyght, *anno regni* 10. were for relapſe burned for the ſame at Couentry. See *cap.* 8. *num*, 3. 5.	1519	1
Thomas Bound mart. This was another ſhowmaker of the former crew, that for the ſame delict was burned alſo, with the foreſaid ſhowmakers his companions, at Couentry by K. Henry his owne commandement. See *ibid. num.* 3.	1519	2
VVrigsham martyr. This was a glouer of the ſame conſpiracy, and burned at Couentry two yeares after the beginninge of Luthers Doctrine, who hauinge recanted, fell into the ſame opinions againe,	1561	3

yeare 1261. *vvhich vvas but* 8. *yeare after his death. See his life wrytten in* Surius tom. 3. Aprill, *and* Math. Weſt. an. Domini 1244. *and others.*

c 640 M. R. Iſiodori Epiſ. & Conf. *This was Archb. of Siuill in Spaine a famous learned man, and no leſſe renowned for his holynes. He is called* Iſiodorus. *yonger, in reſpect of another elder of that name B. of* Corduba. *See his life wrytten by* Braulius *a holy Biſhopp of* Saragozza apud Sur. to. 2. *and others.*

d 304 M. R. Irenes virg. & Mart. *This vvas a noble woman of* Theſſalonica, *vvho for that ſhe did hide the Bible and other Eccleſiaſticall books from burning againſt the Edict of* Diocletian, *was cruelly put to death in the ſame Citty with* 2. *ſiſters of hers.* Procop. l. 1. de ædific. *ſheweth how Iuſtinian the Emperor built a noble Church vnto her in his dayes in the memory of this Saint. See* Niceph. lib. 4. cap. 14. & lib. 7.

e 138 M. R. Syxti PP. & Mart. *This Pope vvas put to death in Rome vnder Adrian the Emperor, after he had ſitten in that Sea ten yeares. See of him* Euſeb. lib. 4. hiſt. cap. 4. & 5. Dam. in pont. Iren. lib. 3. cap. 3. *and others.*

f 180 M. R. Egeſippi Confeſs. *This vvas a learned Chriſtian Iew, that liued preſently after the Apoſtles, and comming to Rome to Pope* Anicetus, *did by his exhortation vvryte the Acts and geſts of the primitiue Church from Chriſts aſſention vnto his time, which to the great greefe of all Chriſtians for the moſt part are loſt, except ſuch ſmall fragments therof as remayne in Euſebius & others. See the ſame* Euſeb. l. 4. hiſt. c. 8. & 21. *and* S. Hierome de ſcrip. Ecc. *& others.*

	Ann. Chr.	Dies menſ.
and ſo was condemned by the Biſhop there and burned. See *ibid. num.* 3.		
Lanſdale martyr. This was a hoſier of the forſaid fraternity, who ſhewinge himſelfe obſtinate in the fancy of his fellowes, after abiuration therof made, was condemned & burned with the reſt. See *ib. n.* 3. *& deinceps.*	1519	4
Miſtreſſe Smith VViddow mart. This widdow was a ſiſter of the forſaid company, and for the ſame cauſe was condemned and burned at Couentry vpon the forſaid yeare 1519. & tenth of K. Henry the eyght his raigne. See *ibid. num.* 3. 4. 5.	1519	5
Iames Baynam Gentleman martyr. This fellow marryed the wife of one *Symon Fish*, that wrote *the ſupplication of Beggars*, anſwered by Syr Thomas More, he fell into diuers exorbitant hereſies, recanted, and did penance for the ſame, but after for relapſe was burned. See *ibid. num.* 10.11.12.13.14.15.	1532	6
Iohn Aucock confeſſor. This was a certayne artificer put in priſon vnder Q. Mary for holdinge ſundry hereſies, and for that he died in the ſaid priſon vnder Q. Mary, and was buryed in the fields, he is heere put downe as a Confeſſor of Iohn Fox his Church. See *ibid. num.* 17.	1555	7

Litt. Dñic.	Ann. Chr.	
g	178	M. R. Dionyſij Epiſc. & Conf. *This vvas B. of* Corinth *in Greece preſently after the Apoſtles time, a man of rare holyneſſe of life, of vvhome vvryteth* Euſeb. lib. 4. hiſt. cap. 22. S. Hierome de ſcript. Eccl. & epiſt. 84. *and others.*
a	87	M. R. Prochori Epiſc. &. Mart. *This vvas one of the firſt 7. Deacons choſen by the Apoſtles, and Biſhopp of* Nicomedia, *but put to death for Chriſt in* Antioche. Doroth. in Synops. Petr. in Catal. lib. 4. cap. 39. *and others.*
b	253	M. R. Terentij & Soc. Mart. *Theſe vvere put to death in Africa by ſtrange torments, vnder* Decius *the Emperor, vvhoſe reliques vvere tranſlated afterward to Conſtātinople with great honor vnder Theodoſius the Emperor, as* Theodoret. l. 2. Collect. *doth teſtify and others.*
c	460	C. R. Leonis Papæ & Confeſs. duplex. *This vvas one of the moſt excellent men for his vvorks and vvrytings, that ſatt in the Sea of Rome. His life is vvrytten in the beginninge of his vvorks, to vvhich I remitt me.*
d	380	M. R. Iulij Papæ & Confeſs. *This vvas that great Pope, that recalled from baniſhment S. Athanaſius and other Biſhops, caſt out by Conſtantius the Arrian Emperor, of whome yow may reade in the ſecond Apology of* S. Athanaſius, & ep. ad Solit.
e	150	M. R. Iuſtini Mart. *This vvas a learned pagan philoſophor, vvho being conuerted to Chriſtian Religion*

	Ann. Chr.	Dies menſ.
George Marsh preacher mart. This was a preacher made of a husbandman or labourer in the fields, in the Pariſh of Deane in Lancaſhire, where he had wife and children, and was curate vnder *Laurence Sanders,* burned in the former moneth. See *ib. n.* 17. 18. 19. 20.	1555	8
VVilliam Flower miniſter martyr. This was firſt a profeſſed monke and Prieſt, then he tooke a wife, became a ſurgeon, a ſchoolemaiſter, & laſtly wounded a Prieſt greuouſly, while he miniſtred the bleſſed Sacrament in *Saint Margaretts* Church by Weſtminſter. See *ib. num.* 21. 22. 23.	1555	9
Robert Drakes Miniſter martyr. This *Drakes* was made miniſter by Doctor Taylor, who was but a ſimple Prieſt himſelfe, and afterward admitted miniſter by Cranmer, in vertue of an order that was to be eſtabliſhed, he was burned for hereſie with ſeauen more in Eſſex. See *ibid. cap.* 8. *num.* 28. 29.	1556	10
Thomas Tyms mart. This *Tyms* was a Deacon and curate, and was Captayne of the other fiue artificers burned with him. See his inſolent anſwers *ibid. num.* 30. 31. 32. 33. 34.	1556	11
Richard Spurge martyr. This was a Sherman of Eſſex, inveigled with hereſie by the forſaid miniſter & deacon *Drakes* and *Tyms,* and ſo was burned with them vnder Q. Mary. See *ibid. num.* 28. & 30.	1556	12
Thomas Spurge martyr. This was a fuller of the ſame countrey of Eſſex, and as forward in	1556	13

Litt. Dñic.	Ann. Chr.	
		gion did gloriouſly defend the ſame by vvord, vvrytinge and his bloud againſt the gentills. See Euſeb. lib. 4. c.15. hiſt. Iren. l.1. c.31. *and others.*
f	225	C. R. Tiburtij, Valeriani & Maximi Mart. *Theſe vvere noble men conuerted in Rome to Chriſtian faith by* S. Cecilia, *and baptized by* S. Vrbanus *Pope and by exhortation of the ſaid virgin, ſuffered martyrdome vnder* Alexander Seuerus *the Emperor. See the Acts of* S. Cecilia apud Lippoman. tom. 5. & Sur. tom. 6.
g	68	M. R. Baſiliſſæ & Anaſtaſiæ Mart. *Theſe were two noble vveamen of Rome diſciples of S. Peter and S. Paul, vvho being apprehended by commandement of* Nero, *for Chriſtian Religion, and for releeuinge the ſaid Apoſtles, had their tongues and feet cutt of. See the Greeke* Menaloge *and Roman Martyrologe* 15. Aprill.
A	447	M. R. Turibij Epiſc. & Confeſs. *This vvas a holy Biſhop of Aſturga in Spaine, by vvhoſe diligence & learning with the help of S. Leo the Pope of Rome, he expelled from thence the Priſcillian hereſie, that had endured many yeares. See the* 93. *epiſtle of* S. Leo *to him, and* Theſaur. Concionat. tom. 2. die 10. Aprilis.
b	163	C. R. Aniceti PP. & Mart. *This Pope was borne in Syria and held the Sea of Rome* 11. *yeares, & vvas put to death for Chriſt vnder the Emperor* Antoninus *ſurnamed* Philoſophus. *See* Euſeb. l. 4. hiſt. cap. 13. Epiph. hær. 27. *and others.*
c	188	M. R. Apollonij Mart. *This vvas a Senator of Rome, vvho being accuſed of his ſlaue, that he vvas ſecretly*

	Ann. Chr.	Dies menſ.
hereſy and obſtinacy as the reſt for which the Biſhopp was forced to giue ſentence againſt him. See *ibid. num.* 35.		
Iohn Cauell and George Ambroſe martyrs. Theſe were two artificers of the ſame crew, the firſt a fuller, the other a weauer who ſtood in the ſame hereſies, though differēt among themſelues in their anſwers and aſſertions, for which they were condemned & burned with the former company. See *ibid.num.*28.	1556	14
Iohn Harpole martyr. This was an ignorant Taylor, who for holdinge certayne abſurd opinions about the Sacrament of the Altar was condemned by the B.of Rocheſter, and he ſtood ſo obſtinately therin, as he would needs burne for the ſame. See *ibid. num.*36.	1556	15
Ioane Beach martyr. This Ioane being a willfull Spinſter, was cōdemned with the aforſaid Iohn the Taylor for the ſame hereſies, by Maurice Biſhop of Rocheſter, & burned for the ſame. See *ibid. num.* 36.	1556	16
Iohn Hullier miniſter mart. This miniſter was burned at Cambridg, but nothinge extant of his life, ſo as Fox lamenteth, that amonge ſo many freſh witts and ſtyrringe pennes of that vniuerſity, none hath wrytten his Acts and ſtory. See *ibid. num.* 37.	1556	17
Chriſtophor Liſter miniſter martyr. Yt ſeemeth that Fox deſyreth to haue many miniſter martyrs	1556	18

Litt. Dñic.	Ann. Chr.	
		ſecretly a Chriſtian, he vvrote an excellent booke in defence of his Religion, and read it in the Senate publikely, by vvhome notwithſtanding he was ſentenced to death vnder Commodus *the Emperor. See* Euſeb. lib. 5. c.20. Hier. de ſcript. Ecc. *and others.*
d	1012	C. S. Elphegi Epiſcopi & Mart. duplex. *This holy man, being of a moſt auſtere life, vvas firſt Biſhopp of VVincheſter and then of Canterbury, vvho a little before the conqueſt vvas ſlayne by the Danes in hatred of Chriſtian Religion, after 7. moneths impriſonment and torment. See his life vvrytten by* Oſbertus Abbas apud Sur. tom.2. *and* Edmerus in vita S. Anſelmi. Weſtm. an. 984. 1006. 1011. 1012. *and others.*
e	104	M. R. Sulpitij & Seueriani Mart. *Theſe vvere two noble men of Rome, conuerted by the perſuaſions & miracles of* S. Domitilla, *diſciple of the Apoſtles, and martyred vnder Traian the Emperor. See their Acts and geſts in the liues of* S. Nereus *&* Archilleus apud Sur. tom. 3. die 12. Maij.
f	1109	C. S. Anſelmi Epiſcopi & Confeſs. duplex. *This man vvas Archb. of Canterbury vnder VVilliam the Conqueror, vvhoſe rare learninge, vertue & labors for Gods Church are written by many authors, namely by* Edmerus *that liued with him,* Edmundus Monachus Cãtuar. Sigeb. in chron. Tritem. de vir. illuſtr. *and others.*
g	180 296	C. R. Soteri & Caij Pont. & Mart. *Theſe vvere two ancient godly Popes of Rome, both of them martyred for confeſsion of Chriſtian faith, the firſt of them vnder* Marcus Antoninus, *ſurnamed the philoſopher; The other vnder* Diocletian. *See* Dam.

martyrs, for in his Acts and Monuments he putteth this Liſter for a husbandman, burned at Colcheſter for Caluinian opinions. See *ibid. num.* 38.

1556 19 ***Iohn Mace martyr.*** This was companion of the forſaid husbandman, & by his occupation was an Apothecary, and ſo forward in ſpreading abroad hereſie, as he was burned for the ſame alſo at Colcheſter 1556. See *ibid. num.* 38.

1556 20 ***Iohn Spencer and Symon Ioyne martyrs.*** Theſe were two in like manner of the forſaid crew of new ghoſpellers in Eſſex, the firſt a weauer, the ſecond a ſawyer, but both of them moſt obſtinate & arrogant, as yow may ſee by their anſwers *ibid. num.* 38. 39.

1556 21 ***Richard Nichol martyr.*** This was another of the forſaid brorherhood of Eſſex, by profeſsion a weauer alſo, but maruelous hote in the new *Zuinglian* ghoſpell, for which he offered himſelfe to be burned, See *ibidem num.* 38. 39. 40.

1556 22 ***Iohn Hammond mart.*** This was a tanner of the ſame countrey of Eſſex, who by no means could be drawne from certayne Caluinian opinions, which both obſtinately and ignorantly he defended, and ſo was burned

with

Litt. Dñic.	Ann. Chr.	
		Dam. in Pont. Euſ. lib.4. c. 32. & l.7. c. vlt. S. Aug.ep.165.Opt. l,2.cont.Parm. *and others.*
A	286	c. s. Georgij martyris. Semiduplex.
b	626	c. s. Meliti Epiſc. & Confeſs. duplex. *This man vvas the firſt B. of* London *after the conuerſion of the Engliſh to Chriſtian Religion, and was the particular Apoſtle of the Eaſt Angles, vvhoſe life and acts are written by* S. Bede l.1. hiſt. c.20. & 30. & l.2. c.3. S.Greg. *the great alſo maketh mention of him* l.9. Regiſtr.ep.48.52.56.71. *and others.*
c	63	c. R. Marci Euangeliſtæ. duplex.
d	84	c. R. Cleti & Marcellini Pont. & Martyr. Semiduplex. *Of theſe two Popes the firſt was S. Peters ſcholler, and ſucceeded him for 12. yeares in the Popedome after* Lucius, *that had ſitten ten before him: he ſuffered martyrdome vnder* Domitian, *as*
	302	*the ſecond alſo did vnder* Diocletian 2. *ages after. See of them both* Dam.in Pont.4.& 30.*& others.*
e	300	M. R. Anthimi Epiſc. & Mart. *This man was B. of Nicomedia, and put to death vnder Diocletian; in whoſe memory Iuſtinian th'Emperor aboue* 1000. *yeares gone built a Church, as wryteth* Procop. l.1. de ædific.*& of his martyrdome doth wryte* Euſeb. lib. 4. cap. 6. *and* Niceph. lib.7. cap.6.
f	169	c. s. Vitalis Mart. duplex. *This was a noble man that ſuffered a famous martyrdome at* Rauenna *in Italy, and was Father of the two renowned martyrs* Geruaſius *and* Protaſius, *whoſe bodyes were miraculouſly reueyled to S. Ambroſe as may be ſeene in him* Serm.50.de Sanct. l. 7. ep. 53.54. *and* S. Auguſtine lib. 9. Confeſs. cap. 7.
g	1252	c. R. Petri Mart. duplex *This religious man after*

Fox his Calendar.	Ann. Chr.	Dies menſ.
with the reſt at Colcheſter. See *ibid. num.* 38. 39. 40.		
George martyr.		23
Thomas Losby martyr. This is an artificer that with other 4. or 5. like companions, was burned in Smithfield, not only for Caluinian opinions, but Anabaptiſticall alſo, he was condemned by B. Bonner after many means vſed to ſaue him. See *ibid. num.* 41. 43.	1556	24
Marke Euangeliſt.		25
Henry Ramſey martyr. This was another of the forſaid company burned in Smithfield, of whome no other anſwere could be gott by the B. but, *I ſay vnto yow my Lord that my opinions are the very truth, and I vvill dy for them.* See *ibid. num.* 41.	1557	26
Thomas Thirtle martyr. This was another artificer of the forſaid company, who anſwered to the Biſhopp: *Yf yow make me an heretike, then was Chriſt and his Apoſtles heretiks:* and therin ſtood till he was burned. See *ibid. n.* 41. 42.	1557	27
Margarett Hide martyr. This was a willfull poore woman, that was ſo obſtinate in certayne hereticall opinions, as by no wayes ſhe would be recalled. Yow may ſee her inſolent anſwers to *B. Bonner* and his great patience with her. *ibid. num.* 41. 44.	1557	28
Agnes Stanley martyr. This was fellow and compa	1557	29

after a moſt vertuous life many yeares led, vvas ſlayne by heretiks neere vnto Millaine *aboue* 300. *years gone, and canonized afterward by* Pope Innocentius 4. *See* Vincent. in ſpec. l. 31. c. 103. & Antoninus *Archbiſhop of* Florence part. 3. tit. 23. cap. 5. *and others.*

A 675 c. s. Erkenwaldi Epiſc. & Confeſs. duplex. *This man vvas* B. *of* London *ſoone after the conuerſion of the* English *nation. Of vvhoſe great ſanctity do wryte both* S. Bede l. 4. hiſt. c. 6. Math. Weſtm. an. 675. *vvhich yeare he died. and others.*

The Moneth of May.

b c. R. Philippi & Iacobi Apoſtol. duplex.

c 372 c. R. Athanaſij Epiſc. & Confeſs. duplex. *This vvas that moſt famous Archbiſhopp of Alexandria, that through infinite tribulations and afflictions for* 46. *years togeather, defended Catholike Religion againſt* Arrius *and his followers; ſe his high prayſes ſett forth by* S. Baſill ep. 47. 48. *and eſpecially by* S. Greg. Nazianz. *who calleth him the eye of the world,* orat. in S. Athanaſ. *and others.*

d 320 c. R. Inuentio S. Crucis. duplex: *This is the memory of the day, wherin our Brittish Empreſſe* Helena *by the inſpiratiõ of almighty God, did ſeeke out and find the Croſſe of Chriſt vnder the temple of Venus on mount Caluary, wheron followed infinite miracles by the ſaid croſſe. See* S. Ambroſe orat. in funere Theod. Imp. S. Paulinus ep. 1. Sulpitius Seuer. l. 2. hiſt. Ruffin. l. 1. c. 8. *and others.*

C. R.

	Ann. Chr.	Dies menſ.
companions to the former *Margarett Hide*, & nothing behind her in peruerſity of opiniõs and obſtinate anſwers therin, not knowing what ſhe ſaid in diuers points as Fox confeſſeth, and yet would ſhe needs dye therin. See *ibid.* 41.		
VVilliam Nichol martyr. This was (ſaith Iohn Fox) ſo ſimple a good ſoule, that many eſteemed him for halfe fooliſh, he was burned at *Haruord-weſt* in Wales for obſtinacy in certayne fond opinions. See *ibid. num.* 47.	1558	30

The Moneth of May.

	Ann. Chr.	Dies menſ.
Philipp and Iacob Apoſtles.		1
Iohn Huſſe martyr. This was a ſeditious Prieſt of Prage in Bohemia, who being depriued of a preferment that he pretended, rayſed a tumult againſt the German nation, and afterward for his better defence made profeſsion of Wicklifes doctrine, & was afterward burned for the ſame at the councell of *Conſtance*. See *cap.* 9. *n.* 2. 3. 4. 5. *& deinceps.*	1415	2
Hieronymus Sauonarola martyr. This was an Italian friar of S. Dominicks order put to death in Florence, for mouinge, and maintayninge ſedition in that common welth, though in all matters of religion he agreed fully with the Catholike Roman Church. See *ibid. num.* 10. 11. 12.	1499	3

Litt. Dñic.	Ann. Chr.	
e	389	c. R. Monicæ viduæ. *This was that holy woman* S. Monica *mother of the famous Doctor S. Auſten, who followed her ſonne from Africa to* Millaine, *to conuert him from the hereſie of the* Manichies *to Catholike Religion, as ſhe did by the help of S. Ambroſe B. of* Millaine; *ſhe died at the port of Oſtia, in her return, deſiringe her ſonne to pray for her ſoule at the Altar after her death. See her life wrytten by* S. Auſten *himſelfe* lib. 9. Confeſs. cap. 9. *and by others.*
f	350	M. R. Maximi Epiſcopi & Confeſs. *This was a moſt worthy and renowned confeſſor in the tyme of Maximinus the cruell perſecutinge Emperor, who commaunded one eye of this holy man being Archbishop of Ieruſalem to be pulled out, & one of his feet to be burned with a hote iron, and after to be condemned to digg ſtones in a quarrey duringe his life. See* Zozom. lib. 2. hiſt. cap. 19. Theod. lib. 2. cap. 27. Hier. in chron. *and others.*
g	90	c. R. Ioannis ante portam Latinam. dupl. *This is the memory of that day vvherin the holy Apoſtle and Euangeliſt S. Iohn, being ſent bound from Epheſus to Rome, was by cōmandemēt of* Domitian *the Emperor put into a caldron of burning oyle, and miraculouſly came out therof more ſound & whole, then when he was put in: as do teſtifie both* Tertullian lib. de præſcript. Hier. lib. 1. cont. Iouin. Euſeb. l. 3. demonſtr. Euangel. c. 7. *and others.*
A	721	c. S. Ioannis Epiſc. & Conf. de Beuerlaco. duplex. *This man was Archbishopp of Yorke vnder* Coenredus *K. of the Northumbers; he was a man of a rare vertue and wrought many miracles. See his life*

1499 4 *Dominicke martyr.* This was a friar alſo of the ſame order in Florence, commonly called *Dominicus de Peſcia,* he was companion of the forſaid Sauonarola, & held for a great ſtickler for him, in the debats rayſed in Florence, & for that cauſe was condemned & executed with him. See *ibid. num.* 13. 14. 18.

1499 5 *Sylueſter martyr.* This was another companion of the ſaid Sauonarola and a friar of the ſame order, taken out of their monaſtery of S. Marke in *Florence* by the magiſtrate, vpon the ſlaughter of one *Franceſco Valori* murdered in that tumult, all three were condemned to death by the generall of their order, and the Biſhopp *Romulyne.* See *ibid. num.* 14. 16.

1531 6 *Friar Roy martyr.* This was a friar burned in Portugall in the time of K. Henry the 8. but for what cauſe or articles Fox confeſſeth he knoweth not, neyther doth he declare whether he were a Portugheſe, or Engliſhman, or what countrey or order of friars he was of. See *ibid. num.* 21.

1532 *Robert Kinge martyr.* This was a kentiſhman and condemned for theft and ſacriledge, for robbinge the Church ouer *Douer-Court* in Kent, and was hanged in chaines for the

Litt. Dñic.	Ann. Chr.	
		life wrytten by S. Bede lib. 5 hiſt. c. 2. 3. 4. 5. 6. *See alſo* Tritem. de vir. Illuſt. lib. 4. cap. 68. Weſtm. anno Domini 680. 686. *and* 721.
b	536	C. R. Apparitio S. Michaelis duplex. *This is the memory of a famous apparition of S. Michell the Archangell on the mont* Garganus *in Italy, wherof yow may read in* Sigebert in his chronicle an. 488. *and many others.*
c	396	C. R. Gregorij Theologi Epiſc. & Confeſs. duplex. *This was a Greeke monke and moſt learned Father B. of Nazianzum in Aſia, who by his wrytings and vertuous life did wonderfully illuſtrate Chriſtian Religion in his dayes, and defend the ſame againſt the Arrian hereſies. His prayſes are ſett downe by all Eccleſiaſticall wryters.*
	366	C. R. Gordiani & Epimachi Mart. *Theſe were two holy Martyrs who ſuffered for Chriſtian Religion vnder Iulian the Apoſtata, the later in Alexandria, the firſt in Rome, & their reliques being gathered by the Chriſtians of both places in thoſe dayes were buryed in one tombe. See their Acts* apud Sur. tom. 3. & Mombrit. tom. 1. *and others.*
e	62	M. R. Euelli Martyris. *This was a noble man and courteour of the houſe and ſamyly of* Nero *the Emperor, who being diſcouered to be a Chriſtian was beheaded for the ſame, he was conuerted by ſeeing the martyrdome of* Saint Torpetes *which enſueth ſix dayes after. See* Sur. tom. 3. & Petr. Damian. Ser. de S. Euello; *and the Acts of* S. Torpetes.

C. R

	Ann. Chr.	Dies menſ
ſame by commandement of K. Henry the 8. See *ibid. num.* 21.		
Robert Debnam martyr. This was the ſecond fellow of three that were condemned for the forſaid robbery & ſacriledge, committed in the Church of *Doder-Court*, in the 23. yeare of the raigne of K. Henry the 8. See *ibid. num.* 21. 22.	1532	8
Nicolas Marsh martyr. This made vp the third companion of the former two, hanged in chaines for robbinge the ſaid Church by night, & carriyng away the Crucifix from thence, which was ſuppoſed to be riche in reſpect of the pilgrimages & oblations that were made to that place. See *ibid. num.* 22. 23.	1532	9
Iohn Cardmaker alias Taylor martyr. This was a marryed friar, that had byn of S. Francis order, and running from thence became a miniſter, and after was burned in Smithfield for certayne Zuinglian and Caluinian opinions, though not conſtant nor agreeing with himſelf therin, as you may ſee *ib.* 34. 35.	1555	10
Iohn VVarne mart. This was an ignorãt obſtinate fellow, by occupation an vpholſter in London, who hauing byn cõdemned vnder K. Henry the 8 for the opiniõs of *Anne Aſcue*, & ſhould haue bin burned preſently after, he was pardoned at that tyme by ſuite of ſome courteours, & death of the K. ſoone after inſuing, but falling into the ſame opiniõs afterward was burned vnder Q. Mary. Se *ib. n.* 36.	1555	11

Litt. Dñic.	Ann. Chr.	
f	90 2302	C. R. Nerei, Archillei & Pancratij Mart. *The former two of theſe martyrs were Ennuches and Seruants to* S. Flauia Domitilla, *daughter of a moſt noble Roman, who were baptized by S. Peter himſelfe, and in that reſpect proteſted in their torments that they vvould neuer forſake the Chriſtian faith. They ſuffered vnder Domitian the Emperor* * Pancratius *was a child of* 14. *yeares old martyred in Rome vnder Diocletian, there be ancient Churches erected in honor of all theſe Martyrs. See the* Regiſter *of* S. Greg. *the great* lib. 4. ep. 44. & l. 3. ep. 18. & lib. 7. ep. 86.
g	302	M. R. Mutij Presbyteri & Mart. *This vvas a Prieſt and great ſeruant of God, who being put to torments for defence of Chriſtian religion vnder Diocletian the Emperor in diuers places was finally martyred in Conſtantinople, to vvhome* Conſtantine *the great ſoone after builded a Church, and* Iuſtinian *the Emperor another more ſumptuous. See* Procop. lib 1. de ædific. & Cedrin. in vit. Baſil. Imp. *and others.*
A	304	C. R. Bonifacij Mart. *This man alſo ſuffered for Chriſtian faith at Tharſus in Cilicia vnder Diocletian. See his Acts apud* Sur. tom. 3. & Lippom. tom. 5.
b	600	M. R. Dimpnæ virg. & Mart. *This was daughter to a pagan King in Ireland, who being ſollicited by her owne father both to Idolatry & inceſt, refuſed & deteſted both the one & the other, & was therfore beheaded by him, at the ſame tyme when Engliſhmen were firſt made Chriſtians. See* Molanus in Indiculo SS. Belgij & Sur. tom. 3.

M. R.

	Ann. Chr.	Dies menſ.
Margarett Ellis Confeſſor. This was a willfull woman of the towne of *Bellirica,* who being condemned by the B. of London for diuers fantaſticall opinions obſtinately held & defended by her, ſhe died in Newgate, and ſo is placed for a confeſſor heere. See *cap.* 9. *num.* 37.	1556	12
Hughe Lauerock mart. This was an old cripple painter of the Pariſh of *Barking* in Eſſex, no leſſe peruerſe and crooked in conditions & opinions of, Religion then he was deforme and impotent in body, he was burned at *Stratford* vpon *Bow* vnder Q. Mary. See *ibid. num.* 38. 39.	1556	13
Iohn Aprice martyr. This was a blynd man, burned togeather at the ſame ſtake with the forſaid cripple at *Stratford vpon Bow*, cōdemned by B. Bonner for obſtinacy in hereſie. See *ibid. num.* 40.	1556	14
Catherine Hutt vviddow martyr. This was a pooreand peruerſe widdow of the Pariſh of Bockinge, who being infected with diuers hereſies, would not be recalled nor cured therof, & ſo was burned vnder Q. Mary for the ſame, See her anſwers and aſſertions *ibid. num.* 41. 42.	1556	15

Litt. Dñic.	Ann. Chr.	
c	570	M. R. Brandani Abbatis & Confeſs. *This was a holy Abbot of Scotland before the conuerſion of Engliſhmen to Chriſtian faith. Of him do wryte both* Sigeb. *in his* chron. *and* Tritem. lib. 3. de vir. illuſt. c. 31. Vincent. Gallus. lib. 42. in Speculo. cap. 81. *and others.*
d	60	M. R. Torpetis Mart. *This was a cheefe officer of the Emperor* Nero, *of whome S. Paul meant among others when he ſent commendations from the Chriſtiās of the houſe of Cæſar to the Philippenſes: he was caſt to beaſts but could not be deuoured, & ſo after many torments was beheaded. See his Acts* apud Mombr. tom. 2. & Pet. in Catal. lib. 5. cap. 8. *and others.*
e	290	M. R. Potamionis Epiſcopi & Mart. *This was a famous Buſhopp of* Heraclea *in Egipt, and one of thoſe* 318. *that vvere in the firſt Councell of Nice, that condemned Arrius: he had one of his eyes put out by Diocletian, and was ſo extremely whipt as he was left for dead, all this wryteth S. Athanaſius himſelfe* epiſt. ad Solit. *and* S. Epiph. hær. 68. *& others.*
f	988	C. S. Dunſtani Epiſcopi & Confeſs. duplex. *This man was borne of a very noble parentage in England, and after many yeares of moſt ſeuere monaſticall life was firſt made B. of VVorceſter, and then of Canterbury by good* K. Edgar. *His life and miracles are vvrytten by* Osbert apud Sur. tom. 3. *See alſo* Tritem. de vir. illuſtr. lib. 3. c. 121. & lib. 4. cap. 100. *and others.*
g	260	M. R. Baſillæ virg. & Mart. *This virgin being borne*

	Ann. Chr.	Dies menſ.
Elizabeth Thackuell martyr. This was a poore yong woman of the Pariſh of great *Burſted* which after great paines taken in vaine to conuert her, was burned in Smithfield by condemnation of B. Bonner vpon the yeare heere noted. See *ibid. num.* 40.41.43.	1556	16
Ioane Hornes martyr. This was a pratling yong woman of the towne of *Bellirica,* companiō to the former crew of ghoſpelling ſiſters: ſhe profeſſed ſhe was a proteſtant before ſhe was a leuen yeares old, and therby may we know her ſpiritt. B. Bonner in noe wayes could conuert her. See *ibid. num.* 44.	1556	17
A blind boy and another with him martyr. This poore blynd boy was of Gloceſter named *Thomas Drowry,* whome Fox bringeth in diſputinge with *Doctor VVilliams* the Biſhopps chauncelor, and ouercomming the ſame; his companion that was burned with him was a brickelayer named *Thomas Crooker*, they ſtood both obſtinate in their ſeuerall opinions, and ſo were burned. See *ibid.* 45.	1556	18
Thomas Spicer martyr. This was a poore labouring man of Suffolke of 19. yeares old, as Fox ſaith, who holding among other hereſies, *that a man had no power in himſelfe to do good or euill;* was at laſt burned after many meanes vſed to recall him. See *ibid num.* 46. 47.	1556	19
Iohn Denny martyr. This was an artificer of	1556	20

borne of moſt noble bloud of the Emperors, and betrothed to a pagan Prince of no leſſe nobility then her ſelfe, ſhe being made a Chriſtian in the meane while refuſed to accept him, and ſo being commaunded by Galienus *the Emperor eyther to admitt her ſpouſe, or dy for Chriſt, ſhe choſe the ſecond. See her acts* apud Lippom. tom. 5. & Sur. tom. 6. & Mart. Rom.

A 346 M.R. Secundi presbitery & Soc. Mart. *Theſe were diuers renowned Catholike Martyrs, whome the vvicked Arrian Archbishop of Alexandria called George, cauſed to be ſlayne vpon the feſtiuall dayes of Pentecoſt, whoſe ſtory S. Athanaſius himſelfe doth relate* ep. ad Solit; *and in his Apology* de fuga ſua.

b 439 M. R. Iuliæ virg. & Mart. *This virgin was crucified in the Iland of Corſica by gentills and Arrian heretiks, for the cōfeſsion of Chriſt at the ſame tyme, that Rome was taken and ſpoyled by Vandalles vnder the Emperors* Theodoſius *the* 2. *and* Valentinian *the* 3. *See her acts* apud Pet. in Catal. lib. 5. cap. 29. *and others.*

c 411 M. R. Deſiderij Epiſcopi & Soc. Mart. *This vvas a moſt holy Bishopp of Langres in France, who ſeing his people oppreſſed by the incurſion of the Vandalls that vvere Arrians, he went vvith certayne of his flocke to intreat their King, who preſently commaunded them all to be ſlayne. See* Sigeb. in chron. anno 411. *and others.*

d 32 M. R. Ioannæ Confeſſoris. *This vvas a very godly*

	Ann. Chr.	Dies menſ.
Suffolke companion to the forſaid Spicer labourer, and condemned for the ſame hereſies & obſtinacy therin; for though he were vtterly ignorant, yet would he yeld in nothinge againſt that he had once apprehended. See *ibid. num.* 46.		
VVilliam Poole martyr. This William Poole, Fox afterward calleth Edmund in the ſtory of his Acts and Monuments, he was an artificer and companion of the forſaid two as ignorant as himſelfe, to witt *Spicer* and *Denny*, and ſo was burned with them. The chauncelor wept when he read the ſentence of condemnation, conſidering their willfull obſtinacy. See *ibid. num.* 46.	1556	21
Iohn Slesh Confeſſor. This Iohn Sleſh is named *VVilliam* Sleſh by Fox afterward in his ſtory of Acts and Monuments, he was an artificer as the former were; and for that he died in the Kings bench, & was buryed in the fields in Q. Maryes tyme, he is ſett downe heere for a confeſſor. See *ibid. num.* 37.	1556	22
VVilliam Morant mart. This William Morant was condemned by the Biſhops of *VVincheſter* and *Rocheſter* for ſundry hereticall and ſeditious opinions, which he and two other of his fellowes held, & ſtanding obſtinately therin was burned in S. Georges fields in the yeare 1557. See *ibid. num.* 47.	1557	23
Stephen Gratwick martyr. This was a yonge male-	1557	24

godly woman wife vnto Chuſa *procurator or ſteward of* K. *Herod his houſe, who hauing byn deliuered from an euill ſpirit by Chriſt our Sauiour, did follow him afterward, miniſtringe vnto him and his Apoſtles ſuch temporall helpes for ſuſtenance, as they had need of in the cōpany of* S. Mary Magdalen *& other holy weomē. As S. Luke doth relate* c. 8. & 24.

e 719 c. s. Adelmi Epiſcopi & Confeſſ. duplex. *This vvas a very learned Engliſhman Biſhopp of Shireborne, which Biſhopricke vvas afterward tranſlated to Saliſbury. Of him treateth* S. Bede l. 5. hiſt. cap. 19. *his life was wrytten by* S. Eugenius *and* S. Oſmond, *wherof* Sur. *hath th'Epitome* tom. 3. de vitis Sanctorum.

f 202 c. R. Eleutherij PP. & Mart. & c. s. Auguſtini Epiſc. Cantuarienſis Confeſſ. duplex. *The firſt of theſe two is that renowned Pope Eleutherius, that ſent* Damianus *and* Fugatius *into Brittany to conuert* K. *Lucius.* ⋆ 602 *The ſecond is S.* ⋆ *Auſten the monke the firſt* B. *of* Canterbury, *ſent by Pope Gregory the great to conuert the Engliſh nation from* Paganiſme. *See of the firſt* S. Bede l. 1. hiſt. c. 4. *and of the ſecond the ſame* S. Bede l. 1. c. 23. 24. & l. 2. c. 2. *and* S. Greg. in Reg. l. 5. ep. 53. *& others.*

g 766 M. R. Bedæ Presb. & Conf. *This was a holy religious man of the Engliſh nation, who liued preſently after th'Engliſh primitiue Church & wrote the ſtory therof, being famous for his excellēt learning & holynes throughout Chriſtendome, he liued fourſcore & 14. yeares, and fourſcore & 7. therof in monaſticall life. See of him* Tritem. l. 2. de vir. illuſt. c. 22. *& before him* Marian. Scot. l. de ſex ætat. an. 678.

	Ann. Chr.	Dies menſ.
malepart fellow that being infected with hereſie, behaued himſelfe very immodeſtly towards the Biſhopps of *VVincheſter* and *Rocheſter* when he appeared before them, and was for defendinge diuers peeuiſh hereſies condemned by them. See *ibid. num.* 47.		
Iohn Thurſtone Confeſſor. This was one that held the ſame or like opiniõs with *Gratwick* & *Morant*, & was put into the caſtle of *Colcheſter* for the ſame, where he died, and for this cauſe he is made a confeſſor of Iohn Fox his Church, though he ſett not downe what opinions he held. See *ibid. num.* 48.	1557	25
VVilliam Seaman martyr. This William Seaman was a labourer or husbandman in the County of Norfolke, burned at *Norwich* for certayne points, which he held very obſtinately in the company of *Thomas Carman* artificer, and *Thomas Hudſon* glouer. See *ibid. num.* 48. 50.	1558	26
Thomas Carman martyr. This was companion to the forſaid *Seaman*, who was firſt apprehended as Fox ſaith for pledging at the ſtake another companion of his, called Craſhfield as ignorant as himſelfe, but in theſe firſt heates of hereſie they made a ieſt to go to the fire. See *ibid. num.* 48. 50.	1558	27

Litt. Dñic.	Ann. Chr.	
A	574	C. S. Germani Epiſc. & Confeſs. *This man was B. of Paris a little before the conuerſion of England to Chriſtian Religion, he was of extraordinary holynes of life and wrought many miracles, as may appeare by ancient authors that vvrote his life, as Fortunatus B. of* Poytiers apud Sur. tom. 3. Greg. Turon. l. 4. hiſt. c. 51. & l. 5. c. 8. *& others.*
b	346	M. R. Maximini Epiſc. & Confeſs. *This was a holy B. of Treuers in Germany, vvho receaued S. Athanaſius, & mantayned him ſecretly vvhen he fled the perſecution of Conſtantius the Arrian Emperor. See* S. Hierome in chron. *and* Theodoret, l. 2. hiſt. c. 1. Niceph. l. 9. c. 12. *and others.*
c	275	C. R. Felicis Papæ & Mart. *This holy Pope ruled the Sea of Rome vnder Aurelianus the Emperor, and vvas martyred for defence of Chriſtian Religion. A notable epiſtle of his againſt* Neſtorius *the heretike, is recyted by S. Cyrill in his Apologie, as alſo in the acts themſelues in the Councell of Epheſus, and by* Vincent. Lyrin. *and others.*
d	60	C. R. Petronillæ virg. *This vvas S. Peter the Apoſtle his daughter, vvhoſe marriage being deſired by one* Flaccus *an Earle or Count of the Citty of Rome, ſhe refuſed the ſame, but being preſſed thervnto, ſhe tooke 3. dayes to faſt & pray, & to deliberate therof, in vvhich tyme hauing receaued the bleſſed Sacrament ſhe gaue vp her pure ſpiritt to Chriſt. See* Mart. Rom. *and S. Auguſtine* lib. cont. Adimant. cap. 17. *and the Acts of* Nereus *and* Archilleus 12. Maij.

	Ann. Chr.	Dies menſ.
Thomas Hudſon mart. This was a famous glouer of the towne of Aliſham in Norfolke, who tooke vpon him to be a preacher holdinge amonge other things, *that vvherſoeuer he vvas, there was the true Church,* for which fancyes he was burned at Norwich vpon this Moneth of May 1558. See *ibid. num.* 48. 49.	1558	28
VVilliam Harries mart. This was a poore man of Eſſex burned at Colcheſter for diuers fantaſticall opinions of his owne, but whether they were Lutheran, Zuinglian, Anabaptiſticall, Arrian, Caluinian or Puritan opinions Fox doth not declare. See *ib. n.* 51.	1558	29
Richard Day martyr. This was companion of the forſaid *Harries* and no leſſe ignorant and obſtinate then hee in all opinions, that he tooke to defend, for which in the end he was burned alſo at the ſaid Citty of Colcheſter. See *ibid. num.* 51.	1558	30
Chriſtian George martyr. This was the ſecond wife of one Richard George of Eſſex, who being very forward in the new opinions of thoſe dayes, had ſo inſtructed his wyues alſo therin, as he being but a confeſſor himſelfe, his firſt wife named Agnes was burned for the ſame, and ſo was this alſo called Chriſtian, and in like ſort had byn his third wife togeather with himſelfe, yf Q. Mary had liued, as holdeth Iohn Fox. See *ibid. num.* 52.	1558	31

The

The Moneth of Iune.

e 310 C. R. Pamphili Martyr. *This was a moſt renowned learned man and of ſingular holynes, vvho vnder* Maximinus *ſuffered martyrdome after many torments at* Cæſarea *in Aſia. He gathered a famous library of books, and* Euſebius *tooke his ſurname of* Pamphili *for deuotion of him, of vvhome he vvryteth largely in three vvhole volumes, as teſtifieth* S. Hierome ep.191. ad Marcell. & ep. 65.& 83. Euſeb. lib.8. cap. 17. *and others.*

f 293 C. R. Macellini, Petri, & Eraſmi mart. *The firſt of theſe 3. vvas a Prieſt, the ſecond an exorciſt vvho ſuffered in* Rome *vnder Diocletian, & their ſanctity vvas of ſuch fame, as Conſtantine the great built a Church vnto them, & buryed his mother S. Helena therin, in which Church S. Greg. the great preached vpon their feſtiuall day, as appeareth* hom. 6. in Euang. & l.4. Regiſtr. c. 88. *S. Eraſmus vvas a Biſhopp that ſuffered martyrdome for Chriſt vnder the ſame Diocletian. See* S. Greg. lib.1. Regiſtr. cap. 23. *and others.*

g 553 M.R. Crotildis Reginæ Confeſſoris. *This was Queene and vvife to* K. Clodoueus *the firſt Chriſtian King of France, vvho vvas conuerted principally by her vertue and prayers vnto God for him, and other good means that ſhe vſed eſpecially by the help of* S. Rhemi-

The Moneth of Iune.

1416 1 *Hierome of Prage martyr.* This was a Bohemian maiſter of art in the vniuerſity of Prage, & being a lay man ioyned with Iohn Huſſe that was a Prieſt of the ſame vniuerſity, firſt in a famous ſeditiõ againſt the German nation, and then for better defendinge themſelues, they ſett forward the new opinions of *Iohn VVickliffe*, lately brought thither from Oxford. For which he was burned in the Councell of Conſtance, though he firſt abiured the ſame. See *cap.* 10. *num.* 2.3.4.5.6. *& deinceps*,

1546 2 *Anne Aſcue, Iohn Lacelles, Iohn Addams, and Nicolas Beleman martyrs.* Theſe foure were burned at one fire in Smithfield for diuers hereſies the laſt yeare of K. Henry the 8. *Anne Aſcue* was the Captayne and Doctor of them all, *Beleman* was a Prieſt, *Addams* a Taylor, and *Lacells* a gentleman. See *ibid. num.* 11. 12. 13. 14. 16. 17.

1555 3 *Thomas Hawkes, and Thomas VVatts martyrs.* Theſe were two Eſſex men apprehended by the Earle of Oxford, Lord Rich & others, and ſent to B. Bonner of London as appeareth by their ſeuerall letters, the firſt was a ſeruing-

Rhemigius *the firſt B. of Rhemes that baptized him. Of this excellent Queene do vvryte many prayſes both S. Greg. of Towars* lib.2. hiſt. Franc. c.2.3. & 4.&l. 3.c. 10. & l.4.c.1.& Aimon.l.1.c.14. & Sigeb. in chron. an. 499.554. *and others.*

A 310 M. R. Quirini Epiſc. & Mart. *This vvas a Biſhop of Siſcia in Hungary, vvho vnder Diocletian was caſt into a great riuer vvith a milſtone at his necke, vvhich ſwymmed vp and downe vvith him a great vvhile in the ſight of many Chriſtians, vvhome he exhorting to conſtancy, prayed at length that he might not be depriued of martyrdome, and ſo vvas drowned. Of him vvryteth* Prudent. in hym. Sac. & Venant. Fortun. lib. 7. *and others.*

b 754 C. S. Bonifacij & Soc. Martyrum. *This vvas an Engliſhman called firſt VVinifride, vvho vvas the firſt B. of* Mentz *in Germany, and Apoſtle of that countrey, vvho vvith 50. companions vvas martyred for preaching of Chriſtian Religion in Frizeland. See his life and martyrdome vvrytten by many* apud Sur.tom.3. S.Bede epit. an.754. *and others.*

c 50 M. R. Philippi Diac. Confeſs. *This vvas one of the firſt 7. deacons choſen by the Apoſtles, vvho vvrought many miracles, and conuerted the countrey of Samaria, and the Eunuch of* Q. Candace *of* Ethyopia, *by vvhome after all that countrey vvas conuerted. See* Act. Apoſt. cap. 6. 8. & 21.

d 1159 M. R. Roberti Abbatis & Confeſs. *This vvas*

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	Ann. Chr.	Dies menſ.
ſeruingman, the ſecond was a linnen draper, and both of them ſo obſtinate, raſh & willfull, as the Biſhopp was forced in the end to giue ſentence of death againſt them, and ſo they were burned at *Chelemsford* in Eſſex. See *ibid. num.* 18. 19. 20. 22.		
Iohn Simpſon and Iohn Ardley mart. Theſe were two labourers or husbandmē of the towne of Wigborow in Eſſex, but not agreeinge fully in their opinions as may appeare by their anſwers, yet would each man dy for his owne fancy, and ſo they were both burned at Colcheſter in Eſſex on one day. See *ibid. num.* 23.	1555	4
Nicolas Chamberlaine, Thomas Hoſmond and VVilliam Bramford martyrs. All theſe three were artificers of one towne in Eſſex, named *Coxall.* Chamberlaine and Bramford were weauers, and Oſmond was a fuller, and for obſtinacy in hereſie they were condemned and burned in diuers places of the ſhire, *Chamberlaine* at *Colcheſter*, *Bramford* at *Harwich*, and *Hoſmond* at *Mayningtree*. See *ibid.num.*24.	1555	5
Thomas Harland, Iohn Oſwald, and Thomas Read martyrs. Theſe were three other ſimple obſtinate and willfull poore people, the firſt a Carpenter, the ſecond two labouring men, that hauinge apprehended new opinions would needs dy for the ſame. They were burned at Lewes in Suſſex. See *ibid.* 25.	1556	6
Thomas Abington & Thomas VVood miniſter mart.	1556	7

an Engliſh Abbot of holy life and conuerſation, and firſt ſounder of the Abbey of Fountaines in Yorkeſhire, by vvhome God vvrought many miracles both in his life and afterwards at his tombe, as yow may ſee in his ſtory ſett forth in Sur. tom.3. *See alſo* Newbergenſ. lib. 1. cap. 13. *he died the ſixth yeare of Henry the ſecond.*

e 556 c. s. Medardi & Gildardi Confeſſorum. *Theſe vvere two brethren borne at one birth, and vpon one day made both Biſhopps, the firſt of* Sweſſons *in France, the other of* Roane *in Normandy, they were like alſo in holynes of life, and died in like manner vpon one and the ſelfe ſame day. So vvryteth* Sigeb. chron. 535. *and others.*

f 315 c. R. Primi & Feliciani mart. *Theſe vvere two old men in Rome, that being diſcouered to be Chriſtians vnder Diocletian the Emperor, vvere put both ioyntly & ſeuerally to great variety of torments, and afterward ended their martyrdome by being beheaded. See their ſtory related in* Surius tom. 3. Mombr. tom. 2. *and others vvrytten by diuers.*

g 1092 M. R. Margaritæ Reginæ & Conf. *This vvas daughter of Prince Edward ſurnamed outlaw, ſonne of K.* Edmond *Ironſide of Englãd, her mother was called Agatha, & was daughter to Henry the 4. Emperor. This woman Margaret was afterward in K. VVilliam the Conquerors tyme maryed to* Malcolmus *the third of that name K. of Scotlãd, & was of moſt rare vertues, eſpecially in prayer, deuotion & liberall almes to the poore. Of vvhome ſee diuers wryters* apud Sur. tom. 3. *and others.*

	Ann. Chr.	Dies menſ.
Theſe were two of the former company burned in the ſame towne of Lewes, the firſt was by occupation a Turner, the other a miniſter, both of them of equall peuiſhneſſe in their ſeuerall opinions. from which by no meanes of argumēt reaſon or perſuaſion they could be drawne. See *ibid. num.* 25.		
Thomas Milles martyr, and Thomas Adherall confeſſor. The firſt of theſe two was an artificer, burned for the ſame cauſes that the former were in the ſame towne of Lewes, though vpon a different day; the ſecond was a miniſter, that died priſoner in the Kings benche in which reſpect he is ſett downe heere for a confeſſor. See *ibid. num.* 25.	1556	8
Iohn Clement Confeſſor, and a marchants Seruant martyr. The former of theſe two being an artificer is put for a confeſſor, for that he died in the Kings bench togeather with the forſaid *Adherall* miniſter. The ſecond called heere a marchants ſeruant, hath no name aſſigned by Fox, but only that he was burned at Liceſter for his godlyneſſe on the 26. of Iune. See *ibid. num.* 25.	1556	9
Heury Adlington, Laurence Pernam, and Henry VVye martyrs. Theſe three were burned at Stratford vpon Bow, *Adlington* was a ſawyer, *Pernam* was a Smith, and *VVye* was a brewer, all were condemned after much labour taken with them in vayne, for the ſelfe ſame fancyes of their owne which they obſtinately defended. See *ibid. num.* 26. 27. 28.	1556	10

Litt. Dñic.	Ann. Chr.	
A	50	c. R. Barnabæ Apoſtoli. duplex. *Of S. Barnabyes Apoſtleshipp is teſtified* cap. 13. *of the Acts of the Apoſtles, he was one of 72. diſciples choſen by Chriſt as teſtifieth* Euſeb. l. 2. hiſt. c. 1. *he was a continuall companion of S. Paul in preaching Chriſts ghoſpell, and laſt of all martyred for the ſame in his owne contrey in the ile of Cyprus, where he was borne. See* Mart. Rom. *and others.*
b	303	c. R. Baſilidis, Cirini, Naboris, & Nazarij Mart. *Theſe vvere ſouldiars in Rome, who for the confeſsion of the name of Chriſt vnder Diocletian & Maximinian Emperors, vvere firſt vvhipt and beaten till their flesh fell from their bones and then beheaded. See* Mart. Rom. *&* S. Bede *&* Sigeb. in chron.
c	1231	c. R. Antonij de Padua Confeſs. duplex. *This vvas a very holy man of the order of S. Francis borne at Lisbone in Portugall, of moſt rare vertue, by whome God wrought many miracles both in his life and after his death. See his Acts* apud Sur. tom. 3. *and* S. Anton. part. 3. tit. 24. c. 3. *and others.*
d	380	c. R. Baſilij Epiſcopi & Confeſs. duplex. *This vvas a moſt renowned Doctor and Father for his learning and vertue, he vvas B. of* Cæſarea *in Aſia and had many vvonderfull conflicts vvith the Arrian and Macedonian heretiks, vnder* Valens *the hereticall Emperor. See of him* S. Gregory Nazianz. orat. de laud. Baſil. & ep. 22. 23. *and all other vvryters after him.*
e	303	c. R. Viti, Modeſti, & Creſcentiæ Mart. *Theſe*

	Ann. Chr.	Dies menſ.
VVilliam Halliwell and Thomas Bowyer martyrs. Theſe were two more of the forſaid company, burned at Stratford vpon *Bow.* William Halliwell was a Smith, and *Thomas Bowyer* was a weauer, who were condemned (ſaith Fox) for their ſtout ſtanding in their opinions. See *ibid. num.* 27. 28. 29.	1556	11
George Serles and Edmond Hurſt martyrs. Theſe two were of the forſaid company alſo. *Serles* was a Taylor, and *Hurſt* a labourer, they denyed 7. Sacraments, but could not tell how many to appoint. See *ibid. num.* 26. 27.	1556	12
Lion Cauch. and Rafe Iackson martyrs. The former of theſe two was a flemiſh broker that dwelt in London, *Iackson* was a ſeruingman, they were a parcell of the former company burned at Stratford vpon Bow, & held the ſame peeuiſh opinions with incredible peruerſity, though in deed not knowinge what to hould, but only deny and call in doubt. See *ibid. num.* 27. 29.	1556	13
Iohn Deriſall, and Iohn Roth martyrs. Theſe were two other belonginge to the former crew alſo of thoſe 13. that were burned at Stratford, they were both labourers, ignorant & obſtinate men, who hauinge phantaſticall opinions put into their heads, about matters they vnderſtood not, it was not poſsible to reclayme them. See *ibid. num.* 27.	1556	14
Elizabeth Pepper and Agnes George martyrs. Theſe	1556	15

Litt. Dñic.	Ann. Chr.	
		Theſe vvere three Chriſtians ſent bound from Sicilia to Rome vnto Diocletian the Emperor, to be made a ſpectacle to the vvhole vvorld, they vvere put into a great caldrone of burned lead, and came out therof vvithout hurt, they vvere vvhipped and caſt to beaſts, but were not deuoured, & ſo laſtly were beheaded. See their ſtory apud Su.to.3.*wrytten by diuers authors.*
f	298	M. R. Quirici & Iulittæ mart. *S. Quiricus was a child of three years old ſonne of S. Iulitta in the Citty of* Tharſus *in* Cilicia *vvho followinge his mother whē ſhe was led to the tribunall to anſwere for Chriſtian Religion, & ſeing her beaten with whips till all her body was torne, he cryed extremely, wherfore the iudg cauſed his braines to be beatē out againſt the ſteps of the iudgmēt ſeat. His mother died in her torments. See their Acts* ap. Sur.to.3.& Lip.to.5. *& others.*
g	126	M. R. Montani Mart. *This vvas a ſouldiar of* Terracina *in the Kingdome of Naples, vvho vnder Adrian th' Emperor for confeſsion of Chriſts faith, after many exquiſite torments ſuffered for the ſame, he ended his martyrdome vvith great glory. See* Mart. Rom. *and* Act. Eccl. Caietani. *and others.*
A	396	C. R. Marci & Marcelliani Mart. *Theſe vvere two brethren tormented diuerſly for Chriſtian Religion in Rome vnder Diocletian the Emperor, and in the end thruſt through the ſides with ſpeares. See their Acts* apud Sur. tom. 1. die 20. Ian. *and others.*

	Ann. Chr.	Dies menſ.
are two willfull weomē of the forſaid company, the one the wife of a weauer, the other of a husbandman; Fox ſaith they denyed 7. Sacraments, ſome affirming there were but only two, ſome referring themſelues to ſcripture, ſome refuſing to appoint any number at all. See *ibid. num.* 26.		
Thomas Parret, *Martyn Hunt*, *Ambroſe and Iohn Morrice Confeſſors.* Theſe 4. are appointed for confeſſors by Iohn Fox for that they died in priſon: *Parret, Hunt* and *Morrice*, in the Kings bench in London, & Ambroſe in Salsbury iaile, but what their opinions were, or whether there were any other delict againſt thē beſides, Fox doth not tell vs. See *ib. n.* 29.	1556	16
Roger Bernard, *Adam Foſter*, *and Robert Lawſon martyrs.* Theſe were three contreymen burned togeather at S. Edmōsbury in Suffolke, for certayne hereticall opinions, in the 4. yeare of the raigne of Queene Mary, *Bernard* & *Foſter* were husbandmen labourers, *Lawſon* was a lynnen weauer. See *ibid. num.* 29.	1556	17
VValter Appleby & his wife, & Edmond Allen & his wife martyrs. Theſe were part of a certayne company burned at Maidſtone in Kent, which were 7. in number, the next yeare after the forſaid at S. Edmondsbury, Lewes, & and Stratford. *Allen* was a miller, and *Appleby* was an artificer, & their wyues no leſſe obſtinate and heady then their husbands, to burne for their particular opinions in Religion, ſee their anſwers *ibid. num.* 30.	1557	18

Litt. Dñic.	Ann. Chr.	
b	140	C. R. Geruaſij & Protaſij Mart. *Theſe vvere two brethren alſo put to death in Millayne by diuers torments, vnder the Emperors* Marcus Aurelius, *and* Lucius Verus, *their bodyes vvere afterward reueyled to S. Ambroſe B. of that place, and being taken vp, God vvrought many miracles by the ſame. See their Acts* apud Sur. tom. 3. *See alſo* S. Ambroſe lib. 7. cap. 13. in Lucam.
c	540	C. R. Siluerij PP. & Mart. *This Pope being perſecuted by* Theodora *the Empreſſe vvife to Iuſtinianus, for that he vvould not reſtore an hereticall Biſhop depoſed by Pope* Agapitus *his predeceſſor, ſhe cauſed him to be taken by* Belliſarius *her Captaine, and ſent into Baniſhment into an Iland called* Pontia, *vvhere he died through miſery. See* Dam. in Pont. Mart. Rom. *and others.*
d	365	M. R. Demetriæ Virg. & Mart. *This vvas a noble Virgin of Rome, that was put to death for Chriſtian Religion vnder* Iulian *the Apoſtata. See her Acts* apud Pet. in catal. lib. 5. cap. 135. Mart. Rom. *and others.*
e	303	C. S. Albani Protomartyris. duplex. *This was the firſt Martyr, that is recorded by Engliſh hiſtoryes, among the Brittans in the time of Diocletian the Emperor, he vvas put to death by many torments for receauinge a Chriſtian Prieſt into his houſe, at a place then called* Verolanium, *now* S. Albanes *of his name.*

	Ann. Chr.	Dies menſ.
Ioane Bradbridge, Ioane Manning, and Elizabeth a blind maid martyrs. Theſe three were the reſt of the company before mentioned, burned at *Maidſtone* in Kent, the Captaine of whome was the forſaid Allen the myller, who diſputed both with Syr Iohn Baker, that was of the Councell, and diuers other learned men, whoſe folly followed alſo theſe fond weomen, & would not be mooued by any reaſon or learning that could be alleaged to perſuade them. See *ibid. num.* 30.	1557	19
Thomas More martyr. This was a poore labouring man burned at *Liceſter*, for certayne extrauagant opinions, vnder Q. Mary the 5. of her raigne, and he was ſo obſtinate therin, as no reaſon or perſuaſion could preuayle with him to the contrary. See *ibid. num.* 30.	1557	20
Nicolas VVhite, Nicolas Pardue, and Iohn Fishcock martyrs. Theſe were three artificers and labourers burned togeather at Canterbury, the ſame yeare and moneth that the other were before at other places, their opinions were the ordinary fancyes of Lutherans and Zuinglians in thoſe dayes. See *ibid. num.* 31.	1557	21
Barbara Finall, Bradbridges vviddow, Bendons wife and VVilſons vvife martyrs. Theſe were all obſtinate ſyſters of the forſaid crew of companions burned in Canterbury, who though they knew not what they held nor why, yet the pride of being accompted martyrs, drew	1557	22

name. See Gildas l. de excid. Britan. Bed. l.1. hiſt. c.6. Venant. Fort. in hym. Sac. *& others.*

f 683 C. S. Vigilia, & commem. Ediltrudis Reginæ Confeſſoris. duplex. *This vvas daughter of the* K. *of the Eaſt Angles. and ſiſter of two weomen ſaints* S. Edilburge *and* S. Sexburge, *and after* 12. *yeares life in all kind of holynes with* K. *Egfride,* K. *of the Northumbers, ſhe obtayned his conſent to enter into a monaſtery, vvhere ſhe led, and ended her life vvith great ſanctity. Of her do wryte* S. Bede l.4. hiſt. c.19. Tritem. de vir. illuſtr. l.30. c.22. Sigeb. in chron. *and others.*

g C. R. Natiuitas S. Ioannis Baptiſtæ. duplex.

A 365 M. R. Gallicani Mart. *This was a great noble man of Rome, that had byn Conſull and triumphed often, & being conuerted to Chriſtian faith by* Ioannes *and* Paulus, *two noble men of the Emperors Court, did vvith admiration of the vvorld, giue himſelfe to hoſpitality, to vvash poore mens feete in the Citty of Oſtia, for vvhich vnder Iulian the Apoſtata he vvas martyred in Alexandria. See his Acts* apud Sur. to.3. *&* Euſ. l.4. de vit. Conſt. c.5.6. & 7.

b 354 C. R. Ioannis & Pauli Mart. Semiduplex. *Theſe were the two noble brethren, before mētioned, cheefe officers of the houshould of Conſtantia daughter to Conſtantine the great, who being enuied by Iulian the Apoſtata, were put to death for Chriſtian religion. See their Acts* apud Sur. tom. 3. S. Greg. lib. 4. regiſtr. cap. 86. *vvho preached in Rome in their Church vpon their feſtiuall day.*

	Ann. Chr.	Dies menſ.
drew them on to dy for their follyes. See *ibid. num.* 31.		
Richard VVoodman martyr. This was a moſt inſolent ignorant fellow, by occupation an Ironmaker, who diſputed both with the Biſhop of Chicheſter Doctor Chriſtophorſon a moſt learned man, and diuers other Doctors that aſsiſted him, condemninge them all of ignorance blyndnes & blaſphemy, moſt abſurdly alleaginge ſcriptures for his defence, & in the end he being condemned for diuers hereſies, auouched that he was condemned for Gods eternall truth. See *ibid. num.* 32. 33. 34.	1557	23
Natiuity of S. Iohn Baptiſt.		24
Gorge Stephens, VVilliam Maynard, Alexander Hoſmans man martyrs. Theſe were companions of the forſaid Ironmaker, his diſciples in doctrine and obſtinacy, who held that no man was a good Chriſtian, except he were ſure he had the ſpiritt of God in him, and other like fancyes. See *ibid.* 36. 37.	1557	25
Tomaſin a VVood, Margery Morrice, Iames Morrie and Dennys Burges martyrs. Theſe foure alſo two men & two weomen, were of the forſaid Aſſociation of Canterbury Sectaryes, which after many means vſed for their conuerſion, they ſtandinge obſtinately in their hereſies, were condemned by the Biſhopp & comiſsionars the fifth yeare of the raigne of *Q. Mary.* See *ibid.* 36.	1557	26

Litt. Dñic.	Ann. Chr.	
c	102	M. R. Creſcentis Mart. *This was a diſciple of S. Paul whereof he maketh mention* 2. Tim. 4. *vvho hauing preached for many yeares in France & Germany ſent thither by the ſaid Apoſtle, was afterward martyred for the ſame vnder* Traian *the Emperor. See* Adon. Vien. in chron. & Pet. Cluniac. l. 2. ep. 1. S. Epiph. hær. 51. Mart. Rom. *& others.*
d	682	C. R. Vigil. & commen. Leonis Papæ & Confeſs. Semiduplex. *Of the ancient vſe of this vigill of the two Apoſtles, ſee the Epiſtle of Valentinian the Emperor* ad Theodoſium Auguſtum, & Greg. Turon. l. 1. hiſt. c. 31. *This Pope Leo vvas the ſecond of that name, a man of great holynes that ſucceeded Pope* Agatho, *and fauoured greatly our primitiue Church of England.*
e	68	C. R. Petri & Pauli Apoſtolorum
f	60	M. R. Lucinæ Virginis. *This was a Virgin of Rome ſcholler to the Apoſtles S. Peter and S. Paul, whome ſhe maintayned in great part togeather with her welth. She built a cripta or vaut vnder the ground for them and other Chriſtians to meet and liue in, as alſo to haue holy ſeruice, & to be buryed therin when they died, by whoſe bodyes ſhe appointed her owne alſo to be layd. See* Mart. Rom. *and the Acts of* S. Proceſſus *and* Martinianus apud Sur. tom. 3. *and others.*

	Ann. Chr.	Dies menſ.
Aſdons VVife, Groues VVife, & Henry Pound mart. The first two of this ranke, were of the forſaid ſeauen burned in Canterbury, the third which is *Henry Pound*, is of another company no leſſe obſtinate then the former, burned in Smithfield vpon the yeare 1558. togeather with ſix other, which follow on the next two dayes enſuing. See *ibid. num.* 36. 37.	1558	27
Reynold Eſtland, Robert Southam, and Math. Richardby martyrs. Theſe three were alſo of the ſelfe ſame brotherhood burned in Smithfield. Yow may read their fond and diſagreeing anſwers in Fox himſelfe, & therby iudge what manner of Martyrs they were, that neither knew what they held, nor would be inſtructed. See *ibid. num.* 36.	1558	28
Peter and Paul Apoſtles.		29
Iohn Floyd, Iohn Holiday & Roger Holland martyrs. Theſe were the laſt three of the former ſeauen burned at Canterbury in this yeare, with whome alſo Fox endeth his Calendar for this moneth. They were of like opinions & obſtinacy with the former, though yet in diuers points different. See of them *ibid. num.* 36. 37.	1558	30

THE

THE SVMME OF ALL SAINTS NAMED IN BOTH CALENDARS.

In the Catholike Calendar.

The number of all mentioned 3704. wherof are Popes Martyrs 27. Popes Confeſſors 8. Biſhops Martyrs 37. B. Confeſſors 63. Virgins martyrs 76. (beſides the 11000. ſlayne with *S. Vrſula*) Virgins Confeſſors 11. K. and Queens Martyrs 3. K. and Queenes Confeſſors 8. other holy men and weomen Martyrs 3429. other men & weomen Confeſſors 42

All theſe vvere of one faith and Religion agreable to the Roman at this day.

In the Foxian Calendar.

The number of all mentioned 456. Biſhops-pſeudomartyrs 5. Biſhops Confeſſors 1. Virgin martyrs 000. mayd-martyrs 3, K. & Queens Martyrs, and Confeſſors 1. other men and women Martyrs 393. other men and weomen Confeſſors 53.

Theſe were of diuers ſects and opinions, and contrary in many points the one to the other. As for example.

Waldenſians & Albigenſians 13. Lollards & Wickliffians 36. Huſsits & Lutherans 78.

Zuinglians & Caluiniſts 268. Anabaptiſts, Puritans, and doubtfull of what ſect 59.

Againe of theſe were.

Husbandmen, weauers, ſawyers, ſhomakers, curryers, ſmithes and other ſuch like occupations 282. poore weomen and ſpinſters 64. Apoſtata monks & friars 25. Apoſtata Prieſts 38. miniſters 10. publike malefactors, and condemned by the lawes for ſuch 19. &c.

The greateſt diſputers of this ranke againſt the Cath. Bishops, and other learned men, were.

George Tankerfield a cooke *Aug.* 13.
Iohn Maundrell a cowheard. *Mar.* 27.
Richard Craſhfield a yong artificer. *Mar.* 28.
Raphe Allerton a taylour. *Sept.* 19.
Iohn Fortune a blacke ſmith. *Sept.* 30.
Richard Woodman an Iron-maker. *Iun.* 23.
Ellen Euring a Millers wife. *Aug.* 23.
Ioane Laſhford a married maid. *Ian.* 18.
Iſabel Foſter a Cutlers wife. *Ian.* 17.
Anne Albright a poore woman of Canterbury. *Ian.* 19.
Alice Potkins a Spinſter. *Nouem.* 15.
Alice Driuer a famous doctrix. *Nou.* 22.

A CER-

A CERTAINE ADVERTISMENT TO THE READER

About the great multitude of Foxian martyrs, which in the former Calendar, are recorded to haue ſuffered death and other puniſhments for their opinions.

Tvvo points to be conſidered.

I*T may be (gentle Reader) and ſo commonly it falleth out in the beſt natures, that thou wilt haue a certayne horror of mynd, to ſee vnder one vew ſo many burned for their opinions in* Religion*, as in this* Calendar*, hath byn laid before thee; and to ſome yt may ſeeme perhaps great rigor & cruelty (and ſo* Fox *endeauoureth euery vvhere to make yt appeare) and to others this cogitation may offer yt ſelfe, that at leaſt wayes theſe men and weomen, that haue offered their liues ſo vvillingly for defence of their* Religion*, had ſome great inward teſtimony of the truth therof. But for the firſt whether yt was neceſſary iuſtice, and no cruelty to puniſh ſuch willfull and malignant people; you ſhall ſee it proued perſpicuouſly in the* 17. *Chapter of this booke, by the teſtimony alſo and practiſe of proteſtants themſelues, wherof I haue thought good to ſett downe ſome examples in this place.*

And for the ſecond point, to witt, that this willing or rather willfull ſuffering death in ſectaryes for their particular opinions, is not to be called Conſtancy, *but rather* pertinacity, *and no good proofe at all of the truth of that, for which they ſuffered; yow ſhall ſee diſcuſſed at large in the* 4. *Chapter of this booke,* *as alſo ſomwhat in the firſt, where diuers examples are ſhewed of ancient heretiks, that profeſſed this kind of Conſtancy, or rather audacity, much more to vtter appearance then Catholike Martyrs did. And yet further for thy better inſtruction herin, I thought good to ſett downe a briefe note of ſundry heretiks condemned and put to death in our countrey, different from the proteſtants Religion; yea condemned and executed for the moſt part by proteſtants themſelues: So as heerby thou maiſt ſee, that neyther only proteſtant Sectaryes do offer themſelues to go to the fire, nor only the Catholike Clergy & magiſtrate hath or doth exerciſe ſuch puniſhment vpon them. And finally I haue thought good alſo to lay before thee heere at the beginning certayne ſentences of holy Fathers concerning this matter, wherby thou maiſt the better be directed to iudge of all the reſt that enſueth throughout the vvhole booke.*

A NOTE OF SVNDRY

HERETIKES AND SECTARIES, *different in opinions both from Catholikes and Proteſtants of our dayes, vvho offered themſelues to death for the defence of their ſaid opinions.*

IN the yeare of Chriſt 1162. and eight yeare of K. Henry the ſecond his raigne, thirty heretiks that were commonly called Publicans, with their Captayne *Gerrard* entred into England, were diſputed with all in *Oxford,*

Publican heretiks.

Math. 16.

Gul. Nub. lib. 2. hiſt. Angl. c. 13. Ioan. Stow pag. 161.

ford, & for that they would not yeld in their fond and blaſphemous opinions, (denyinge among other points, *Baptiſme, Matrimony, and the Lords Supper*) they were condemned to death, wherat they did ſinge; *bleſſed are yow, vvhen men reuile and hate yow for truthes ſake, &c.* as both *Nubergenſis* and others do relate: and that being thruſt out finally of all houſes, & depriued of help, they died for cold and hunger, holdinge themſelues for elect Martyrs of Chriſt.

Ievv heretike.

Stow pag. 262.

Vpon the yeare of Chriſt 1222. and ſixt of the raigne of K. Henry the 3. was burned in Oxford a Deacõ, who had circumciſed himſelfe and made himſelfe a Iew, *where miſerablie he ended his liſe* (ſaith Stow) which is a token that he repented not, but thought he died for a very good cauſe.

Chriſt-heretike.

Stow ibid.

Mother-Chriſt heretike.

Vpon the ſame yeare alſo, a young man that would not come to any Church, nor be partaker of any Sacrament, but ſaid that he was Chriſt, and for proofe therof ſhewed wounds in his hands, feete and ſides, and a woman that called herſelfe the mother of Chriſt was of his profeſsion alſo, & both of them died obſtinately, holdinge themſelues for true Martyrs of Chriſt.

Eutichiã and Monophyſitian heretiks.

Vpon the yeare of Chriſt 1535. and 27. of the raigne of K. Henry the 8. the 25. of May, were condemned at S. Paules Church in London 25. heretiks. *They held* (ſaith Stow) firſt, *that in Chriſt are not two natures*; ſecondly, *that*

that Chriſt tooke neither fleſh nor bloud of the virgin Mary; thirdly, *that children borne of infidells ſhalbe ſaued without baptiſme*; fourthly, *that the Sacrament of Chriſts body, is but bread only*; fiftly, *that vvhoſoeuer ſinneth wittingly after baptiſme, cannot be ſaued*. Fourtene of them ſtood ſtiffely in their hereſies, and were burned, two in Smithfield, the reſt in other Cittyes.

Stow pag. 965.

Anno Domini 1538. and 30. of the forſaid K. Henryes raigne, were condemned 4. Anabaptiſts the 24. of *Nouember*, for denying that children ought to be baptized of neceſsity, or yf they were, then, that they muſt be rebaptized againe when they came to age; and other ſuch abſurdityes of ſectaryes in thoſe dayes.

Anabaptiſt heretiks.

Stow pag. 973.

The ſame yeare alſo, and vpon the 29. of *Nouember* (not many dayes after the burning of *Iohn Lambert* for denyinge the *reall preſence*) there were condemned & burned in Smithfield two other: to witt, a Dutch-man and Dutch-woman that held the ſame, & other Sacramentary opinions with *Lambert*, but yet mingled with the forſaid Anabaptiſme; and thought themſelues iolly Martyrs for going to the fire for defence therof; and for that cauſe contemned whatſoeuer perſuaſions, eyther Catholiks or proteſtants could vſe vnto them in thoſe dayes againſt their opinions.

Mixt heretikes.

Stow pag. ibid.

In the yeare of Chriſt 1540. and 32. of the forſaid K. Henry, were burned in the high

Dimarite heretiks.

way beyond *Southwarke* towards *Newton*, the 29. of Aprill, one called *Mandeuill*, another *Collyns* with a third companion; All which ſtood ſtiffely in certaine particular opinions of their owne, denyinge with the old heretiks called *Dimarits* & others, *that Chriſt tooke fleſh of the bleſſed Virgin, and that there ought to be any publike magiſtrats.*

Epiph. l. 3. *cont. hær.*

Stow pag. 976.

Vpon the yeare of Chriſt 1549. and third of K. *Edward* the ſixt, the 27. day of Aprill, *B. Cranmer*, and other his aſsiſtants condemned to death certayne Anabaptiſts to the number of 5. or 6. wherof ſome of them recanted, and bare fagotts at *Paules Croſſe*, *Colcheſter* and other places.

Anabaptiſts.

Stow pag. 1005.

In the yeare of Chriſt 1550. being the 4. of the forſaid K. *Edwards* raigne, vpon the 2. of May, went reſolutely to the fire *Ioane knell.* alias *Bourcher*, comonly called *Ioane* of *Kent*, for defence of her opinion *againſt the fleſh of Chriſt*, which ſhe held with ſuch aſſurance of her ſaluation, as ieſtinge at the proteſtants, ſaid, *ſhe died for a peece of fleſh* as *Anne Aſcue* had done a little before *for a peece of bread.* She was condemned, and burned in Smithfield by *B. Cranmer* and his fellowes. *And at her burninge* (ſaith Stow) *preached at the ſtake Doctor Story to haue conuerted her, but ſhe not regarding his doctrine, ſaid he lyed like a. &c.*

Ioane of Kent.

Stow pag. 1021.

Vpon the yeare of Chriſt 1551. and fifth of K. *Edward* the ſixt, was condemned in London by the forſaid Biſhops of that time, one

Arrian heretike.

George Paris a Dutch-man for holdinge, *that Chriſt was not God, nor equall to his Father:* and being obſtinate, nor yeidinge any thinge to the perſuaſion of the ſaid Biſhops and other learned men, he was burned aliue in Smithfield, perſuadinge himſelfe, that he did offer vp a liuely ſweet ſacrifice to almighty God for his true Religion.

Stow pag. 1022.

Vpon the yeare of Chriſt 1573. and 15. of Q. Elizabeth the 4. day of Nouember, *Peter Burchett* a gentleman of the *middle-temple* was vpon the point to haue byn condemned to the fire by *Edwyn* B. of *London* ſollemly in *Paules Church*, for diuers hereticall opinions that he held, for which he had byn burned, yf by diuers learned men (ſaith *Stow*) he had not with great paines byn perſuaſed to renounce: and yf he had died, he would haue taken himſelfe for a great Saint; he was after hanged for killinge his keeper.

Peter Burchett an heretike.

Stow pag. 1157.

In the yeare of Chriſt 1575. and 17. of the forſaid Q. Eliz. her raigne, the third of April, were condemned 27. heretiks, by the B. of London and his aſsiſtants, for holding with the old Catharits and other heretiks, *that yt was not lawfull for a Chriſtian man to take an oath, and that no Chriſtian may be a magiſtrate, or beare the ſword*, and the like: wherof 4. only did recant, & bare fagotts at *Paules Croſſe* in ſigne of burning, yf they had perſeuered obſtinately in the ſame opinions.

Catharite or puritan heretiks.

Stow pag. 1160.

Vpon the ſame yeare, and vnder the ſame

Anabaptiſts.

Stow pag. 1162.

Q. the 12. of May, an eleuen perſons were condemned to death in the Conſiſtory of Paules, for like Anabaptiſticall opinions; & after great paines taken with them (ſaith *Stow*) one woman only was conuerted of that number, the reſt remayninge obſtinate, notwithſtandinge all the proteſtant perſuaſions that could be vſed.

Sectaryes of the family of loue.

Stow ibid.

Item the 12. day of Iune, the ſame yeare, fiue perſons were condemned in Paules Church, by the Biſhops and Clergy, for the ſect of *Family of loue*, who eſcaped death by recantinge that hereſie, and by deteſting the author therof H. N. at a ſermon at Paules Croſſe, who otherwiſe had byn burned.

Anabaptiſts.

Stow ib.

The very ſame yeare alſo, and 22. day of Iuly, two Dutch-men Anabaptiſts were burned in Smithfield, for obſtinate ſtanding in their opinions, *vvho died* (ſaith Stow) *in great horror & cryinge*; but yet would not yeld an ynch in their opinions.

Arrian martyrs.

Stow pag. 1189.

Vpon the yeare of Chriſt 1583. and 26. of the forſaid Q. Elizabeths ragine, the 17. day of Sept. *Iohn Lewes* (ſaith Stow) who named himſelfe *Abdoyt*, an obſtinate heretike denyinge the godhead of Chriſt, and holdinge diuers other deteſtable hereſies (much like to his predeceſſor *Mathew Hammond*) was burned at *Norwich*. So ſaith *Stow*: and yow muſt not doubt, but that he went as reſolutely to the fiar for his opinions, as any of Fox his martyrs did whatſoeuer.

In the yeare of Chriſt 1589. and 31. of the ſame Q. raigne, one *Francis Kett* a maiſter of art, borne (ſaith Stow) at *VVymmondham* in *Norfolke*, was condemned by *Edmond* B. of *Norwich*, for holding diuers deteſtable opinions againſt Chriſt our Sauiour, and was burned neere to the citty of *Norwich*, *&c.* Neither muſt yow imagine, that he went to the fiar with leſſe courage or reſolution, then the former, or any of Foxes martyrs, whome he highly recomendeth for that point of haſty going to the fiar.

Heretiks impugninge Chriſt.

Stow pag. 1283.

Vpon the yeare of Chriſt 1591. & 33. of Q. Elizabeth, was hanged in Cheapſide the 16. day of Iuly, *VVilliam Hacket* of *Owndall* in *Northamptonſhire* yeomā for holding & preaching himſelfe to be Chriſt, and ſtood thervnto vnto the very death, threatning puniſhmēt to his perſecutors, whē he came to his kingdome in the next life. And ſo much of Sectaryes of different faith from Fox and his people, puniſhed & put to death in Englād.

Chriſt-heretike,

Stow pag. 1289.

And vnto this number of domeſticall examples, might be added diuers others, puniſhed by proteſtants in like ſort abroad, as for example *Michell Seruetus* a Spaniard, burned in *Geneua* by *Caluyns* approbatiō & procurement, for that *he denyed three perſons in God, & 2. diſtinct natures in Chriſt.* And *Valentinus Gentilis* a Neapolitan Schoole-maiſter, burned by the proteſtāts of *Berna* amongſt the Switzers, for renewing *Arrianiſme*, & the hereſie

Michell Seruetus. Valentinus Gentilis. Calu. l. de ſupplicio Serueti. Et Melanchth. loc. com. Manlij. c. Eccleſia.

Beza l. de hæret. à ciuili magiſtratu puniendis.

of the *Trinitarians* in this our age. And the ſtoryes are wrytten & allowed by *Caluyn* & *Beza* themſelues, and one thing is to be ſpecially remembred, in all theſe ſectaryes, that euery one of them pleaded ſcriptures reſolutely for himſelfe and his opinions.

And yet no proteſtant can ſay, but that theſe men were heretiks, and ſo do we ſay alſo; & the Catholike Church would haue done no leſſe by them, then the proteſtant magiſtrate did if they had byn in her power. And yf I would diſtribute theſe men into ſeuerall dayes for their feſtiuity, as Fox doth his martyrs, though they were hanged or burned many togeather vpon one day and in different countreyes, theſe being as yow ſee allmoſt a hundred and thirty in number, would make the third part & more of a new Calendar of martyrs after Fox his faſhion, that agree neyther with him nor vs. And therby the diſcreet reader may diſcerne, that yt is not inough for men or weomen to dy reſolutely for their opiniõs, therby to proue themſelues martyrs, but they muſt be tryed by the iuſtneſſe of their cauſe, ſeing that, as wiſely ſaith *S. Cyprian, non pœna, ſed cauſa facit martyrem*, yt is not the puniſhment, but the cauſe that maketh a martyr; and ſo I doubt not, but the wiſer ſort of proteſtants will ſay alſo; but who ſhalbe the iugde? herin lyeth the difference betweene vs: for Fox will ſay the ſcriptures; but we aske further,

Ciprian. ep. 41. ad Corn.

who ſhall iudge of the ſcriptures, and true meaninge therof; for that euery one of theſe ſectaryes alleaged ſcriptures aboundantly as before hath byn ſaid, and ſo did old heretiks alſo, that offered themſelues no leſſe reſolutely to death for their opinions, then theſe men do now. We ſay that the Catholike, & knowne viſible Chriſtian Church of euery age muſt be iudge, who alleage ſcriptures rightly, and in their true ſenſe, and who do not; & conſequently who are true martyrs, and who are not, who are heretiks or Catholiks & who are not, wherof doth enſue that whoſoeuer obayeth not this Church, but impugneth her, or departeth from her, cannot be a martyr; nor ſaued by ſufferinge death for any opinion or doctrine whatſoeuer. To which effect yow may read the ſentences of holy Fathers that do enſue.

A NOTE OF CERTAINE ANCIENT FATHERS SENTENCES, about ſufferinges of heretikes for their opinions; declaringe the ſame to be no martyrdomes, yf they be not allowed by the Cath. knowne Church of euery age.

S. Cyprian l. de Simplicitate Præl. ſiue de Ecc. vnitate.

WHOSOEVER *is ſeparated from the Church, and ioyneth himſelfe to an adultereſſe conuenticle, is ſeparated alſo from the promiſes of the*

An heretike or ſchiſmatike out of the Church cannot be ſaued though he ſhould dy for Chriſt.

Church, nor euer ſhall he come to enioy the rewards therof if he leaue her; he is an alien, a prophane perſon, an enemy, he cannot haue God for his Father, that hath not the Church for his Mother: yea though he ſhould be ſlayne for the confeſſion of Chriſts name; yet can he not be ſaued, macula iſta nec ſanguine abluitur, *this crime of ſeparatinge himſelfe from the Church, cannot be waſhed away with bloud:* inexpiabilis culpa nec paſsione purgatur, *it is a fault vnexpiable, nor can it be purged by death it ſelfe.*

The ſame S. Cyprian in the ſame booke.

He cannot be a martyr that is not a member of the Church.

He cannot become a martyrs, who is not a member of the Church, neither can they euer come to Chriſts Kingdom, who do forſake his ſpouſe which is there to raigne. Though tyed to ſtakes they burne in flames, & be conſumed with fiar, though throwen to wild beaſts they be by them deuoured, non erit fidei corona, ſed pæna perfidiæ, *ſuch ſuffering ſhall not be any crowne of their faith, but a puniſhment of their perfidiouſnes. It ſhall not be a glorious vpſhott of their religious vertue, but a death deſperate: well may ſuch a one be killed, but crowned he cannot be.*

The ſame S. Cypr. in another place of the ſame booke.

He that is ſlaine for chriſt out of the vnity of the Church is dãned.

May he be thought to be with Chriſt, who is againſt his Prieſts? nay rather he who ſeparateth himſelfe from the clergy & the ſociety therof, doth beare armes againſt the Church, & repugne againſt the ordinance of almighty God: & conſequẽtly if he be put to death, being out of the Church, he cannot attayne vnto the rewards, which are due only vnto the Church. There is but one God, one Chriſt, & one Church, one faith, &

one flocke, vvhich by the glue of concord is conioyned to make one entyre body. VVhatſoeuer is ſeparated from the roote or mother Church, cannot be a part, eyther liue, or breath, but hath loſt the very ſubſtance of all life and ſafety.

S. Auguſtine lib. 1. de ſerm. Dñi. in monte. cap. 9.

It is not fruitfull to ſuffer perſecution howſoeuer, but to ſuffer it for Chriſts cauſe, not only willingly, but alſo ioyfully: for many heretiks deceyuing ſoules vnder the name of Chriſtians, do ſuffer much, but therfore they are excluded from their reward, becauſe it was not only ſaid, bleſſed be they, which ſuffer perſecution, *but preſently it was added,* for iuſtice. *vvhich iuſtice cannot be found, vvhere there is not true faith, &c.*

An heretike hath no revvard for his ſufferings.

The ſame S. Aug. tract. 6. in Euang. Ioan.

Heretikes do ſomtymes bragg (namely the Donatiſts) that they do giue much almes to the poore & do ſuffer much, but this is not for Chriſt, but for Donatus *their firſt founder, &c. Looke for whome thou ſuffereſt* quia foràs miſſus es, ideo miſer es, *for that thou art caſt forth from the vnion of the Church, therfore art thou miſerable, whatſoeuer thou doeſt or ſuffereſt otherwiſe: heare the Apoſtle ſaying of himſelfe:* yf I ſhould giue all that I haue to the poore, & deliuer my body to the fiar without charity, I am nothing, &c.

Sufferinge of heretiks is not for Chriſt.

And againe in his booke de Patient. cap. 26.

If any man being in Schiſme, hereſie, or out of the Church ſhould ſuffer tribulations, torments, fiar &

death

Martyrdome may profit an heretike to a more tollerable damnation.

death it ſelfe, rather then he vvould deny Chriſt, yt were laudable in him, & no wayes to be reprehended, & may help perhaps to make his damnation the more tolerable, then if he had denied Chriſt: but it cannot ſaue him; the Apoſtle ſaying, that if I giue my body to fiar, *&c.* yt will not profitt me, *that is to ſay, yt vvill not profitt me to Saluation, though yt may profitt to a more tollerable damnation.*

S. Chryſoſtome hom. 11. in Epiſt. ad Epheſ.

Schiſme, hereſy, & ſedition cannot be vvaſhed avvay with the bloud of martyrdome.

And albeit we ſhould do innumerable good workes, yet ſhall we be puniſhed no leſſe, if we breake th' integrity of Chriſts Church, then were thoſe that violated his owne body, while he was vpon earth. There was a certayne holy man (to vvitt S. Cyprian) that ſaid a thing vvhich to ſome may ſeeme boldneſſe, but yet he ſaid it, to witt that this ſinne cannot be vvaſhed vvay vvith the bloud of martyrdome: Dico & obteſtor Eccleſiam ſcindere non minus eſſe peccatum, quam in hæreſim incidere. *I do ſay and proteſt, that to cutt & diuide the Church of God (by ſchiſme or ſedition) is no leſſe damnable a ſinne, then to fall into hereſie.*

S. Pacianus Epiſt. 2. ad Sympron Nouat.

VVhy no heretike out of the Church can be crowned

Though Nouatianus *ſuffered ſomwhat, yet was he not put to death: & though he had byn put to death yet ſhould he not be crowned. Yovv vvill aske me vvhy? I anſwere, for that he had not the peace of the Church, neither vvas in concord vvith her, but vvas cut of from that mother, vvhoſe portion he muſt needs be that vvill be a martyr. Harken to the Apoſtle.* If I ſhould *(ſaith he)* haue all faith, ſo that I could remooue montaynes , and haue not charity I am nothinge ; *And yf I ſhould diſtribute all my goods to be meate for the poore; & yf I ſhould deliuer my body ſo that I burne, and haue not charity, it doth profitt me nothinge.*

S. Aug. lib. 4. de baptiſ. cont. Donatiſt. c. 17.

Neither is baptiſme profitable to an heretike being out of the Church , nor yet if for the confeſſion of Chriſt he ſhould be put to death , for that he is conuinced to vvant charity ; vvherof the Apoſtle ſaith, though I ſhould deliuer my body , ſo that I burne, and haue not charity, yt doth profitt me nothinge.

Neyther baptiſme nor martyrdome profiteth an heretike.

The ſame S. Aug. ep. 204. ad Donat. presb. Donatiſt.

Yf thou be out of the Church, & ſeparated from the knott of vnity & band of charity, thou ſhalt be puniſhed vvith eternall paines, although thou ſhouldeſt be burned quicke for the name of Chriſt. And the ſame hath S. Auguſtine againe in many other places of his vvorks.

Burning aliue for Chriſt ſaueth not a Sectarye.

S. Fulgentius lib. de fide ad Pet. Diac. cap. 29.

Do thou moſt firmely hould, & no wayes doubt, that vvhatſoeuer heretike or Schiſmake, though he be baptized in the name of the Father, the Sonne, and the holy Ghoſt, yf he be not a member of the Catholike Church, though he giue neuer ſo much almes; nay though he ſhed his bloud for the name of Chriſt notvvithſtandinge he cannot in any caſe be ſaued. For vnto him vvho houldeth not the vnity of the Catholike Church, neyther can baptiſme, nor almes, though neuer

Heretiks & ſchiſmatiks damned though they dy for Chriſt.

uer ſo copiouſly dealt, no nor death it ſelfe ſuffered for Chriſt, be auayleable vnto euerlaſting Saluation.

S. Aug. lib. 2. againſt Petilian the Donatiſt. c. 98.

Heretiks puniſhed in this life and the next.

VVhat glory is it, if for your offences yow be iuſtly puniſhed, ſo as neyther in this vvorld yow haue temporall comfort, nor in the world to come ſhall haue life euerlaſtinge; but heere haue the anguiſhes of vnhappy men, and there hell fiar prepared for heretiks.

The ſame Father in Concio de geſt. cum Emerito.

An heretike dyinge againſt idolatry cannot be ſaued.

Yf vnto an heretike being out of the Church of Chriſt, it ſhould be ſaid by an enemy of Chriſt, offer vp Frankencenſe vnto my idols, & adore my Gods, & he not adoringe them ſhould be put to death by the ſaid enemy of Chriſt; vvell may he ſhed his bloud, but crowned he cannot be.

Idem lib. 1. contra Gaudent. cap. [illegible].

For him that dieth for a faction there is no ſaluation.

He vvho for the verity and vnity of Chriſt, doth not only looſe his liuelyhood, but his life alſo, he hath truly faith, he hath truly hope, he hath truly charity, he hath truly God almighty; but vvhoſoeuer for the part of Donatus *vvould looſe but a threed of his cloke, he ſheweth himſelfe to haue no wit in his head.*

S. Gregory lib. 2. Regiſtr. Epiſt. 36.

That not paine, but the cauſe maketh a martyr.

Yow muſt vnderſtand (as S. Cyprian ſaith) that not paine, but the cauſe maketh a martyr: *vvhich being ſo, yt is very abſurd for yow to glory of that perſecution, which yow ſay yow ſuffer, yt being a thing moſt certayne, that therby yow cannot attayne to any heauenly or eternall reward. Let then th'integrity of true faith bring yow backe now at length to* *your mother the Church, by vvhome yow firſt had your Chriſtianity.*

The concluſion and Collection vpon the Premiſſes.

BY all theſe authorityes is ſeene; Firſt, *that heretiks* 1.
of what ſect or faction ſoeuer, dyinge for defence
of their particular opinions, dy not for Chriſt,
but for the founders of their Sects. Secondly, *that* 2.
albeit they ſhould dye expreſſely for Chriſt, yet canne
they not be ſaued. Thirdly, *that yf they ſhould be* 3.
martyred by infidell perſecutors for refuſinge to yeld
to Idolatry, yet muſt they be damned. Fourthly, *that* 4.
the caſe of ſchiſmatiks, and of ſuch as diuyde the
Churches vnity is all one, albeit otherwiſe they be of
neuer ſo good life. Fiftly, *that the reaſon of all this is,* 5.
for that they be out of the vnion of the Cath. Church,
which Church muſt iudge of all. Sixtly, *that the* 6.
Church vnderſtood by theſe Fathers, was no inuiſible
or hidden Church, but knowne to all the world in euery
age, wherof the Romaine was a cheife member, out
of which, and againſt which, Fox his martyrs died, as
did alſo the other old heretiks heere ment, or mentioned
by theſe Fathers.

Another Animaduerſion about the Story of Foxian martyrs that enſueth throughout euery moneth.

TO preuent all occaſion of Cauill (gentle reader) to him that will ſeeke to wrangle, I do heerefore ſignify firſt, that 1. I do not proſecute in my narration all parti-

culars that Fox ſetteth downe of his Martyrs and Confeſſors, for that had byn to wryte as large a volume, as he hath done.
2. Secondly, I do not lay forth ſuch praiſes of them as he delateth euery where, with all his art of Oratory ſkill; and this partly for that I do not beleeue them (findinge him ſo falſe in other narrations, as I haue) partly alſo for that though ſome of them had morall vertues, yet were they neyther eminent nor extraordinary, as will appeare by the view of this our hiſtory: and whatſoeuer they were or might haue bin; yet they being ſectaryes, and out of the Church, could receyue no auayle by them towards Saluation, as by the former doctrine of the Fathers yow haue ſeene.
3. Thirdly then, whatſoeuer I haue heere wrytten of them, I haue taken yt commonly out of Fox himſelfe, or of ſome other good author, whoſe words I do euer recyte, as alſo the place and page where they are to be found, which Fox often doth not. So that whatſoeuer I haue omitted, or left out touchinge them, I haue done yt of purpoſe for breuity ſake, & vpon good cauſes; & what I haue wrytten & affirmed, I haue done it with all truth & fidelity & ſo will he find that ſhall read my narration & conferre it with Fox himſelfe; and this animaduerſion being premiſed, let any heretike cauill or wrangle that liſteth, his arguments are anſwered before he beginne.

A DI-

A DIRECTION OR INSTRVCTION, TO THE DISCREET AND PIOVS READER,

How to vſe this doobble Calendar, to his greateſt ſpirituall commoditie, and increaſe of deuotion.

IT *may be (good* Chriſtian Reader)
that the ſight and vew of theſe two
precedent Calendars *ſo different and*
oppoſite the one to the other, haue put
the in ſome doubt or perplexity, what
to do, or what to thinke about this whole matter of
honouring Saints *and praying vnto them; for this is*
the ordinary effect which commonly enſueth of ſuch
contentions and contradictions, that the hearer is
brought into a certayne diſtraction of mind, ambiguity, miſtruſt, and vnbeleefe of all, which thing Saint
Paul *vnto his ſcholler Tymothy calleth* ſubuerſio- **2. Tim. 2.**
nem audientium, *the very ſubuerſion or ouerthrow of them that heare; for that hearing ſuch contrariety, contention, and fight of words (to vſe the* **1. Tim. 6.**
ſame Apoſtles phraſe in another place) they come at
length to beleeue little or nothing, but rather to ſtand
in doubt, ſuſpition, or neglect of all, or to beleeue
what they liſt, which is the worſt ſtate, that a Chri-

ſtian man can come vnto, and pronounced for damnable by the ſame Apoſtle, in the ſame place, vvhen talking of a damned heretike vvhoſe company is to be fledd by a true Catholike Chriſtian, he giueth this reaſon, quia ſubuerſus eſt, & proprio iudicio condemnatus. *For that he is ſubuerted and condemned by his owne iudgment.*

Tit. 3.

2. *VVherfore to avoyd this dangerous & damnable pitt of ſubuerſion and ouerthrow in Chriſtian beleefe, (vvherof a man may ſtand in danger, by ſo great variety, and contrariety of pretended Saincts, as heere yow haue ſeene repreſented, in the two former Calendars), yf yow would aske my opinion how yt might be done, and how a man might reduce his mynd after ſo great a tempeſt, of contrary vvynds in this behalfe, to a calme and quiett ſtate of deuotion againe, and to the enioying of ſome ſweet peace and tranquillity of conſcience, as our forefathers did, and as vve vvere accuſtomed alſo to do before vve fell into theſe contentions, my counſell in this caſe ſhould be, to thinke ſeriouſly of the example of the raſh and inconſiderate yong man in in S. Lukes ghoſpell, vvho vvaxing vveary of vvellfare, and ſuffring himſelfe to be induced to contemne, or diſeſteeme the aboundance of good intreaty, in his fathers houſe, left the ſame to ſeeke change and noueltyes abroad, in the end came to ſuch extremityes of vvant, as he vvas forced to feed of huſks among hoggs, and yet could not be filled or ſatisfied thervvith: vvhich example yf yow conſider vvell, is not much vnlike to him, vvho by perſuaſion of heretiks, or ſectaryes, and by their continuall clamors, ieſts, and ſcoffs againſt the Popes*

How a man may returne to quiet deuotiō from cōtention about Saints.

Luc. 15.

Calendar, and Saincts therof hath ſuffered himſelfe to be drawne from the reuerent reſpect and deuotion, vvhich he had vnto them before, and to thinke of new Saincts, and ſo by little and little, to be dravven on, and to be lead by Iohn Fox into this vvyld hogge-field of his husked Saincts, vvherof yow ſhall feele the lothſome ſauour, and behould their foule behauiour aftervvard, vvhen vve come to treat of their liues in particular, according as they are placed by him in the Calendar of each moneth.

3. *In the meane ſpace I can giue no better aduiſe to the demaund heere made, then to counſell euery vvell meaninge Chriſtian to follovv the happye example of the forſaid deceyued child, vvho feelinge his error, and loathing at length that ſvvinish company, returned (ſaith our Sauiour) into himſelfe againe, vvhich imported that he vvas out of himſelfe before, and ſaid:* Surgam & ibo ad patrem meum, &c. *Luc. 15.* *I will riſe and go to my fathers houſe againe, vvhich in our caſe is as much, as yf a Catholike man misled by Fox and ſuch others, ſhould ſay; I will riſe vp from this folly whervnto I haue byn ledd by ſeeking new Saints for ould, and will returne to my mother the Catholike Church againe, and vvill ſay, I haue ſynned againſt God and her, in that I haue left ſo lightly her houſe, her company, her iudgment, her obedience, her communion of Saincts, her manner of deuotion, honor, and vvorſhipp done vnto them, and finally her religious vſe and cuſtome in that behalfe, and haue attended, or harkened after the noueltyes of ſectaryes, deprauinge the ſame.*

And for ſome part of recompence or ſatisfaction therin, I will double my deuotion to theſe trew Saints of Gods eternall Church, whome Chriſt in the Apocalips ſaith, that he hath placed as victors in heauenly throanes of glory, to be pillars vnto vs in this life. Apoc. 2. 3. 13.

4. This I ſay ſhould be my counſell to a ſoule that deſireth true peace, and tranquillity of deuotion after ſuch toyles and turmoyles, as hereticall contentions, irriſions, deprauations, calumniations, and profanations, haue ſtyrred vp againſt the Cath. Saints of God in theſe our dayes, and in the end haue brought vs to ſuch abiect and infamous patrons in their places, as before yow haue heard, many of them being notorious malefactors, and the beſt willfull ſectaryes. VVherfore the only vvay of redreſſe in my opinion is, that reiectinge theſe vvith Chriſtian diſdayne, and contempt, vve turne to imbrace the other vvith due honour, reuerence and deuotions; vſing that worſhipp and interceſſion vnto them, which Gods Church hath euer allowed, and is but lawfull and due vnto them, profitable and obligatory vnto vs, and moſt honorable vnto Chriſt our Sauiour, vvhoſe grace, and meritts made them Saints, of which point vve ſhall ſpeake more particularly afterward in the treaty it ſelfe, to witt what honour this is, and how farre it ſtretcheth, and vvhat true Chriſtian limits and bounds it hath.

VVhat limits & conditions are appointed in worſhipping of Saints.

5. Only for the preſent, vt obſtruatur os loquentium iniqua, to ſtopp the ſlanderous and lying mouthes of heretiques, that ſeeke occaſion of calumniations in euery thing, vve are to admoniſh breefely the Reader, vvhat lymits or conditions are aſſigned by Catholike doctrine in the inuocation of

Saincts, vvhich eſpecially are two, the one, that benefitts are asked of them, not as of the authors and giuers therof, vvhich is proper to God alone, but as interceſſors only: for vvhich cauſe in the letanyes, when vve ſay to God miſerere nobis, we ſay vnto Saints ora pro nobis, and albeit ſomtymes, in phraſe of ſpeech ſome man ſay to our Lady, or to ſome other Sainct miſerere mei, yet his meaninge is that they ſhould haue mercy on him, by interceſſion to God for him.

6. The ſecond limite or condition is, that Saincts are not our immediate interceſſors to God, but by Chriſt and his meritts only, for vvhich cauſe the Catholike Church doth conclude all her prayers per Dominum noſtrum Ieſum Chriſtum: ſo as by theſe two lymitts vvhich Catholike doctrine doth aſſigne, all thoſe falſe calumniations are excluded, vvherby ſimple peoples eares are beaten dayly, that vve make Saincts our Gods, and that by asking their interceſſion and mediation vve exclude Chriſt from the office of mediator and the like, vnto all which cauillations and ſlaunderous obiections, auncient fathers do anſwere aboundantly, as after ſhalbe ſhewed more in particular.

7. Now to returne to that vvhich before I propoſed, my deſire in this place is to animate the Chriſtian Reader, by occaſion of the diſtraction giuen vpon the ſight of the former two Calendars, to imbrace and take in hand this holy and happy courſe of more ſtrayt deuotion and frendshipp vvith the Saincts of heauen, and to honour and call vpon them more earneſtly, and often then before: and to this effect I haue thought

By honouring & praying to Saincts we ioyne vvith all the holy ſeruants of God from the beginninge.

good in this place to tell him for his comfort, that by doing this, he ſhall ioyne vvith the deuotion and piety of all the moſt holy men, and vvomen that euer haue liued vpon earth, ſince the planting of Chriſts Church or before, vvhich is another manner of warrant and encouragement to a diſcreet man, then to follow the bablings of a few new vpſtart wrangling cauillers, that go about to impugne the ſame or bring it in contempt.

8. *And firſt of all he ſhall haue with him (as I ſaid) the deuotiō of all the auncient Church of God among the Iewes, before the appearing of Chriſt, to vvitt, of the Patriarches, Prophetts, and moſt holy men of that nation, vvho vvere moſt earneſt enemyes to idolatry, and yet moſt feruent in this deuotion: and albeit, in reſpect that their Saincts vvere not yet in heauen before the reſurrection of Chriſt, they vſed not the expreſſe forme of prayer to Saincts, vvhich the Chriſtian Church did afterwards, yet in effect did they the very ſame, alleaging ſtill the memoryes and meritts of their Saincts that vvere deceaſed, to mooue therby God to heare them by the meritts and interceſſion of the ſaid Saincts. So prayed the three children in the fornace of Babylon*, propter Abraham dilectum tuum, & Iſaac ſeruum tuum, & Iſraël ſanctum tuum, *haue mercy vpon vs for Abraham thy dearly beloued, for Iſaac thy ſeruant, and for Iſraell thy Saincts. So prayed the Prophet Iſay*, conuertere propter ſeruos tuos; *turne thy ſelfe o Lord vnto vs for loue of thy ſeruants, &c. So prayed* Heſter *by the interceſſion of* Abraham: *ſo prayed* Salomon *naming ſtill the meritts of his father*

Dan. 3.

Iſa. 63.

Heſt. 13. 14.

father Dauid *as interceſſor for him*; Memento Domine Dauid, & omnis manſuetudinis eius, *Remember o Lord thy ſeruant Dauid, and all his meekeneſſe: ſo prayed* Dauid *himſelfe, naming* Abraham, Iſaac *and* Iacob *for his interceſſors: ſo prayed* Elias *alſo naming the ſame Saincts of theirs in the preface of his prayer; ſo prayed* Moyſes *in diuers places, and vpon diuerſe occaſions:* Recordare Domine ſeruorum tuorum Abraham Iſaac & Iacob, *be mindfull o Lord of thy ſeruants* Abraham, Iſaac *and* Iacob: *ſo prayed* Iacob, *interpoſing the name of his father* Iſaac; *the which* Iacob *not only vſed interceſſion of Saints that vvere deceaſed before, and had lyued in fleſh, but prayed alſo to* Angells *to bleſſe his Children, meaning no doubt, that they ſhould obtayne Gods bleſſinge for them:* Angelus (*ſaith he*) qui eruit me de cunctis malis benedicat pueris iſtis. *The Angell that hath deliuered me, out of all neceſſity, bleſſe theſe children; which kind of ſpeach ſhewed euidently the inuocation of Angells in thoſe dayes, and that it vvas not held by thoſe holy Patriarks for derogatory to Gods ſupreame glory: ſo as this vvas the deuotion of that tyme, and the Hebrue Church may be confirmed by the teſtimonyes of their moſt learned men ſince Chriſts appearing, as by* Flauius Ioſephus *their great hiſtoriographer, that lyued imediatly after Chriſt, vvho in his third booke of hiſtoryes, talking of this inuocation of Saints departed from this world, ſaith,* Puræ animæ quæ axaudiũt inuocantes, &c. *Pure ſoules, who do heare thoſe that pray vnto them, &c. And another hiſtoriographer of the ſame*

Pſal. 131.
1. *Paral.* 29.
2 *Paral.* 5.
3. *Reg* 18.
Deut. 9.
Exod. 32.
Gen. 32.
Gen. 41.
Flau. Ioſeph. l. 3. *de bello Iudaico cap.* 14.

name, and nation, after him ſheweth the practize of all his Church, when he prayeth in theſe words: Riſe vp Moyſes, thou ſonne of Amram, riſe vp thou holy Prieſt of God Aaron, &c. *So as in this deuotion of Religious honour and inuocations of Saints thou haſt with the (Chriſtian Reader) the piety of all the Patriarks, Prophetts and other godly men of the old teſtament, for more then 2000. yeares togeather before the coming of Chriſt.*

Ioſeph. Ben. Gorion. l. de bello Iudaico c. 21.

9. *But yf I ſhould ſpeake for the ſpace of more then fifteene hundred yeares after this agayne, during the tyme of Chriſtian Religion, and not ſo much of the doctrine, and inſtruction, as of the practize and deuotion (for that is my purpoſe) of the moſt cheefe renowned men, Doctors, and Fathers therof, I ſhould exceed the meaſure of a breeſe inſtruction or direction. For albeit much more be to be found vvrytten of the fathers documents, iudgment, and beleeſe in this behalfe, then of their exerciſe, vvhich they committed not ſo ordinarily to vvrytinge, yet are there ſo many examples notvvithſtandinge extant in their vvorks, for their practize alſo of deuotion herein, as the leaſt part therof cannot be ſett downe in this place.*

The practiſe of the Chriſtian primitiue Church in prayinge to Saints.

10. *For yf vve conſider only but the fathers of the firſt foure or fiue hundred yeares after Chriſt vvhich comonly vve call the primitiue Church, vve ſhall find their deuotions of honouring & praying vnto Saincts to be the very ſame, that the deuowter ſort of Cath. people do vſe now. The examples of* Origen, Nazianzenus, Ephræm, Nectarius, Nyſſen, Chriſoſtome, Cyrill, Zozomenus, Theodoretus,

retus, *and others of the greeke* Church *do make this plaine, as alſo of the Latin* Hilarie, Ambroſe, Hierome, Maximus, Ruffinus, Paulinus, Prudentius, Auguſtine, Victor, Leo, *and others, all vvhich vvere vvithin the ſaid compaſſe of yeares, of the auncient Chriſtian Church, and their deuout praying to Saincts in heauen (eych of them in their dayes) may be a patterne of deuotion to vs in theſe dayes, for that they neuer lightly vvrote or treated of Saincts deceaſed, but they prayed alſo vnto them hartily:* O Sancti Dei (*ſaith Origen*) vos lachrimis ac fletu pleno dolore deprecor, vt procidatis miſericordijs eius pro me miſero, &c. *O holy Saincts of God I beſeech yow with teares and vvofull vveeping, that yow fall downe before the mercy of* God *for me miſerable ſinner. And then turning his ſpeach to the holy patriarke* Abraham *in particular, by occaſion of Chriſts parable of the Riche-man and Lazarus, he ſaith,* Heu mihi Pater Abraham, deprecare pro me ne de ſinibus tuis aliener, &c. *O father Abraham pray for me, that I be not caſt out from thy beſome, &c. And the like prayer he maketh to holy* Iob, *in theſe vvords:* O bleſſed Iob that liueſt with God eternally, and haſt obtayned the victory in the ſight of our lord and king, pray for vs miſerable people, that the mercy of our terrible God do protect vs, & write our names in the booke of life, togeather with thoſe that are to be ſaued. *Thus prayed he almoſt* 14. *hundred years agone, and yet was neuer accuſed to haue iniured God by this prayer.*

The deuotiō of Origen in praying to Saincts.

Orig. in lament. & l. 2. in Iob.

11. The

The de-uotiō of S. Greg. Nazianzen.

11. *The next age after him vvrote that great and famous father* Saint Gregory Nazianzen *ſurnamed the* Diuine *for his excellency of learninge and holynes, vvho neuer vvryteth lightly of any Sainct or Martyr, but he prayeth hartily vnto them, as yow may ſee in his vvorks; as for example, vvrytinge the lyfe of* Saint Cyprian *the Martyr, before he vvas conuerted to Chriſtianity, he firſt ſheweth, that the Martyr finding himſelfe exceedingly tempted vvith the bewty of* Iuſtina *the virgin, afterward martyred vvith him, prayed moſt humbly and deuoutly to our bleſſed Lady to aſſiſt him in that combatt againſt the fleſh, adding moreouer, that the ſaid* Saint Cyprian *helped himſelfe in that caſe by faſting and afflicting his body, vvherby hauing gotten the victory at laſt by martyrdome,* S. Gregory Nazianzen *prayeth alſo to him, as the other had done to the mother of God before, ſaying theſe words:* Cyprian the bleſſed martyr, *hauing humbly beſought the virgin Mary to giue help, as vvell to himſelfe as to* Iuſtina *the virgin, that vvas in danger of his carnall affection tovvards her, did fortifie himſelfe alſo vvith the medicine of faſting and lyinge on the ground, deſiringe that firſt the dangerous inticinge bewty of that vvoman (by the interceſſion of our Bl. Lady) might be obſcured, and therby the vvood or fuell of this ſenſuall flame of luſt, might be taken away and conſumed, and then that by the afflictinge of himſelfe, he might procure God to be more fauourable and mercifull vnto him.*

Nazianz. orat. 18. in laud. Cyprian mart. & oratio. 21.

Nazianz. ibid.

12. *Thus deſcribeth* S. Gregory Nazianzen,

this martyrs practiſe of prayer to Saincts, and afflicting his body, in thoſe ancient tymes vnder Diocletian *(for by him he was put to death) and then the holy father* Nazianzen *prayeth to him alſo:* At tu nos è cęlo benignus aſpicias, &c. *But now holy father, thou hauing obtayned that which thou prayedſt for before, and being preſent now in the ſight of the holy Trinity, looke fauourably vpon vs from heauen; gouerne this my ſpeach and life ſo, as thou maiſt help me in the feeding of this flocke commytted to my charge, &c. And the very like prayer maketh he to* Saint Athanaſius, *and another to* Saint Baſill *deceaſed a little before him, though no Martyrs but holy Bishops, and Confeſſors, vvhome yet this learned Father and Doctor did ſo highly eſteeme for their vertues, piety, and holy labours taken in Chriſts Church, as he doubted nothinge, but that they vvere in eternall glory, and that they vvere able and vvillinge, by their interceſſion, to obtayne vvhat graces ſoeuer ſhould be needfull for their deuout ſuppliants at Gods hands, and therfore he hartily prayed vnto them, as appeareth in his orations and ſermons, vvhich he had of them, after their departure from this lyfe. For vnto* Saint Baſill, *amongſt other things, he prayeth thus for the gift of Conſtancy:* O holy and diuine man, behold vs I beſeech thee from heauen, and ſtay by thy prayers the tentations of the flesh, giuen vnto vs for our diſciplyne, or at leaſtvviſe procure, that vve beare the ſame vvith a ſtrong hart, &c.

Naz. orat. in Athanaſ. & Baſil.

Thus prayed he, and this vvas his deuotion *towards Saints departed which he vvould neuer haue done, yf he had thought in thoſe dayes, that Saints had not heard our prayers, or that it had byn iniurious to God to call vpon them for their interceſſion in this behalfe. But let vs goe forward to ſee more of this ancient practiſe.*

S. Eph. his deuotion. *Zozom. l. 3. hiſt. cap. 15.*

S. Ephr. ſerm. de ſanctis mart.

13. S. Ephræm *a holy* Syrian *Biſhop ſo highly eſteemed and praiſed by the forſaid* S. Baſill *as vve may ſe teſtified by* Zozomenus, *vvryting the life of certayne martyrs put to death not long before prayeth thus vnto them:* O moſt bleſſed, and glorious martyrs of God, help me miſerable creature, with your prayers, that I may obtayne mercy in that day, when the ſecrets of all mens harts ſhalbe made manifeſt. I haue ſong the hymne of your praiſe with all deuotion of mynd, before your holy reliques; do yow therfore ſtand forth for me, miſerable man, before the throne of Gods Maieſtie, that by your prayers I may meritt to be ſaued, and to obtaine with yow euerlaſting bliſſe, &c. *Thus prayed he vnto Saincts, being himſelfe a great Saint, as all Eccleſiaſticall hiſtoryes do teſtifye.*

S. Nectar. his deuotion to Saincts. *Socrat. l. 5 c. 8. Zozom. l. 7. c. 8. Niceph. l. 12. c. 12.*

14. S. Nectarius *Archbiſhop of Conſtantinople next after the departure thence of* S. Gregory Nazianzen, *of vvhoſe excellent vertue and piety, both* Socrates, Zozomenus, Nicephorus, *and other Eccleſiaſticall hiſtoriographers do giue teſtimonye, vvrytinge an oration of* S. Theodorus *martyr, prayeth vnto him in theſe vvords:* O thou light of martyrs and ornament of Saincts,

keeper and inuincible defender of faithfull people, forgett not our pouerty and humility, but allwayes make interceſsion for vs, and as one that liueſt with Chriſt, and doſt ſtand neere him, make him fauourable vnto thy ſuppliants by thy prayers and interceſsions, &c.

Nectar. orat. de S. Theod. mart.

15. S. Gregory Nyſſen, *that liued at the ſame tyme, and vvas a holy and great learned Biſhop maketh his prayer alſo to the like effect, vnto the very ſame* S. Theodorus, *in theſe vvords:* We haue need of many benefitts at this tyme, o holy Saint pray and make interceſsion for thy countrye vnto our Lord and King Chriſt Ieſus: we feare affliction, we expect perills, the Scythians are not farre of preparinge warre againſt vs, thou as a ſouldiar fight for vs, as a martyr vſe liberty of ſpeach in behalfe of thy fellow ſeruants, &c. And yf thou ſee that there is need of greater interceſsion and deprecation to obtayne help for vs, ioyne the company of other martyrs alſo therin, admoniſh S. Peter, ſtyrre vp S. Paul, and that other beloued Diſciple of Chriſt S. Iohn, that they would be carefull and ſollicitous for the Churches which heere on earth they founded, &c. *Thus prayed he, and yet vvas he neuer taxed by any vvryter hitherto for error or impiety therin.*

Nyſſen orat. in S. Theod. mart.

16. *After theſe men very little liued that holy famous father and Doctor* S. Iohn Chryſoſtome, *vvho euery where ſhevved his deuotion in this behalfe,*

but

The deuotiō of S. Iohn Chriſoſt. towards Saints.

Chriſoſt. homil. in natal. Apoſtol.

but eſpecially in his often prayer to Saint Peter *and* Saint Paul *for their interceſsion, to vvhome he vvas moſt hartily deuoted.* Salue beata biga (*ſaith he in one place) God ſaue yow bleſſed coople* Peter *and* Paul, *vvhich are as yt vvere but one ſoule in two bodyes: God ſaue yow euer in our Lord: vve beſeech yow to pray for vs euer vvithout interceſsion, fulfill your promiſes, for ſo yow promiſed to do vvhen yow „ were vpon earth, performe now then your ſaid pro„miſes and being preſent with the euerlaſting Trinity „ aske for vs thoſe things, that appertayne vnto our „ Saluation, &c. And then agayne in another place ſpeaking of the Chaynes of* Saint Peter, *he prayeth vnto him for the* Emperor *then liuing in theſe words:* Aboue all other things do thou arme with theſe Chaynes, inſteed of military armour, our moſt pious and faithfull Emperor, fortifie and defend him with the ſame, and by their help crowne him with victoryes, &c.

Chriſoſt. ſerm. in adorat. ven. Catenarum.

17. *This vvas his deuotion; but ſpeakinge of the Emperors owne deuotion in this behalfe, vvhich he much commendeth, he vvryteth thus:* He being apparayled in purple, went to the Sepulchers of the two Apoſtles, Saint Peter and S. Paul to kiſſe them, and laying aſide all Imperiall greatneſſe, he beſought the Saints to aſsiſt him with God, and being adorned with a crowne, prayed vnto them after they were dead, to be his patrons, though the one of them in his life were but a fiſher man, and the oher a maker of Tents, &c.

Chriſoſt. hom. 26. in 2. ad Cor.

18. *And finally the ſame* S. Chriſoſtome *in his*

lyturgie or manner of ſayinge maſſe, beſids many other prayers to particular Saints, as to S. Nicolas, *and others, he hath this generall prayer vnto all;* Apoſtoli, Martyres, Prophetæ, &c. *O yow Apoſtles, Martyrs, Prophetts, Prieſts, Confeſſors, iuſt men and holy vvomen, vvhich haue ended your fight in this life, haue kept your faith and obſerued your fidelity to Chriſt your Sauiour, pray for vs, that our ſoules may be ſaued alſo, &c. This vvas his prayer and deuotion, vvhich yet I thinke no man of vvitt or modeſty vvill hould for erroneous, or ſuperſtitious, he being ſo rare a pillar of Gods Church, as our aduerſaryes vvill confeſſe him to haue byn.*

Chriſoſt. in liturgia.

19. *VVith* Saint Chriſoſtome *did liue another great holy and learned man,* S. Cyrill *Archbiſhop of* Alexandria, *vvho making a ſermon publikely in the firſt Councell of Epheſus, vvhich vvas the third Generall Councell held in Chriſtendome, and making his ſaid Sermon vpon the feſtiuall day of* Saint Iohn Euangeliſt; *by reaſon of that feaſt, and of the great audience, he made this publike prayer out of the pulpitt vnto him, beſeechinge him by his interceſſion to Chriſt, to obteyne the reuelation of his holy birth againſt* Neſtorius *the heretike, Archbiſhop of* Conſtantinople, *vvho vvickedly had affirmed,* that the bleſſed virgyn brought forth only pure man, & not God; *againſt which nouelty & error that councell was gathered:* Myſterium hoc aperi, ô Euangeliſta, *(ſaith he)* eſſare nobis ô beate Ioannes, &c. *Do thou open vnto vs this myſtery ô Euangeliſt, do thou declare vnto vs ô bleſſed Iohn, this great hidden ſecret*

of

The deuotiō of *S. Cyrill* & of the vvhole Councell of Epheſus.

Cyrill. hom. in die Ioan. Euang. dict. in Concil. Epheſ. an. 428.

,, *(of* Chriſts *diuinity) thou which was called the ſonne*
,, *of thunder; thou which by thy excellent learning haſt*
,, *drawne all the world into thy admiration, &c.* Be-
,, *hould o Apoſtle what a great* Company *of* Paſtors
,, *and* Biſhops *do come vnto thee (in this Synod) to be*
,, *inſtructed; remoue for vs the ſtone as bleſſed* Iacob
did for the Paſtors *of* Haran; *diſcouer vnto vs the*
,, *well of life; obtayne for vs, that we may draw whol-*
,, *ſome water to feed our flocke, yea open vnto vs thy*
,, *well, whereof thou dideſt draw the water of life, &c.*

Gen. 29.
Eſa. 12.

Thus deuout S. Cyril *prayed to* S. Iohn *Euangeliſt in open audience; and by this yow may perceyue not only his iudgment, ſenſe, and deuotion, but of all that ancient generall councell alſo, before whome he both preached and prayed. And the like may be ſeene in the* 4. *generall councell held at* Calcedon *ſome* 26. *yeares after this agayne, vvhere all the vvhole councell with one voyce did affirme, that* S. Flauianus *the* Catholike *Archbiſhop of* Conſtantinople, *(vvhoſe death had byn procured not long before by* Dioſcorus *an hereticall Biſhop of the ſame Sea,) was a martyr, and prayed for them in heauen:* Flauianus poſt mortem viuit, martyr pro nobis exorat, &c. *Flauian liueth after his death, and as a martyr prayeth for vs, &c.*

The deuotiō of the generall coūcell of Calcedon, towards Saincts. See Socrates *l.* 7. *hiſt. cap.* 32. *Concil. Calcedon. ſeſs.* 11. *an. Domini* 453.

20. *And this being ſo cleere and playne, both of the chiefe fathers of the* Greeke Church, *as alſo of the whole generall councells receyued by* Gods *vniuerſall* Church, *within the compaſſe before mentioned for the firſt* 500. *yeares after* Chriſt, *who will not be inuited by their example, to exerciſe like deuotion towards* Catholike *Saints in heauen, or who*

wilbe

will be terrified with the vayne clamors of new vpſtart Sectaryes, that ſay it is ſuperſtition, & idolatry. Vldericus Zwinglius *in a certayne place braggeth greatly, that he was the firſt in our dayes, that reiected this ancient deuotion of praying to Saincts:* ſcio quorundam (*ſaith he*) in me odium, quòd minus cæteris diuorum interceſsioni tribuam, imò primus hanc exploſerim. *I know certayne mens hatred to be ſtyrred vp againſt me, for that I do attribute leſſe then other men to the interceſsion of Saints, yea for that I firſt of all other, haue hiſſed out the ſame. And is not this a goodly thinge, that this Apoſtata marryed Prieſt of* Zwitzerland *ſhould bragg that he vvas the firſt, that hiſſed out deuotion to Saincts ſo vniuerſally receyued in the primitiue Church of Chriſt, and practized by ſo famous learned men of all nations, as yow haue heard, and continued for all ages after, vnto our time? His father and maiſter Luther, durſt not be ſo bold, as to bragg of any ſuch thing: for thus he wryteth of that matter to a frend of his:* Non fuit mens mea vnquam, inuocationes ſanctorum eſſe vitioſas, pro cauſis vel corporaliſsimis; hoc ſapiunt hæretici noſtri Picardi & Bohemi. *It was neuer my mind to ſay that inuocations of Saints are reprehenſible, albeit neuer ſo corporall things be asked of them, this is the opinion of our Picardian and Bohemian heretikes.*

Zwingl. in opere articulorum art. 20.

Zwinglius his bragg that he firſt hiſſed out the inuocation of Saints.

Luth. ep. ad Georg. Spalatinum.

Luther admitteth inuocation of Saints.

21. *Lo what Luthers iudgment was of this matter yea the ſame Luther being in his beſt deuotion as may be preſumed, for that he teacheth a man how he ſhould rightly prepare himſelfe to death, hath theſe*

Luth. l. de præp. ad mortem.

vvords. In the article of death *(ſaith he)* let no man omitt to call vpon the bleſſed virgin, the Angells, his proper Apoſtle, and other Saincts whome he hath ſerued in his life, to the end they may be interceſſors for him to God in that inſtant. *Thus ſaid Luther quite contrary to his ſcholler* Zwinglius *as yow ſee: and I might alleage diuers other of their diſſentions & contradictions in this point. But what do we care vvhat theſe men ſaid or vnſaid? ſeing euery man ſaid according to his owne appetite, & fancy for the tyme preſent. Let vs ſee rather how conforme the ancient Latyn Church was to the Greeke in this deuotiō of praying to Saints; but yet this alſo would be ouerlong for this place and purpoſe that I haue in hand. Let any man read* S. Hierome *in thoſe liues that he wryteth of Saints, namely of* S. Hilarion, S. Paula, *& others, & ſee how deuoutly he euer prayeth to them, & therby iudge of the practize of the whole Church in his tyme, wherof he was ſo principall a pillar.*

The deuotiō of the Latin Church in praying to Saints. *Hier. in Epitaph. Paulæ.*

Paulin. in natal. Sanctorū. Prudent. in ſacris hymnis.

22. *Let any man read* Saint Paulinus *B. of* Nola, *that liued at the ſame tyme in the liues wrytten by him of* S. Celſus, S. Fælix, S. Clarus, *and others. Let him read* Prudentius *in like manner of no leſſe antiquity in the ſacred hymnes he hath left wrytten of* S. Laurence, S. Caſsianus, S. Hyppolitus, *& others. Let him read* Claudianus Fortunatus, Gregorius Turonenſis, S. Gregory *the great, and our* S. Bede *(for I will go no lower) in all the hiſtoryes which they write of Saints liues, and we ſhall ſtill ſee, that they prayed moſt hartily & deuoutly to thoſe Saints, whoſe liues,*

acts and geſts they write. And finally for a generall proofe of the Latyn Church her beleefe, deuotion and practiſe in this behalfe, yt is ſufficient to ſee the very forme of publike prayers, proceſsions, and inuocation of Saints named the Lytanies, *& vſed generally in the Latyn Church, mentioned and allowed in many Synods & Councells aboue* 1000. *yeares gone & afterward, as namely in the firſt Councell of* Orleans *in France Can.* 27. *held vpon the yeare* 512. *The Councell of* Gerund *in Spayne held the next yeare after, cap.* 3. *The fifth Councell of* Toletum *likewiſe in Spayne, cap.* 1. *held vpon the yeare* 640. *and another Councell, held two yeares after in the ſame place. The Councell alſo called* Braccarenſe *the ſecond, cap.* 9. *held two yeares after that agayne, and ſo downward. The Councell of* Mentz *in Germany held vnder Pope Leo the* 3. *and Charles the great vpon the yeare* 613. *All theſe Councells, I ſay, ordayning lytanies and inuocation of Saints, to be vſed in ſollemne proceſsion, vpon certayne dayes of the yeare, as namely in the rogation weeke* 3. *dayes before the Aſſenſion, & other times, do aboundãtly ſhew the beleef & practize of the generall Church in theſe anciẽt dayes. And the ſixt generall Councell held at Conſtantinople, by both the Latyn, and Greeke Church, in the yeare of Chriſt* 669. *cap.* 7. *doth ſufficiently ſet downe the ſenſe of both Churches in theſe words:* Solo Deo creatore adorato, inuocet Chriſtianus Sanctos, vt pro ſe intercedere apud Maieſtatem diuinam dignentur. *God only the creator of all things being adored, let the Chriſtian man call vpon Saints alſo, that they may vouchſafe to make inter-*

How generall Coũcells haue allowed & ordained prayer to Saincts.

ceßion for him to Gods diuine Maieſtie. So ſaid the Fathers of that Councell, and ſo haue ſaid & done all their poſterity after them.

23. *And now to make an end of this demonſtration, and to paſſe no further in the enumeration of more examples or authorityes, I would counſell thee (good Chriſtian Reader) to conſider with thy ſelfe equally, and indifferently whether yt be not more ſure, and ſafe for a man to ioyne his ſoule and ſpiritt vvith theſe men, that were the lights of Gods Church, and the patternes of all vertues in euery age as they liued, then with theſe new vpſtart Doctors and teachers of our age, ſo diſagreing among themſelues as yow haue heard? And whether yt be not more likely that thoſe old fathers and learned Doctors vnderſtood not better the ſcriptures, and the ſenſe and will of God therin, then theſe mates, that haue made to themſelues a new ſenſe ſince that tyme; or whether at the generall day of iudgment, a wiſe man would not wiſh rather to be on their ſide, and to take part with them in their lott of the next life, then with theſe paltry companions, deuiſers of new ſects and opinions? Surely I thinke the election is not hard to make, to him that is not ouerblynded with paßion or bewitched with diſordinate affection to noueltyes.*

A weighty conſideration diligently to be noted.

24. *VVherfore to end this direction, I would wish the diſcreet Chriſtian Reader to be deluded no longer with theſe new fancyes, but to returne rather to the ſtepps of his forefathers in this behalfe, and to reſolue to follow the ſame for the time to come, and to double his deuotion towards the honour of Chriſts frends in heauen, for the maledictions, ſlaunders, and calum-*

niations which he hath heard vttered againſt them by new fangled heretiks. For this pious counſell did holy S. Bernard *giue aboue 400. yeares gone, as it is recorded in his life, when the wicked* Albigenſes *in his dayes did broach their impiety.* Irrident nos hæretici, quod ſanctorum ſuffragia poſtulamus, &c. *Theſe our heretiks do ſcoffe at vs, for that we do pray to Saints to make interceſſion for vs, &c. But the holy man willed them to pray the more for that, and to ſhew how gratefull a thing yt was to almighty God, he wrought a publike miracle one day in the ſight of all the people, who were preſent at his ſermon with the Biſhopp of* Charters, *which he preached with great vehemency of ſpiritt, in defence of this Catholike Doctrine, againſt the forſaid heretiks: and after his ſermon ended, he bleſſed certayne loaues of bread brought vnto him by the people, proteſting publikely that God in teſtimony of the truth which he had preached that day, about this controuerſy of inuocation of Saints, would heale all the ſicke people that ſhould eate of that bread, and ſo he did. And who will not be moued more with this exhortation & miracle of holy* Saint Bernard, *yf no other proofes were, then with the contradiction of a thouſand* Zwinglians *or* Albigenſes?

Bernard. Homil. 6. in Cantica.

An exhortatiō and miracle of S. Bernard for praying to Saints.

Vid lib. 3. vitæ S. Bernardi. cap. 5.

25. *Returne then Christian Reader to the old Catholike piety and deuotion in this point; let not any day paſſe, wherin thou do not humbly and deuoutly call vpon all the Saints, that are in Gods triumphant heauenly kingdome, to be interceſſors for thee. But eſpecially call vpon them, whoſe peculiar feaſts are celebrated in Gods Church euery day throughout the*

The concluſiō of this Inſtructiō.

yeare, for that by this godly deuotion, and pious exerciſe, next after the adoring of God himſelfe, as the former generall Councell *of* Conſtantinople *doth preſcribe, I dare aſſure my ſelfe, and thee alſo, that thou ſhalt receyue exceeding comfort, help and protection from them, as by many examples I covld demonſtrate of others, that haue found like effects, vpon like deuotion, to their infinite conſolation.*

26. *VVherfore to this end, and that thou maiſt be more able and ready to performe this, I haue thought beſt to ſett downe one Saint at leaſt vpon euery day, out of the* Catholike *Calendar and martyrologe, as before thou haſt ſeene; And beſides this, that thou maieſt the better ioyne thy priuate prayer with the publike deuotion and ſpiritt of the vvhole* Church, *I haue thought good to ſett downe alſo the forme of prayer, vſed by the ſaid* Church *vpon the feaſts both of particular Saincts, and of many, or of all togeather, vvherby in like manner thou vvilt perceaue the great modeſty, vſed in all ſuch prayers, asking nothing but in* Chriſt *and for* Chriſt, *as before hath byn ſignified. Vſe then this direction (gentle Reader) to thy ſpirituall profitt and increaſe of deuotion; wherof I beſeech thee alſo to make me partaker vvhen thou art in thy greateſt feruour, which I ſhall accompt for the greateſt reward, for this my ſimple labour, which in this life I can receyue, and vvith this I end, deſiring almighty God to bleſſe thee with his diuyne grace and light of his eternall truth.*

In the feaſt of our Bl. Lady.

CONCEDE miſericors DEVS fragilitati noſtræ præſidium vt qui ſanctæ DEI Genitricis memoriam agimus; interceſſionis eius auxilio, à noſtris iniquitatibus reſurgamus: Per Dominum noſtrum Ieſum Chriſtum filium tuum, qui tecum viuit & regnat, in vnitate ſpiritus ſancti Deus, per omnia ſæcula ſæculorum. Amen.

Miſſal. in offic. de B. Virg.

In the feaſt of an Apoſtle.

DA, quæſumus, omnipotens Deus, vt beati N. Apoſtoli tui quam præuenimus veneranda ſolennitas, & deuotionem nobis augeat, & ſalutē. Per Dn̄m noſtrum Ieſum Chriſtum filium tuum, qui tecum viuit & regnat in vnitate Spiritus ſancti Deus, per omnia ſæcula ſæculorum. Amen.

Miſſ. in vigil. Apoſtol.

In the feaſt of a Biſhop Martyr.

Miß. in communi mart. Pontif.

INFIRMITATEM noſtram reſpice omnipotens Deus, & quia pondus propriæ actionis grauat; beati N. Martyris tui atque Pontificis intercesſio glorioſa nos protegat. Per Dominum noſtrum Ieſum. &c.

In the feaſt of a Martyr not Biſhop.

Miſſal. in communi mart. non Pontif.

PRÆSTA quæſumus omnipotens DEVS, vt qui beati N. Martyris tui natalitia colimus, intercesſione eius, in tui nominis amore roboremur. Per Dominum noſtrum. &c.

In the feaſt of many Martyrs togeather.

Miß. in off. plurim. mart.

DEVS qui nos concedis ſanctorum martyrum tuorum N. & N. natalitia colere, da nobis in æterna beatitudine de eorum ſocietate gaudere. Per Dominum noſtrum. &c.

In the feaſt of a Bishop Confeſſor.

DEVS fidelium remunerator animarum, pręſta quæſumus vt Beati N. Confeſſoris tui atque Pontificis, cuius venerandam celebramus feſtiuitatem; precibus indulgentiam conſequamur. Per Dominum noſtrum Ieſum. &c.

Miſſ. in communi Confeſſ. Pontif.

In the feaſt of a Doctor.

DEVS qui populo tuo æternæ ſalutis Beatum N. miniſtrum tribuiſti: præſta quæſumus, vt quem doctorem vitæ habuimus in terris, interceſſorem habere mereamur in cœlis. Per Dominum noſtrum. &c.

Miſſ. in officio Doctor.

In

In the feaſt of a Confeſſor no Biſhop.

Miß. in officio. Confeß. non Pontif.

DEVS, qui nos beati N. Confeſſoris tui, annua ſolennitate lætificas; concede propitius, vt cuius natalitia colimus, etiam actiones imitemur. Per Dominum noſtrum. &c.

In the feaſt of an holy Abbott.

Miß. in feſt. Abbat.

INTERCESSIO nos quæſumus Domine beati N. Abbatis commendet; vt quod noſtris meritis non valemus, eius patrocinio aſſequamur. Per Dominum noſtrum. &c.

In the feaſt of a Virgin and Martyr.

Miß. in communi. mart. & virg.

DEVS, qui inter cætera potentiæ tuæ miracula, etiam in ſexu fragili victoriam martyrij contuliſti: concede propitius, vt qui Beatæ N. Virginis & martyris tuæ natalitia colimus, per eius ad te exempla gradiamur. Per Dominum noſtrum. &c.

In the feaſt of a Virgin, and no Martyr.

EXAVDI nos DEVS ſalutaris noſter, vt ſicut de Beatæ N. virginis tuę feſtiuitate gaudemus, ita pię deuotionis erudiamur affectu. Per Dominum noſtrum. &c.

Miß. in officio virg. non mart.

For the interceſſion of all Saints togeather.

CONCEDE quæſumus omnipotens DEVS, vt interceſſio nos ſanctæ Dei Genitricis Mariæ, Sanctorúmque omnium Apoſtolorum, Martyrum, Confeſſorum, atque Virginum, & omnium electorum tuorum vbíque lætificet; vt

Miß. ad poscenda ſuffrag.

vt dum eorum merita recolimus, patrocinia ſentiamus. Per Dominum noſtrum Ieſum. &c.

In the feaſt of Angells.

Miſſal. 29.Sept.

DEVS, qui miro ordine Angelorum miniſteria, hominúmque diſpenſas; concede propitius, vt quibus tibi miniſtrantibus in cælo ſemper aſſiſtitur, ab his in terra vita noſtra muniatur. Per Dominum noſtrum Ieſum Chriſtum filium tuum,qui tecum viuit & regnat in vnitate ſpiritus ſancti DEVS, per omnia ſæcula ſæculorum. AMEN.

OF THE CALENDAR OF IOHN FOX HIS MARTYRS, *prefixed before his Actes and Monuments; how abſurd a thing it is, and different from the Catholike Calendar, and how therin he doth imitate old heretikes, by ſetting downe Malefactors for Martyrs of his ſect, and defacing others that are trew, and Catholique Martyrs in deed.*

CHAP. I.

AFTER the former diſcuſsion of the militant Church vpon earth, aſwell Catholike as Proteſtant, wherof the one hath beene declared, and ſet foorth to the readers eye in the firſt parte of this worke, the other hath beene ſought but not found in the ſecond: It followeth now in this third parte, that we treate ſomewhat alſo of Fox his triumphant Church, which he placeth in heauen, to witt, the Martyrs, and Confeſſors of his Religion, whoſe names, and tytles he ſetteth downe in a particular Calendar in the beginninge of theſe his Acts, and Monuments; diſtributinge them accordinge to the dayes of euery moneth, and adorninge them with different tytles, ſome of Martyrs, ſome of Confeſſors: & in different habites, ſome in redd letters, ſome in blacke, ſome in great, ſome in ſmall, according to the worthines of each one in his conceyt. Imitating herein in ſome ſorte the ancient, and Catholike cuſtome of the Roman Church, which hath her Matyrologe of Sainćts, and Calendar of the dayes, with ſome ſuch diſtinćtion of degrees, for celebrating their annuall memoryes. But vpon farre other grounds and reaſons, then Fox hath for his, in this his fond and apiſh imitation, as after ſhall appeare.

Of the name, *Martyrologe*, and *Calendar.*

2. Heere only we are to note by the way, that the words *Martyrologe*, and *Calendar*, being deriued the one from the Greeke, the other from the Latyn tongue, the firſt ſignifyeth nothinge els in this our affayre, but only a certayne ſhorte, and compendious relation of the names, ſuffrings, deathes, and paſsions of martyrs, or witneſſes in Chriſtian Religion, with the tymes, and dayes therof, and ſome briefe notice of the occaſions, as alſo of the perſecutors. The ſecond, which is the Calendar, ſignifyeth nothing els in this place, but a Catalogue or Eccleſiaſticall table, conteyninge the order, and diſpoſition of the ſaid Martyrs and Sainćts names, according to the monethes & dayes, wherin they ſuffred, and wherin their memories are to be celebrated by the Church, throughout euery yeare: taking the name of Calendar from the word *Calendæ*, which ſignifyeth the beginninge, or firſt dayes of euery moneth, accordinge to the old Romans, who deriued that name from an

Macrob. lib. 1. Saturnal. Varro l. 5. de lingua latina.

ancient Latyn word *Calare*, that ſignifyed to call, or denounce. For that vpon thoſe firſt dayes of euery mone, ſuch as were appointed to this office in that citty, did declare what dayes of meetings for publike actions, iudgments, ſacrifices, and the like were to be obſerued, and of theſe firſt dayes called the calends, the whole order and diſpoſition of all dayes of euery moneth & yeare was called a Calendar, which afterward alſo were called by the ſame Romanes *Faſti*, from the tyme that *Cneius Flauius* ſcribe of *Appius Cæcus*, did publiſh the ſame to the people to his owne aduancement, though with offence of the *Senate*. The Greeks, that haue no Calends, do vſe the word *Ephemeris*, and we in Engliſh *Almanacke*, or *Calendar*. And ſo much of theſe names.

3. Firſt then, concerning our purpoſe, we muſt vnderſtand, that as it was a peculiar gifte of God to the Chriſtian Church, that her children ſhould be endowed with ſuch heauenly fortitude, and inextinguiſhable fyre of the holy Ghoſt, as to yeald, and offer their liues for defence & confeſsion of their Lord, and Sauiour Chriſt Ieſus, and his Religion: ſo was it a peculiar inſtinct alſo of the ſame holy Ghoſt to the ſaid Church, that ſhe ſhould ſo highly eſteeme this heroicall act of martyrdome, and the actors therof, as to haue ſpeciall care to gather their names, write their actions, note the dayes

The care and eſtimation which the ancient Church had of Martyrs.

dayes and places of their ſufferings, appoint ſpeciall Notaries to attend thervnto, and others to ouerſee the ſame, as Deacons, and Subdeacons ordayned & appointed to that purpoſe by Biſhops, as appeareth throughout all antiquitie. And to lay vp thoſe Eccleſiaſticall Legendes, and ſacred relations in the ſtore houſes of euery Church, and to read them publikly vpon their feſtiuall dayes, and with perpetuall honor to celebrate their yearely memoryes vpon the dayes, wherin they ſuffred, in teſtimonie of their eternall crowne, and glorie now obtayned with Chriſt in heauen, for fighting ſo manfully, and gloriouſly in his cauſe.

4. And that all this was ſo, euen from the beginninge of the Chriſtian Church, we haue innumerable teſtimonyes yet extant, though all the actes, and geſtes of the ſaid ancient martyrs are not yet ſo come to our hands, as were to be wiſhed, or as then they were written, in reſpect of the infinite loſſes which the Church receaued vnder diuers perſecutors: but eſpecially and namely vnder *Diocletian,* by the publike combuſtion & defacinge of all Eccleſiaſticall books, and Monuments made by his commaundemét, as *Euſebius* and others do recount. But yet by thoſe records that do remayne, wee may eaſly diſcouer the forſaid ancient diligence of the Church, in gatheringe the Actes of Martyrs together.

Euſebius lib.8, c.2. & 3.

5. For firſt, wee reade in the life of *S. Clement*, firſt Biſhop of Rome after S. Peter, that about the yeare of Chriſt 70. he diuided the whole City of Rome (which was a vaſt thing in thoſe dayes, and diuided into 14. Regions by the heathen Emperours, as *Tacitus* and other authors do ſhewe) into 7. Regions, according to the number of 7. Deacons of the Chriſtian Church; appointing as many notaryes to be vnder the ſaid Deacons, for gathering together the Actes and geſtes of Martyrs, that had ſuffered, or ſhould ſuffer within the ſaid Regions, or places about the city belonging thervnto, as appeareth by the Regiſter of Roman Biſhops, attributed commonly to *Pope Damaſus*. And the ſame ordination is recorded to haue remayned from tyme to tyme. And that almoſt 200. yeares after *Clement Pope*, *Fabianus* a moſt holy Martyr appointed 7. Subdeacons alſo, to aſsiſt the ſaid publike Notaries vnder the Deacons. And after *Fabianus* followed preſently *Pope Cornelius*, that was alſo a Martyr, with whome liued *Saint Cyprian* Biſhop of *Carthage* in Africk a bleſſed Martyr likewiſe, who writing vnto his Prieſts and Deacons, when he was in his ſeceſsion, that is to ſay, retired from his city to auoyd the preſent fury of perſecution, ſaid thus (talking of certayne Martyrs that had ſuffered there in his abſence) *Dies eorum quibus excedunt, adnotate, vt commemora-*

Damaſ.in vit.Clem.

Tacit. lib. 1. Annal.

Damaſ.in vit. Fabiani.

tiones eorum inter memorias Martyrum celebrare poſsimus. Do yow note the dayes wherin the Martyrs departed from this life, to the end that wee may celebrate their commemorations amongſt the memoryes of Martyrs. And here hence came thoſe *Eccleſiaſticæ Tabulæ*, Eccleſiaſticall Tables, which before *Saint Cyprian*, Tertullian in his booke de *Corona Militis* calleth *Faſtos Eccleſiaſticos*, Church feſtiuall dayes, and other Authors of later tymes Eccleſiaſticall Calendars.

Cyp. ep. 37. ad presb. & Diac. Eccleſiæ Carthag.

Tertul. l. de corona milit. c. 3.

The cuſtome of the primitiue Church in gathering Calendars of Martyrs and dayes of their deathes.

Euſebius.

6. And this cuſtome of gatheringe the names, dayes, and ſufferings of Martyrs, hath remayned euer ſince in the Catholike Church. As among other teſtimonyes wee may perceaue by that, which *Euſebius* writeth in his 4. booke of hiſtory and 14. Chapter, of the Church of *Smyrna*, and the collection they had made of the Martyrs of that Church, as alſo *lib. 5. cap. 2. & 3.* of the like diligence of the two Churches of *Vienna* and *Lions* in France. And in his 6. booke *cap. 33. & 34.* he giueth example of the Church of *Alexandria* in Egipt about the ſame matter; and *Pontius* the Deacon of the foreſaid *Saint Cyprian*, ſheweth that this diligence of gathering the names and dayes of Martyrs into Eccleſiaſticall tables, was an ancient vſe in the Church before his dayes, with intent that they ſhould paſſe to poſterity, *vt ad noſtram quoque notitiam* (ſaith he) *qui nondum nati fuimus, peruenirent.* That thoſe obſerua-

Pontius in vita Cypriani.

ſeruations of our Anceſtors ſhould come to our knowledge, that in thoſe dayes were not yet borne.

7. And finally in *Saint Ambroſe* his tyme (for I will go no lower) though all Martyrdome for the moſt part did then ceaſe, yet do wee reade that *Paulinus* his Notary (who wrote afterward his life) ſaith, that himſelfe was vnder the care of *Caſtus Diaconus* to write, and record all things exactly of the Church of *Milane*, to be examined by the ſaid *Caſtus*, ſo as vnto that day (which was more then 400. yeares after Chriſt) the forſaid Notaryes appointed to regiſter the Acts and geſts of Martyrs with the dayes of their ſufferings, and to referre them into Eccleſiaſticall tables and Calendars, were in vſe.

Paulinus in vita S. Ambroſij.

8. And this was the firſt beginninge of Martyrologes and Saintes Calendars in the Primitiue Catholike Church, which euer ſince hath bene continued and obſerued; for after the old Roman Martyrologe, followed that of *Saint Hierome*, and after him, another of *Saint Bede*, and after *Bede*, *Florus*, and after him, *Vſuardus* vnder Charles the great. And 50. yeares after him againe *Vuandelbertus*, & after him *Ado* Archbiſhop of Treuers *an. Domini* 1070. in the tyme of *Pope Hildebrande* or *Gregory* the 7. And all theſe following from tyme to tyme the firſt Roman Martyrologe, they did adde thervnto the Martyrs and

Diuerſe martyrologes, one ſucceding the other.

Saints of other countreys, vvhich they found wanting in the other.

The old practize of heretiks to obſcure Catholiques martyrs.

9. And hereby is ſeene, how the Catholike Calendar of ancient Martyrs and Saints (contemned here by Fox,) came in vſe, and was continued in Gods Church, and how euen from the Apoſtles tyme, their memoryes, feaſtes, and moſt honorable celebrityes had their origine, wherat their oppoſite aduerſaryes (the infidels and heretiques) did euer frette and fume, but ſpecially the ſecond, to wit, heretiques, as being domeſticall, and therby more eager and enuious enemies, then infidels themſelues. Wherfore (as the holy Fathers do note, they vſed diuerſe ſhiftes & artes to obſcure the ſame, (I meane the glory of our Catholike Martyrs,) wherof the firſt was, to infecte, peruert, or corrupt (where they might) the true narrations & hiſtoryes of the ſaid Martyrs, therby to make them more contemptible, and of leſſe credit. So teſtifieth *Epiphanius* of the *Ebionites*, that they went about to corrupt the hiſtoryes of the Apoſtles themſelues. And the ſame teſtifieth he of the *Gnoſtici*, that they ſett forth mōſtrous things about the life of our bleſſed Lady mother of God, therby to diſgrace her. And of the *Encratites*, the ſame father wryteth that they peruerted many things concerninge *S. Andrew* & *S. Thomas* in particular. And *S. Auguſtine* accuſeth the *Manichees* for like falſhood

Epiphan. hæreſ.30.

In Panar. hæreſ.26.

Ibidem hæreſ. 47.

Auguſt. li. de fide cont. Manichæos.

in corruptinge the Actes of Martyrs. And the ſame do *Philaſter* & *S. Cyrill* in like manner. And *Oroſius* writing to *S. Auguſt.* noteth the *Priſcillianiſts* of the ſame fraud & impiety.

Oroſ. epiſ. ad Aug. de errore Priſcil.

10. And finally this was an ordinary thing obſerued among the old heretiques, when the martyrs of God in their faith, liues, or actions were contrary to theirs. For which cauſe there is extāt a ſeuere canon, of the 6. generall Councell, written in theſe words. *Quæ à veritatis hoſtibus falſo conficta ſunt Martyrum hiſtoriæ, &c.* The hiſtoryes of Martyrs which are falſly deuiſed by the enemies of the truth, therby to bring reproche vpō the ſaid Martyrs, and to induce them to infidelity that heare them, wee do forbidde to be redde in the Church, but rather to be burned, and do excommunicate and anathematize all thoſe that do admitte them, or do attend vnto them as true ſtoryes. This ſaith that Canon. And according to this admonition, *Pope Adrian* wrot to Charles the great 800. yeares gone, that albeit, *Sancti Canones cenſuerunt licere paſsiones Martyrum in Eccleſia legi, cùm aninuerſarij dies celebrantur, &c.* Holy Cannons did permitte that the paſsiones of Martyrs might be redde in the Church, when their annuall dayes were celebrated, yet *non ſine probabilibus authoribus.* It ſhould not be but ſuch legends only, as were written by probable and allowable authors. And the ſame did decree *Pope Gelaſius*

Synod. 6. can. 63.

Adrianus ep. ad Carol. Magn.

Gelaſ. in Conc. Roman.

ſius after him in a Roman Councell yeelding this reaſon, *ne vel leuis ſubſannandi oriretur occaſio.* Leaſt any ſmalleſt occaſion of ſcoffinge ſhould therby be giuen to heretiques, that ſought occaſions. And as for the holy Canons which *Pope Adrian* ſaith to Charles the Emperour, that they did permitte with this caution the hiſtoryes of martyrs, not only to be redde at home in priuate houſes, but alſo in the Church publikely vpon their feſtiuall dayes, one of thoſe Canons is *Concil. Carthag. Can.* 13. extant in a Councell of Carthage, held vpon the yeare of Chriſt 401. whoſe words are theſe, ſpeaking of thoſe things that may be redde in the Church publiquely. *Liceat etiam legi paſſiones Martyrum, cùm anniuerſarij eorum dies celebrantur.* It ſhalbe laufull alſo, beſides the diuine ſcripture, to reade in the Church publikely, the paſsions of Martyrs when their annuall feſtiuall dayes ar celebrated. Which ordination yet wee ſee was ſomwhat reſtrayned afterward, for declining the malice of heretiques, that in diuerſe places had corrupted Martyrs hiſtoryes of purpoſe. And *Pope Gelaſius* doth mention the hiſtorie of *S. George*, for examples ſake, amongſt others ſo corrupted. In which reſpect, and vpon the ſeuere commination *Theodor. Balſ. Com. in Can.* 13. *Sinod.* 6. aforeſaid of the 6. generall Councell, *Theodorus Balſamus* writeth that Biſhops began more diligently to examine the ſtoryes of martyrs, which were in their Churches.

And thus much of the firſt point about hereticall corruptions and defamation of true Martyrs.

11. The ſecond hereticall trick to diſgrace old Martyrs, when they could not deny or corrupt their ſtoryes was, to oppoſe Martyrs to Martyrs, that is to ſay, to bring forth their Martyrs, and to preferre them impudently before the other, for defending their hereſies, wherof the ancient Fathers beare witneſſe alſo. As for example yow may ſee by the complaint of holy *Apollinaris* Biſhop of *Hierapolis*, whoſe woords *Euſebius* citeth as complayning that the *Marcioniſts*, *Montaniſtes*, and *Cataphrygians* did bragg in this behalfe extreemely of their Martyrs againſt Catholiques. *Qui primi* (ſaith he) *ex Marcionis hæreſi Marcionitæ vocati ſunt, permultis ſe Chriſti Martyribus abundare prædicant.* They that firſt of all were called Marcionites, for following the hereſie of Marcion (marke the old origine of hereticall names & titles from their firſt Authors) do bragg, that they do abound with many Martyrs of Chriſt, &c. And this they did to oppoſe their Martyrs, to the Martyrs of the Catholike Church, and in one principall point alſo to preferre them, in that theirs (forſooth) were more reſolute Martyrs and offered themſelues willingly, yea ſought after martyrdome, and would not ſtart or flye in tyme of perſecution, wheras ours (ſay they) do runne from coun-

The ſecond hereticall trick againſt Catholike Martyrs.

Euſeb. l. 5. *hiſt. c.* 15.

trey to countrey, from Towne to Towne, from houſe to houſe, and from one hole to another to hyde themſelues, and ſo in the end are Martyrs perforce.

Tertul. li. de fuga in perſecutione.

12 This was their ſlaunderous calumniation, which may be ſeene at large in *Tertullian* himſelfe, when he fell afterwards into this madneſſe of the *Cataphrygians* & *Montaniſts* hereſies, and wrote a whole booke againſt flight in perſecution, miſlikinge and condemning the ſame in Chriſtians, according to the humour of thoſe heretiques. But much more godly and wiſely wrote *Saint Athanaſius* to the contrary, in the next age after, in a booke of his owne flight and exile vnder Arrians, ſhewing by diuerſe proofes both of ſcripture and of practize in the Apoſtles themſelues, that it is laufull to flie in tyme of perſecution. And the ſame ſhewed alſo before him, the foreſaid holy Martyr *S. Cyprian* both by his exãple, (hiding himſelfe for two yeares together from the perſecutors) as alſo by a notable diſcourſe writtẽ in defence therof by himſelf, in his 56. epiſtle to *Thebaritus*, and in his booke *de lapſis*. And *Tertullian* himſelfe (before he fell into hereſy) in his booke *de patientia* well allowed the ſame. So as this bragg of thoſe heretiks, that their Martyrs were more forward to martyrdome then ours, is fooliſh & vaine.

S. Athan. his booke for allowing flight in tyme of perſecution.

Cyprian. libr. de lapſis. Cap. 13.

13. The *Nouatian* heretiques alſo were very forward in bragging of their new Martyrs,

as *S. Cyprian* doth teſtifie in diuerſe places, but much more the *Meſſalian* heretiques and *Euchemites.* Who vaunted ſo much of the multitude of their Martyrs, as they called themſelues *Martyrians*, as appeareth by *S. Epiphanius* that wrote againſt them. But yet the Donatiſts would ſeeme to exceede theſe men alſo in deſire of martyrdome, eſpecially that part of them, which were called *Circũcellians*, in ſo much as when the tymes of the Church were quiet and had no perſecutors, they thought it laufull to kill themſelues, or deſtroy one another, or to prouoke & procure ſome perſecutor or other againſt them, at leaſt wayes by their robberies, murders, & other outragious behauiours, to the end they might be accompted Martyrs by their followers. As is euident by *Optatus, Theodoret, S. Auguſtine*, and other writers, of whome *S. Auguſtine* ſaith very fitly, *viuebant vt latrones, honorabantur vt Martyres*. They liued as Theeues, & were honored by them of their owne ſect, as Martyrs. And *Euſebius* reporteth of a famous falſe Martyr, named *Alexander*, among the *Montaniſtes*, of whome one *Apollonius* an ancient writer of thoſe tymes (that knew his acts) wrote thus: *vt non de pluribus verba faciamus, &c.* Not to ſpeake of more of thoſe mens Martyrs (for he had ſpokẽ of diuerſe before) let the Propheteſſe of Montanus (to witt *Priſca* or *Maximilla*) tell vs of the wickedneſſe of their Martyr *Alexander*

ſeeing

Hereticall malefactors made martyrs.

Epiphan. in Panar. hæreſ. 80.

Aug. epiſt. 68.

Euſeb. li. 5. *hiſt cap.* 17.

,, ſeeing ſhe hath often receaued him fami-
,, liarly to banquets, and whome many now
,, do adore for a ſolemne Martyr; whoſe open
,, robberyes and other kind of villanyes (for
,, which he was iuſtly chaſtiſed, and ſuffered
,, death) it ſhall not be needfull here for me to
,, repeate, ſeeing they are extant in publike
,, records; So ſaith he.

Epiphan. in Panar. hæreſ.76. Athan.ep. ad orthodox.

14. And like vnto this Martyr was an other of the Arrians, called *George* Archbiſhop & Patriark (by intruſion) of *Alexandria*, of whome *Saint Epiphanius* writeth largely. And *S. Athanaſius* (into whoſe place he was thruſt) teſtifieth, that he was ſo impudent, as among other wickednes he *durſt to burne openly the Canons of the firſt Nicene Councell*, and being afterward ſlayne for his abhominable acts, he was honored by thoſe of his ſect for a Martyr, and preferred before the Martyrs of the Catholike Church. All which things, how they do agree to diuerſe of Fox his Martyrs, that were open and notorious malefactors, and condemned iudicially for the ſame, ſhall after be ſeene, when wee comme to their particuler examinations.

15. Now wee are to conſider in generall, whether theiſe two points of defacing Catholike Martyrs, their Acts, and Monuments, and of comparinge and preferring new hereticall falſe Martyrs, before true & ancient Martyrs of the Catholike Church, be practized heere by Iohn Fox or no, and

conſequently whether he do follow the kynd of his kennell, aſwell in this, as alſo in all other matters. And for the firſt, it were ouer long to ſhew out of his Acts and Monuments, what iniuries he offereth to moſt of the ancient Martyrs, by relating their ſtories corruptly, or defectuouſly of purpoſe, where any things in their liues or deaths make againſt him and his ſect. Wherof notwithſtanding you may take ſome light, by that which we haue handled in the firſt & ſecond chapters of the ſecond part of this Treatiſe, where wee do ſhew his manner of proceeding in the firſt 600. yeares after Chriſt, to the tyme of *S. Gregory* the great. Now wee ſhall reſtrayne our ſelues to giue ſome few examples in English Martyrs only, and this after *S. Gregories* tyme.

How Iohn Fox endeuoreth to corrupt the Acts and Monuments of true Martyrs.

16. And firſt of all is to be noted in this matter, that our English Church was planted without any Martyrs, that commonly are knowne, for the ſpace of 200. yeares or more. Which perhaps happened to few other Churches (yf to any at all beſides ours) And ſo much the more it is markable in our caſe, for that our Iland being deuided into 7. or 8. differēt dominions at that tyme, it had bene an eaſie & probable matter, to put to death the Chriſtian Prieſtes that fledde from one ſtate to another for perſecution, (for this kind of perſecution they afterwards wanted not) vnder pre-

tence of treaſon, and matter of ſtate (they comming from their enemyes Countrey) yf there had bene as much malice in the world then, as hath byn ſince.

17. But albeit God beſtowed not vpon vs that dignity of martyrdome then; yet did he afterwards giue vs the ſame, partly in other contreys by Engliſh mens ſufferings, and partly in our owne contrey, as ſhalbe ſhewed: but moſt abundantly did he reſerue that grace and benediction vnto theſe our dayes, wherin wee haue and do enioye the ſame (his diuine Maieſtie be bleſſed and thanked for it) in moſt full and plentifull meaſure. But (as I ſaid) he began to impart the ſame vnto our Nation firſt of all, after our conuerſion, in forraine countreyes, ſtirring vp holy men of great zeale in England to go abroade into other kingdomes, to preach his woord vnto gentiles, and to ſeeke martyrdome there, ſeeing it was not to be had for the preſent at home. And of this zeale of Engliſh men in thoſe dayes, all externall hiſtoryes are full. *Multi de Anglia* (ſaith *Sigebertus*) *vel Scotia in Gallijs peregrinantes, verbum Dei ſeminarunt, multúmque fructum Deo faciebant, ſcilicet, Etto, Bertuinus, Eloguius, &c.* Many holy men comming from *England* or *Scotland*, did go from place to place ouer *France*, preachinge the woord of God, making great fruit, as among the reſt, *Etto, Bertuinus, Eloguius* and others.

VVhen martyrdome began amongſt English men.

Sigibert. in chron. an. 651.

18. And *Iohannes Molanus* a learned man of Flandres in his ſtory of that contrey Saints, talking of the ſaid *Bertuinus* ſaith. *Bertuinus Epiſcopus cum alijs ex Anglia ad noſtrates venit Chriſtum prædicaturus, circa annum Domini* 650. Bertuine a Biſhop came from England with others, to preach Chriſt to our contreymen, about the yeare 650. And then writing of another Saint called *Adelbertus* a Deacon, ſonne to the King of Northumberland, he ſheweth that he came with a holy Engliſh Abbot called *Egbert*, who brought ouer 12. Apoſtolicall Engliſhmen to preach vnto thē Friſons, and that they came firſt to Vtrict. And all that ſtory of his is full almoſt of Engliſh Saints.

Ioan. Molan. in Indiculo SS. Belgij fo. 8. *&* 20.

19. But the moſt famous Saint and Martyr of all the reſt of our nation, that were crowned in thoſe partes, was *S. Boniface*, called before *VVinifride*. Who about 100, yeares after, ſuffred moſt illuſtrious martyrdome with 50. other his companions, for preaching Chriſtian religion to the Pagans at a place called Dockam, now a towne in the Dioces of Liege in Germany, vpon the yeare of Chriſt 755. and the fifth day of Iune. *Martyrio redimitus cum ſuis* (ſaith *Molanus*) *quos plures, quàm quinquaginta, in fidei prædicatione cooperatores habebat, &c.* He was crowned with martyrdome together with his companions, vvhome he had vvith him for helpers in preachinge of Chriſtian faith,

Of S. Boniface & 50. martyrs with him, *anno Dom.* 755.

Molan. ib. pag. 21.

who were in number aboue 50. Albeit the names only of eleuen are knowne, to wit, *Eboan* a Biſhop, *VVintruge*, *VValter* and *Adelbert* Prieſts: *Strickhalt*, *Hammont*, and *Boſo*, deacons; *VVackerick*, *Gundebert VVilliart* and *Adolph* Monks. So he:

20. Theiſe then being the firſt English Martyrs that are publikely knowne, it followed that about 100. yeares after this againe, to wit vpon the yeare 849. (as *Matthew of VVeſtminſter* ſaith) *Saint VVolſtan* with his fellowes, whome Capgraue ſaith to haue bene three, *Iubald*, *Man*, and *Edulph*. were ſlayne vniuſtly by Berthfard ſonne of Berthulph King of the Mercians, whoſe martyrdomes afterwards were famous for the miracles wrought at their tombes. And ſoone after that againe, to witte, about the yeare of Chriſt 870. *K. Edmund* of the Eaſt Angles was martyred for Chriſtian religion by *Hingar* a Pagan Capitaine of the Danes, at a village then called Hegleſdowne, afterward *Saint Edmunds-bury*. where (ſaith Stow) *this holy Edmund being conſtant in the Chriſtian faith was firſt by the Pagans beaten with battes, then ſcourged with whippes, he ſtill calling on the name of* IESVS, *his aduerſaries in a rage ſhotte him full of ſhaftes, and then ſmote of his head & threwe it into a bush &c.* And by the ſame *Hingar* & his ſouldiars, were martyred alſo *S. Ebba* the famous holie Abbeſſe in Northumberland together with all her company of Nunnes. Who

S. VVolſtan with his followes Martyrs *anno* 849.

Iohan. Capgrauius in catal. ſanctorum.

Saint Edmund Martyr *an. Domini* 870.

Stow in chron. an. 870.

The martyrdome of *S. Ebba* and her ſiſters *an.* 870.

Who cut of their owne noſes and vpper lippes, to deface themſelues, & to reſtrayne therby the appetit of carnall luſt of the Pagans that broake in vpon them, to deflower them and violat their chaſtitie.

Math. VVeſt. in flor. hiſt. an. 870.

21. After this againe about 100. yeare more there followed the martyrdome of *King Edward* the ſecond of that name, before the conqueſt, ſonne to K. *Edgar*. This man (ſaith Stow) milght *well be compared to his father for his modeſtie and gentleneſſe, for he was worthely fauored of all men, except only his ſtepmother* Elfride, *by whome he was traiterouſly murdred as he ſatte on horsback, when he had raigned 3. yeares.* Which martyrdome fell out about the yeare of Chriſt 980. After this againe, about the yeare of Chriſt 1012. was martyred by the Pagan Danes, *Elphegus* Archbishop of Canterbury; and after him againe more then 150. yeares *Saint Thomas* Archbishop of Canterbury, towit, vpon the yeare 1171. Of whoſe glorious martyrdome and infinite miracles enſuing theron, all hiſtoriographers haue giuen moſt honorable teſtimony vnto this day. And from that tyme to our age, for more then 400. yeares, our Engliſh Church hath had no more Martyrdomes vntill now, when it hath pleaſed almighty God to illuſtrate the ſame with great ſtore, aboue all fotmer tymes.

S. Edward the Martyr *anno* 980.

Stow *pag.* 110.

S. Elphegus Martyr *anno* 1012.

See *Ceſarius Heiſlebert l.* 8. *dialog. cap.* 69.

See *Quadrilogus de vita S. Thome Cant.* and others.

22. Well then, againſt all theſe ancient Martyrs of our Church and Nation, both at

home

Malignitie of heretiques againſt our Martyrs.

† *cap.* 5.

Fox.pag. 115.

Bale cent. 1.*fol.*54.

Fox pag. 103.127.

Fox pag. 141.142.

home and abroade, yf we will conſider the malignitie, fraude, and falſhod of Iohn Fox and his followes, wee ſhall find them equall to the enuy and malice of any former heretiks whatſoeuer. For againſt the firſt, to wit, *Saint Boniface* and his company, wee haue ſhewed before in the ſecond † part of this treatiſe (when wee talked of thoſe tymes) that the ſpite and blaſphemous ſpeeches of Fox, Bale, Holinſhed, and other ſuch rable againſt him, is intollerable. *He is a Martyr* (ſaith Fox) *as the popiſh ſtories terme him.* Which is as much to ſay, as in deed he was none: and Bale ſaith, *He was one of the two hornes of the beaſt deſcribed in the Apocalips: And that Pope Gregory the ſecond vvas the other horne.* So as they make him rather a deuill then a Saint, or Martyr as yow ſee. And as for the ſtory and martyrdome of *King Edmund*, Fox telleth it ſo coldly, & with ſuch diminutiue circumſtances, as not a litle diſgraceth the ſame. And for the hiſtory af *Saint VVolſtan* and *Saint Ebba*, I find not that he maketh any mention of them at all. But for *King Edward* the Martyr, for that he was brought vp, & highly commended by *S. Dunſtan* Archbiſhop of Canterbury, Fox ſeeketh by all meanes poſsible to deface him, making theſe and like notes in his margent, *Edward called a Martyr, prooued a Baſtard, and vvrongfully made King, &c.* Wherby he would ſhew him neyther to be lawfull

King nor true Martyr. But as in the firſt he goeth againſt the whole ſtreame of our Chroniclers, that affirme *Queene Elfred* his mother to haue bene lawfull wife to *King Edgard*, and he his lawfull heire, *tam regni, quam morum* (ſaith *Florentius*) both of the kingdome, and of his good manners; So in the other he ſheweth himſelfe a foole. For what had it letted his martyrdome (I pray yow) if he had bene illegitimate, as he was not?

Florent. Vigorn. in chron. anno 975.

23. The ſtory of *Elphegus* alſo and his martyrdome, he diſgraceth by telling, that it was for that he would not giue certeyne money to the Danes, without any mention that they ſlew him in hatred of his Chriſtian faith. But aboue all he ſeeketh to diſgrace the martyrdome of *Saint Thomas Becket* Archbiſhop of Canterbury: as before wee haue ſhewed both againſt *Sr. Francis Haſtings*, in our * ſecond encoũter, as alſo in the † ſecond part of this treatiſe, when we talked of thoſe tymes. And why think yow is he ſo earneſt againſt *S. Thomas* aboue the reſt? But for that the zealous ſeruant of Chriſt did impugne ſo euidently the cheefe points of their new religion, as did alſo in very deed all the reſt of that holy ranke before him: and conſequently theſe mens rancor is no leſſe againſt them all, then againſt *Saint Thomas*, but for that they had not occaſion to vtter it ſo much.

Fox pag. 145.

* *cap.* 10. 11.

† *cap.* 8.

24. But now, if wee will comme downe

Hovv Fox defaceth our later Cath. Martyrs.

to our tyme, and looke vpon the Catholike Martyrs that haue ſuffered for their religion vnder *King Henry* the 8. or ſince: wee ſhall find no meane or moderation of hereticall malignity towards them. For what indifferent man is there in England, that doth not know and teſtifie in his harte, the great vertue and innocency, both of that moſt learned *Biſhop Fiſher* of Rocheſter, *Syr Thomas More* Knight, and ſometymes high Chancelor of England, and of thoſe godly and innocent Fathers and religious men, *Abbot VVhitinge* of *Glaſtenbury*, *Iohn Houghton* Prior of the Chartre houſe in London, *Robert Lawrence* Prior of the Charter houſe of Beluale, *Auſten VVebſter* Prior of the Charter houſe of Exam, *Doctor Forreſt* Confeſſor of Queene Catharine, *Doctor Reinoldes* Father and Confeſſor of the Monaſtery of Sion, all learned, pious, and religious men? Theſe (I ſay) who doth not know and perſuade themſelues in their conſcience, that they were quiet, peacible and godly men, not giuen to troubles, or practize of treaſon, but auerſed rather from the world and all worldly delights, and wholly deuoted to prayer, contemplation, and a retyred life, exerciſing themſelues in almes and other deedes of charity! And that they were preſſed only to take an othe againſt ſome articles of their religion, by force of a certaine act of parlament paſſed perhaps when ſome

The quality of ſuch men as ſuffered for Cath. religion in the time of *K. Henry* the 8.

of them were a ſleepe, or at leaſt wiſe not occupied in that cogitation! And for that they could not reſolue themſelues vpon the ſudden, to change their faith in that behalfe about the Kings Eccleſiaſticall ſupremacy, nor would ſwere or diſſemble againſt their conſcience (both which points are acts of great iuſtice, piety and religion) they were put to death, which they did beare moſt patiently and willingly. And what more excellent and euident cauſe of martyrdome can there be alleaged, then this?

25. And yet the miſerable fellow Iohn Fox, confeſsing their laudable liues, doth ſo infarce his ſtory with ſpitefull calumniations of treaſons againſt them, as if they had bene the moſt wicked, troubleſome, and turbulent men in the world. For thus he writeth in the tables of his booke, and notes in his Margent: *Iohn Fisher Biſhop of Rocheſter enemy to Chriſtes Church. Thomas more Knight his vvell deſerued bloudy end.* And againe *Rocheſter, More and the Carthuſian monks executed for treaſon:* and then in the text he doth explicate the treaſon thus. *For ſpeaking certaine traiterous vvoords againſt the Kings crowne and dignity.* Lo the deuiſe of this prince-flatterer Fox, who calleth the ſupremacy in ſpirituall and Eccleſiaſticall cauſes, the Kings crowne & dignity, which yet afterward his Maiſter *Caluin* impugned eagerly, and his *Father-martyr Iohn Hooper* (highly commended by him)

Fox pag. 975. & 1904.

Ibid. pag. 976.

Caluin. comm. in cap. 6. Amos.

Ibid. pag. 1366.

In February 23. *cap.*5.*n.*9.

coming from *Geneua* and *Zwitzerland* refuſed to admitte in *King Edwards* time in England, as after ſhalbe ſhewed. And no leſſe do the Puritans impugne the ſame at this day, as all men know (and wee ſhall afterward declare) who yet are of Fox his religion, if he had any.

Of Cath. Martyrs ſince *K. Henryes* death.

26. And this of the Martyrs vnder K. *Henry* 8. But if wee ſhould talke of thoſe that haue ſuffered ſince for other points of Catholike, religiō beſids the ſupremacy, which points *King Henry* himſelfe at that tyme beleeued, & the deniall therof hath bene made a matter of treaſon by later ſtatutes: If wee ſhould conſider (I ſay) how the true hiſtoryes of their deathes and cauſes therof, are corruptly and peruerſly regiſtred & related by hereticall writers, drawing all to matter of ſtate, ſedition, and rebellion; there were no end, notwithſtanding things themſelues are ſo cleare, and the men that ſuffered of ſo knowne innocency & quiet life, as no man of common capacity or of any indifferent, curteous, or ciuill nature can, or doth beleue the contrary, but that they died only for their conſciēce & religion. For who can beleeue otherwiſe of ſo many godly, humble, and meeke Prieſts offeringe themſelues to ſlaughter, as lambes to ſacrifice, as a *Maine*, a *VVoodhouſe*, a *Campion*, a *Sherwin*, a *Briant*, a *Forde*, a *Harte*, and aboue a hundreth godly & learned Prieſts more put to death, within

litle more then twenty yeares for the ſelfe ſame cauſe, that might haue liued full well and merily, euen after they were taken and condemned to death, if their conſciences would haue ſerued them to haue diſſembled or denied their religion, which is another manner of accompt then of the artificers, ſpinſters, and other ignorant and obſtinate people, which Fox will bring yow in for his Martyrs afterward.

27. Wherfore there needeth no more about this firſt point, to wit, that Fox and his felowes do iump with old heretiques, and do play catte after kind in falſifying the true ſtoryes of Catholike Martyrs, their ſufferings and martyrdomes. But now let vs ſee the ſecond point, of bringing in & bragging of their owne new Martyrs, and preferring them not only before theſe later of ours: but euen before the beſt and ancienteſt of our Catholike Calendar. Which if I do prooue vnto yow alſo cleerly out of Fox his owne woords and doings; then will yow confeſſe (I doubt not) that he doth performe egregiouſly the moſt impudent imitation of his ancient hereticall forerunners in this behalfe.

The ſecond hereticall ſhift or trick againſt Cath. Martyrs.

28. Firſt then to prooue this, ſhalbe ſufficient to alleage his very fact in his new Calendar, wherin to make roome for his new Martyrs (ſuch as after yow will ſee & bluſh to heare repeated) he putteth out from their

ſeates and places all ancient Martyrs whatſoeuer, beſides Chriſt and his Apoſtles, excepting only *S. Iohn Baptiſt, S. Mary Magdalen, S. Luke* and *S. Stephen,* who found grace in his ſight, and by his particular fauour remaine there, and haue their feſtiuall dayes allowed them ſtill. But *Saint Bernabie* and *Saint Mark* are thruſt out together with all other Saints whatſoeuer, except only *Saint George* (for not offending perhaps our Engliſh Knights of the Garter) whoſe patron he is. But yet he ſo leaueth him diſgraced in ſmall black letters, (putting many of his owne in floriſhing redde) as he might with aſmuch honor haue left him out alſo. But as for all other places of the Calendar, they are filled vp with his new Martyrs, and Confeſſors. Which is an euident token, that ſeeing he ſpareth ſome & putteth out others, he preferreth thoſe that he putteth in of his owne, before thoſe that he putteth out of ours.

VVhy ſome Martyrs are left out and ſome put in, in Fox his Calendar.

29. And further I might prooue this, by that he compareth particularly diuerſe of his Martyrs, with old Martyrs by name, and in ſome points preferreth them: as *Iohn Hooper,* for examples ſake, a maried Prieſt with *Saint Policarp.* He reſembleth *Tindale* in like manner to *Saint Paule*, and his ſcholer *Frith*, to *S. Timothee.* But I ſhall not neede to ſeeke after many particulars, let any man reade his arrogant and blaſphemous dedicatory epiſtle, in the beginning of his volume, to

Chriſt himſelf, and he ſhall ſee the pride the man had conceaued of theiſe his new Martyrs. For firſt he asketh of Chriſt this queſtion. *Quæ gens, quæ lingua, quæ natio, quæ temporum vetuſtas, quæ hominum poſteritas eorum non cãtabit laudes, &c.* What people, what tongue, what nation, what continuance of tyme, what poſterity of men ſhall euer be, that will not ſing theſe new Martyrs praiſes, &c. This was his queſtion, and you will eaſely imagine how quicklie Chriſt could haue anſwered the gooſe (yf he had bene worthy of anſwer) to wit, that he ſhould ſoone after ſee, & behold a poſterity of the Engliſh natiõ it ſelfe, that in ſteede of praiſing them, would defie and deteſt both them and their doctrine, as alſo diſplay their wickednes to the whole world. And whether this tyme and poſterity be alredie comme or no, let the Reader iudge by that, which in this booke he ſhall ſee ſet furth.

Fox in ep. dedicat. ad Ieſum Chriſtum.

Fox his writing to Ieſus Chriſt.

30. But now after Fox his conference had with Chriſt in Latin, he cometh downe to reaſon with the Q. Maieſtie in Engliſh, about the worthineſſe of the ſame Martyrs, & then turneth againe to the *learned Reader* (for ſo he ſaith he muſt be) in another Latin letter, where after many other inſolent vaunts of his new Martyrs, he ſaith thus: *Si non pœna, ſed cauſa Martyrem facit; non video cur non vnum Cranmerum ſexcentis Beckettis Cantuarienſibus non conferam modò, ſed prætulerim.* Yf the

Fox epiſt. ad doctum Lectorem.

the cauſe and not the puniſhment make a Martyr, I ſee not why I ſhould not only compare, but preferre alſo one **Cranmer** before ſix hundreth *Becketts* of Canterbury. This is one impudency, let vs heare another, *Quid in Nicolao Ridlæo videtur cum quouis Diuo Nicolao non conſerendum?* what is there in Nicholas Ridley, that may not be compared with any Saint Nicholas whatſoeuer? To this euery man that hath redde the life of S. Nicholas ſurnamed the great (that was Biſhop of Mirea, and ſo famous in the firſt Councell of Nice) and hath either knowne the other Nicholas Ridley intruded vpon two Biſhopricks of England at once, togeather with his Burgundian wife, or ſhall reade thoſe things which afterward I am to ſette downe of him and his actions out of Fox himſelfe, when I comme to his feſtiuall day, will eaſely be able to make full anſwere.

Impudēt and ridiculous demaūds of Iohn Fox.

Octob. 19.

31. There followeth Fox his third demaund of the learned Reader, more impudent and impious then the reſt. *Qua in re* (ſaith he) *Latimerus, Hooperus, Marshius, Simſonus, cæterique Chriſtiani martyrij candidati inferiores ſummis, maximisque illis papiſtici Calendarij Diuis, imò multis etiam nominibus non præponendi*
„ *videantur?* In what one thing may Latimer,
„ Hooper, Marſh, Simſon, & other renowned
„ Chriſtian Martyrs (in this booke conteyned)
„ ſeeme to be inferior to the higheſt and greateſt

greateſt Saints of the papiſticall Calendar, ,,
or rather not to be preferred before them all ,,
for many reſpectes? Here now yow ſee his full ſenſe, that theſe his Martyrs are to be preferred before the higheſt & chiefeſt Martyrs of the Popes Calendar. In which Calendar notwithſtanding (if yow looke it ouer) you will find the firſt ranck of higheſt Saints to be Chriſt himſelfe, and after him his bleſſed mother and holy Apoſtles, together with *Saint Iohn Baptiſt, Saint Mary Magdalene* and other the like. Which ranck albeit Iohn Fox doth for curteſies ſake lett ſtand in his Calendar; yet as you ſee, he preferreth his Saints before them, if he meane as he ſpeaketh. And as for other rankes after this firſt, to wit, that of *Ignatius, Policarpus, Irenæus, Iuſtine, Laurence, Cyprian,* and ſuch others, he vouchſafeth them not any place amongſt his Saints, but ſtriketh them quite out. The reaſon wherof yow ſhall better ſee afterward in the examination of euery moneth of his Calendar. And ſo much of this for the preſent.

OF THE PARTICVLAR CAVSES, THAT MOVED THE *ancient Chriſtian Church to keepe a Calendar of Saints feaſtes, and vvhat ſortes of honour ſhe vſed tovvards them, and that no one point therof agreeth to Iohn Fox his Church or Saints, by his ovvne confeſsion.*

CHAP. II.

NOVV then wee are to returne to examine that point, which in the beginning of the foreſaid Chapter wee propoſed; to witt, what reaſon Iohn Fox had, beſides the apiſh imitatiō of our Roman Calendar, to bring in this ſtrange Calendar of his, ſtuffed with new Martyrs and Confeſſors of a new faith, life, and religion, and to aſsigne them their dayes & places, with difference of titles of dignity, ſome in redde, and ſome in black letters, as before hath bene ſaid. And all this to a kind of reſemblance of our Catholike Calendar, which (in reſpect of different celebrityes, & of doobble, ſimple, or ſemydoobble office, to be performed by Clergy men in the Church vpon their annuall feaſtes) doth appoint this diuerſity of titles alſo in the Roman Calendar. But why Iohn Fox ſhould make the ſame or like diſtinctions of black, and rubricated Martyrs and Confeſſors amongſt his Saints, forſomuch as he putteth no difference in the celebration of their feaſts, nor admitteth any celebration at all, I ſee no cauſe or reaſon, but fond and apiſh imitation, as before hath bene ſaid. And to the end (gentle Reader) that thou maiſt ſee, how he differeth in all points, touching this affaire, from the anciēt Chriſtian Church: I ſhall here ſett downe at ſome more length, what I find regiſtred by antiquity concerning this matter.

Fiue cauſes of the Cath celebrating of Martyrs natiuityes.

2. Foure or fiue ſubſtanciall reaſons I find alleaged, why the Catholike Calendar and martyrologe was inſtituted, & dayes therin appointed for the yearlie celebratinge of Martyrs and Saints memories. Wherof the firſt was, to yeeld to the ſaid Martyrs, and to Chriſt by them (by whoſe grace and power they were made Martyrs) due honour and memory for their heroicall actions. The ſecond was, to be made partakers of their merits, by way of aſſociation and communion of Saints. The third, to be holpen by their prayers and interceſsions ioyned with ours, which includeth alſo our prayers vnto them. The fourth was, to ſtirre vp others to their imitation, by the high opinion which the Church ſheweth therby to haue of martyrdome. The fifth was, to confirme therby alſo the certainty of our faith: ſeeing ſo many witneſſes one after another, to dye in, & for one, and the ſelfe ſame beleefe.

3. Theſe are the principall cauſes, which together with the inſtinct of the holy

Ghoſt, did mooue the Catholike Church from the beginning, to celebrate the memoryes and feaſts of Saints, and to keepe the Calendars & Martyrologes of their dying dayes: calling them (as indeed they were) their natiuityes to eternall life. Which yet can not be iuſt cauſes to Iohn Fox of writing his Calendar, as here we ſhall ſhew, & conſequently he had no iuſt reaſon at all to make the ſame, but only vanity and folly, and ſome litle emulation, or rather apiſh imitation, as wee haue ſaid. Let vs ſhew both the one and the other: to wit, that the auncient Fathers of the Catholike Church had theſe cauſes to mooue them, & he not.

4. For proofe of the forſaid cauſes, which the Catholike Church had and hath in celebrating the feaſts of Martyrs, *Saint Auſten* only might ſerue for all, in telling vs the cuſtome & iudgment of the vniuerſall Church in his dayes, which the heretiks themſelues dare not deny, to haue bene the true Chriſtian and Cath. Church, & himſelfe a cheefe Doctor and pillar therof. Thus then he beginneth a ſermon of his vpon the feaſt of a certaine Martyr. *Triumphalis beati Martyris dies nobis anniuerſaria celebritate recurrit, cuius glorificationi ſicut congaudet Eccleſia, ſic eius proponit ſequenda veſtigia.* This day returneth vnto vs
„ by yearly celebrity, the triumphant feſtiuall
„ day of this bleſſed Martyr, of whoſe glory
„ as the Church doth ioinctly reioyce, ſo doth

Auguſt. ſerm. 44. de ſanctis.

doth it propoſe vnto vs his imitation to be followed, &c.

5. Behold heere two of the points before mentioned: to wit, the honouring of Saints by yearlie celebratinge their feaſts with triumph: And then their imitation propoſed vnto vs to be followed. Now heare the ſame with a third point therunto adioyned: to witt, of their interceſsion for vs, and the vtilityes therof enſuing, and all out of the ſame Father. *Quotieſcunque fratres* (ſaith he) *ſanctorum Martyrum ſolemnia celebramus: ita (ipſis intercedentibus) expectemus a Domino conſequi temporalia beneficia, vt ipſos Martyres imitando accipere mereamur æterna.* As often (deare bre- ,,
thern) as wee do celebrate the feaſt-dayes ,,
of Martyrs, lett vs ſo expect to receaue at ,,
Gods hands temporall benefitts by their ,,
interceſsion, as wee may deſerue, by imita- ,,
ting them, to receaue alſo eternall rewards. ,,

Honour and imitation of Saints.

August. ſerm. 47. de Sanctis.

6. Lo here both celebration, imitation, & interceſsion, which three points, together with a fourth of aſſociation in meritts, the ſaid father in another place, writing againſt *Fauſtus* the heretike, ſetteth downe both breefely and pithily in theſe woords. *Populus Chriſtianus memorias Martyrum religioſa celebritate concelebrat, & ad excitandam imitationem, & vt meritis eorum conſocietur, atque orationibus adiuuetur.* The Chriſtian people do ioinctly cele- ,,
brate by religious ſolemnity the memoryes ,,
of Martyrs, both to ſtirre vp imitation, and ,,
that

Interceſſion of Saints.

Aug l.20. cont. Fauſtum Manich. c.21.

that thereby they may be admitted to the aſſociation of their merits; as alſo holpen by their prayers, &c.

Aſſociation of merits.

7. Here all the former points are repeated, as you ſee, and aſſociation of merits ioyned therunto; ſo as there wanteth only the laſt, which is the proofe of Chriſtian faith by the ſufferings of Martyrs. But this is ſo euident by the very name of *Martyr* (which ſignifieth a witneſſe) as it needeth no other proofe: for what better proofe can there be of any truth, then to ſee ſo many witneſſes, all in the ſelfe ſame tale, to offer themſelues to death for defence of their aſſertions and depoſitions, all agreing in one? To which effect *Saint Gregory* writeth thus of his tyme. *Totum mundum (fratres) aſpicitis, Martyribus plenus eſt: iam pene tot, qui videamus, non ſumus; quot veritatis teſtes habemus.* Behold brethern the whole world is now full of Martyrs, and wee are ſcarce ſo many to beholde them, as they are witneſſes to vs of the truth. And to the ſame effect *Saint Ambroſe* before him wrote thus. *Magni periculi res eſt, ſi poſt Prophetarum oracula, poſt Apoſtolorum teſtimonia, poſt Martyrum vulnera, veterem fidem quaſi nouellam diſcutere praſumas, & poſt tam manifeſtos duces in errore permaneas.* It is a matter of great danger, if after the oracles of Prophets, teſtimonies of the Apoſtles, and woundes of the Martyrs, thou ſhouldſt preſume to diſcuſſe the old faith as a new thing,

Confirmation of our faith by the witneſſe of Martyrs.

Greg. ho. 27. in Euang.

Ambr. ſer. de Sanctis Nazario & Celſo.

&

& after ſo manifeſt guides thou ſhouldſt remayne in thy error. *Veneremur ergo in ſanctorum Martyrum gloria fidem noſtram.* Let vs reuerence then our faith, in the glory exhibited in the Catholike Church vnto martyrs, for vvhich faith they dyed, &c.

Ibidem.

8. Here wee ſee the glory of Martyrs (which the Catholique Church doth exhibit vnto them vpon feſtiuall dayes) is brought by *Saint Ambroſe*, for an argument for the antiquity and ſolidity of our faith: for ſo much as the Church would neuer do them this honour from tyme to tyme, except they had bene all of one faith. As on the contrary ſide, the ſame father maketh it an argument againſt the Arrian heretiques, that they were of a different faith from the Martyrs honoured in his tyme; for that they enuied at the honour donne to them, & miracles wrought by them. *Oſtendunt* (ſaith he) *alterius fidei ſuiſſe Martyres, quam ipſi credūt.* The Arrians do ſhewe by this, that the Martyrs were of a different faith from that, which they beleeue. And the very ſame may ſerue againſt *Fox, Bale*, and other ſuch heretiques, who maligne the honour donne to Catholique Martyrs in our Church.

Mark S. Ambroſe arguments againſt Arrians.

Ambr ſer. 91. de Inuent. SS. Geruaſij & Protaſij.

9. Well then, this may be ſufficient to ſhew the cauſes of our Catholique Martyrologe and Calendar, for celebrating of the feſtiuall dayes of Saints, neither will Fox (I ſuppoſe) confeſſe, that any of theiſe fiue

Caluin. lib. de neceſsit. reform. Ecc. ad Car. Imperat.

VVhat manner of Martyrs Fox his Calendar yeeldeth.

cauſes mooued him to write his Calendar, or at leaſt wiſe with truth and reaſon he can not. For as for the firſt three points of celebration, aſſociation of merits, and interceſsion by prayers, he will deny them flatly. For that his maiſter Iohn Caluin ſaith, that heerehence hath bene giuen all the origen of idolatry amongſt vs, to witt, our honoring and praying to Saints. And that this was the principall cauſe, why he and his Church, broake from vs & ours. And as for the other two points, which are imitation & cōfirmation of his faith by them, though in words he may ſeeme perchāce to graunt thervnto, yet in truth he can not. For that ſuch are his Martyrs ſet downe in this Calendar (as after you ſhall ſee) that neither in faith, woorks, religion nor life, he dareth to ſtand vnto them, or to exhort other men abſolutely to follow them. For that in faith & religion many of them were *VVickliffians*, or *Huſsites*, others *VValdenſians*, or *Albigenſians*, others *Lollards, or Lutherans*, others *Zwinglians*, *Caluiniſtes, Puritās, Anabaptiſtes*, & ſuch others, as in the next Chapter more largely ſhalbe declared. Nay, ſoome of them were playne infidells, or Atheiſts that denied Chriſt expreſſely, others madde men, others doubtfull of their faith, others renegates, that had publikely forſworne or recanted their faith, as by the ſequent examine of euery moneth ſhall appeare.

10. In their life alſo and manners, ſome of them were publike theeues, manquellers, and murderers, ſome deſperate and hanged themſelues, ſome witches and ſorcerers, ſome Nigromancers, ſome open Rebells, ſome cloſely cōſpiring their laufull Princes death, & others moſt wickedley coniuring and conſentinge thervnto. Theſe things (I ſay) being ſo, as after ſhall be ſhewed: what ſecure imitation can be preſcribed, & much leſſe of confirmation of faith and religion (which is the laſt point of the fiue before ſett downe) can there be had by theſe his Martyrs? Firſt, for that they are all new, and late Martyrs in reſpect of antiquity. The ancientſt of them, which Fox ſetteth downe, being not much aboue 200. yeares paſt; wheras the Martyrs of whome *S. Ambroſe* and *S. Gregory* before ſpoke, as meanes wherby wee might confirme our faith, were thoſe that ſuffred in euery age, ſucceſſiuely from the Apoſtles time to their daies, for the ſpace of ſome fiue or ſixe hundred yeares together. And this, for teſtimony of one and the ſelfe ſame faith, diſagreeing in no one point therof, either among themſelues, or from the publike knowne faith, taught in the Catholike Church of thoſe dayes. And ſo likewiſe the other Engliſh Martyrs, mencioned by me after *S. Gregoryes* time, which ſuffred in & for the ſelfe ſame faith that the former did, to witt, *S. VViniſride*,

How Catholike Martyrs are witneſſes of the truth of our faith.

ſride, S. Thomas of Caunterbury, *Biſhop Fiſher, Syr Thomas More, Father Campian, Maſter Sherwin,* & others of our dayes. All theſe (I ſay) agreed both within themſelues, & with the Catholike Church of their tymes, as alſo with the forſaid Catholike Martyrs and Church of former tymes, in all points of Chriſtian beleefe: and therfore may well be witneſſes vnto vs for confirmation of our Catholike faith, and continuance therof from the beginninge. Which point in no caſe can agree to Fox his Martyrs, for that few of them dyed in one beleefe amonge themſelues in all points, as hath and ſhall be ſhewed, and none of them agreed with any knowne Church elder then themſelues.

11. And finally I meane by Gods grace to declare in a ſeuerall particular Chapter, after the vew of this Calendar, that Fox and his fellowes themſelues, dare not ſtand to the chiefeſt of theſe his Saints and Martyrs, for their opinions in religion, if they be preſſed.

VVhat honour the auncient Catholike Church did giue to Martyrs.

12. And with this I might end this Chapter and beginne our ſuruey of the Calendar following: but that I think it meete to ſay a woord to two of the kind of honour, which the ancient Chriſtian Church from the beginning did yeelde to Saints, in celebrating their feaſts vpon their annuall daies. Which (if wee beleeue *Saint Gregory* ſpeaking of the

Church of his tyme more then 500. yeares after Chriſt) was thus. *Nos* (ſaith he) *penè omnium martyrum, diſtinctis per dies ſingulos paſſionibus, collecta in vno codice nomina habemus, atque quotidianis diebus in eorum veneratione miſſarum ſollemnia agimus.* Wee haue in our Church the names of almoſt all Martyrs, gathered together in one booke, and their paſsions and martyrdomes diſtinguiſhed, according to the dayes of each moneth, and euery day in veneration of them, we do vſe to ſay ſolemne maſſes. This was the practize of *Saint Gregories* tyme, wherin wee Engliſh men were conuerted to Chriſtian religion, and conſequently this was the firſt practize of our Engliſh primitiue Church alſo.

Greg. l. 7. Regiſtr. ep. 29. ad Eulogiũ.

13. But in other ages before him againe, *Saint Auſten* doth euery where ſhew in his workes, the ſame to haue bene the vſe alſo of the Church in his tyme; to wit, to ſay maſſe and offer ſacrifice to God, in the memory & commemoration of Martyrs, vpon their feſtiuall dayes. As namely *lib. 20. contra Fauſtum Manichæum, cap. 22. & lib. 8. de Ciuitate Dei cap. 27. & lib. 22. cap. 10. & quæſt. 41. in Geneſim. & lib. 20. contra Fauſtum, cap. 21.* where yet to anſwere a certaine cauill of the Manichee heretiques, that obiected (as ours do now) that they committed idolatry in offering ſacrifice to Saints: He ſaith, that they did not offer ſacrifice to martyrs, but to God in honor of Martyrs. *Sacrificare Martyribus dixi*

Maſſe & ſacrifice offered in the memoryes of Martyrs by Saint Auguſt.

Aug. l. 20. con. Manichæum cap. 21.

non licere: nõ dixi, ſacrificare Deo in memorias martyrum, quod frequentiſsimè facimus. I ſaid it was not laufull to ſacrifice vnto Martyrs as vnto
,, Gods. But I did not ſay that it was not lau-
,, full to ſacrifice to God, in the memory of
,, Martyrs, which wee moſt often doe.

S Cyprian ſaid Maſſe in memory of Martyrs.

14. And in another former age before this againe, *S. Cyprian* telleth vs the ſame thing of the vſe of his Church, in the very place which before wee noted. Where hauing commaunded his Prieſtes and Deacons (as you haue heard) to note the daies of certaine Martyrs departures, which had lately ſuffered in *Carthage* and there about, to the end that they might celebrate their feaſtes: he addeth theſe words from the place, where he lay hidden. *Celebrantur à nobis hîc oblationes & ſacrificia ob commemorationem eorum, quæ citò vobiſcum Domino protegente celebrabimus.* Here in this retirement of ours, wee do celebrate

Cyprian ep. 37. ad presb. & Diac. Eccl. Carthag.

,, oblations and ſacrifices for the commemo-
,, ration or memory of them, that haue lately
,, ſuffered there amongſt yow, which ſacri-
,, fices God defending vs, wee ſhall celebrate
,, ſhortly alſo with you there in Carthage: & then in another epiſtle to the ſame Clergy & people he ſaith. *Sacrificia pro eis ſemper (vt meminiſtis) offerimus: quoties Martyrũ paſsiones & dies, anniuerſaria cõmemoratione celebramus.* Wee do

Ibid. epiſt. 34.

,, offer ſacrifices allwayes (as you remẽber) for
,, them, as often as we doe celebrate the dayes
,, of their paſsion by yearly commemoration.

15. And here we muſt note by the way, that wheras *S. Cyprian* doth ſay, that he offered ſacrifices for Martyrs, it is to be vnderſtood only for their honour and memory, and not for interceſsion for their ſoules, as in others that dyed & were not Martyrs. And ſo doth *S. Auſten* expound the ſame in ſundry places, that might be here alleaged. And you haue heard ſome of his words before. **Celebrantur** (ſaith he) *ſacrificia ob commemorationes eorum, &c.* Sacrifices are celebrated for their commemorations and honorable memoryes. For otherwiſe *Saint Auguſtines* ſentence is notoriouſly knowne, where he ſaith. *Iniuria eſt pro martyre orare, cuius nos debemus orationibus commendare.* It is an iniury to pray for a Martyr, vnto whoſe prayers wee ought to commend our ſelues; and if prayer may not be offered for them, much leſſe ſacrifice. And in another place talking of the Prieſt ſtanding at the Altar to ſay maſſe, he hath theſe woords. *Non ſic eos commemoramus* (ſaith he) *vt etiam pro eis oremus, ſed magis vt orent ipſi pro nobis.* When wee are at the Altar to offer ſacrifice, wee do not ſo make mentiõ of Martyrs, as though wee did pray for them, but rather that they ſhould pray for vs. So ſaid he of his tyme.

How ſacrifices are offered for Martyrs.

Aug. ſer. 17 de verbis Apoſtoli.

Aug. tract. 84. in Ioannem.

16. And if wee will paſſe to other Fathers, to witt to *Saint Hierome*, wee ſhall find him and his Church to haue bene of the ſame opinion and practize, for offering & ſaying

of maſſe vpon memory & commemoration of Martyrs. As appeareth by that he writeth in his commentary vpon *Saint Paul* his epiſtle to the Galathians, where he affirmeth, that Chriſtians in his dayes, did vſe to meete and offer ſacrifice, vpon the annuall days of Martyrs. And yf wee paſſe higher yet to the very next age after the Apoſtles, wee ſhall find *Origen* and *Tertullian* to make mention of the ſame cuſtome. *Origen* when he talketh of celebrating the feaſt of Innocents day, & in diuerſe prefaces, ſermons, or collects, made vpon the feſtiuall dayes of diuerſe Martyrs. And *Tertullian* in his booke *de Corona Militis*, where talking of Martyrs he ſaith: *Oblationes pro natalitijs annua die facimus,* wee do make oblations in the memory of Martyrs, vpon the dayes of their natiuityes, &c. So as wee now hauing the teſtimonyes of ſuch graue Authors, as theſe are, for the beleefe, vſe & cuſtome of their times and Church: to witt, *Tertullian*, *Origen*, *Saint Cyprian*, *Saint Hierome*, *Saint Auguſtine* and *Saint Gregory*, ſo principall pillars of Chriſtian religion in thoſe tymes: the diſcrete Reader may well aſſure himſelfe what was in vſe, & receaued in this behalfe from the Apoſtles tyme to their dayes, and therby make his collection, what is beſt and moſt ſureſt for him to beleeue or doe.

Hier. l. 2. in ep. ad Gal. c. 4.

See them gathered together *in Miſſa Ambroſiana.*

Tertul. l. de corona milit. c. 3.

17. And this was the firſt and principall honour donne vnto Martyrs in the auncient

cient Chriſtian Church, to wit, to make memory of them, both in publike and priuate ſacrifices of the Church, for their honor. But yet this alſo (ſaith *Saint Auſten*) was donne according to order: *Suo loco & ordine recitabantur, &c.* Their names were recited in the ſacrifice, according to each ones place, order and dignity, to wit, the Apoſtles firſt, and then others, as we ſee at this day vſed in the † Canon of our maſſe: where firſt are mentioned the Apoſtles, and after them the Martyrs, and after them againe Confeſſors, and then Virgins, &c. And in *Saint Auſtens* tyme the names of holy Nunnes, in like manner, were not omitted, as himſelf teſtifieth in theſe words. * *Perhibet Eccleſiaſtica authoritas, qua fidelibus notum eſt, quo loco Martyres, & quo loco defunctæ ſanctæ Moniales recitantur.* Eccleſiaſticall authority doth declare vnto vs, and therby is knowne to all faithfull people, in what place (of the maſſe or ſacrifice) the names of Martyrs are recited, and in what place holy Nunnes, after their departure from this world.

VVhat place eache S. hath in the commemoration of the maſſe.

Aug. l. 2. de ciuit. Dei c. 10.

† *Commemorantes & memorã venerãtes: imprimis glorioſæ ſemperq; virginis, &c. Sed & beatorum Apoſtolorum ac martyrum tuorum, &c.*

* *Aug li. de ſancta virginitate c.45.*

18. This then is the firſt and cheefeſt point of honour, exhibited by the Church to the memories of Martyrs: that maſſes and ſacrifices are wont to be celebrated in their annuall feaſtes, and in their commemoration or remembrance. But beſides this, there are diuerſe other points, alſo recounted by ancient Fathers conforme vnto this. As for

example, the building of Altars and Oratories in their memories, & ouer their bodies and reliques, and vpon their ſepulchres, and thervpon to offer ſacrifice and celebrate maſſes. And after, vhen Chriſtians came to haue peace in the Emperour Conſtantines tyme and downewarde, they builded alſo goodly Churches and temples vnto God, in their names & memories, as before we haue ſhewed at large in the ſecōd *part of this Treatiſe, when wee talked of thoſe tymes. The preſeruation alſo and veneration of the ſaide Reliques, together with ſetting vp of lights, pictures, and other tokens of honour and veneration, at their tombes and ſepulchres, pilgrimage in like manner, and peregrination of deuout Chriſtians vnto their ſaide Sepulchres, as alſo the keeping of their annuall dayes holy and feſtiuall, by ceaſing from ſeruile labours, and by faſting the vigills, &c. All theſe and other like obſeruations & demonſtrations, were the honours vſually exhibited to Martyrs in old tyme, by the ancient Catholike Church, as may appeare by teſtimony of holy Fathers and old writters, which wee haue ſhewed at large out of the Magdeburgians themſelues, by their owne cōfeſsions, in the place before named.

*Sup. par. 2. cap. 1. & 2.

Sup. ibid.

19. And for that the Diuill did enuy greatly at theſe honours donne to Chriſt in his Saints (as the ſame ancient Fathers do note)

and therby did ſtirre vp both infidells and heretiks, to maligne & impugne the ſame, but eſpecially heretiks vnder pretence of piety, ſaying (as our heretiks alſo do now) that by theſe meanes, the honor due to God was giuen to Saints, & that they were made ſecõd Gods: the ſaid holy Fathers occupied themſelues earneſtly in anſwering thoſe cauillations, as may appeare by that which *Saint Hierome* wrote againſt *Vigilantius* in this very controuerſy. And *Saint Ambroſe* againſt the Arrians, in defence of the honour donne by him to the bodies of *Saint Geruaſius* and *Protaſius*. And *Saint Chryſoſtome* againſt heretiques and infidells of his tyme, in defence of the woorſhip donne to *Saint Babilas*, and vnto *Saint Inuentinus, Maximus* & other Martyrs: as alſo *De adoratione venerabilium Catenarum Apoſtolorum Principis Petri, &c.* For defence of adoration vſed to the venerable Chaynes of Saint Peter Prince of the Apoſtles. And finally *Saint Auguſtine* almoſt in euery place of his woorks, is forced to make his defence of the Cath. Churches pious vſe and cuſtome in this behalf, againſt the cauills and calumniations of heretiks, and other infidells ſette on commonly by them.

Heretiks and infidells do enuy the honour donne to Saints & to Chriſt by them.

Ambr. in ep. 85. ad ſororem & ep. 91. & 93. Chriſoſt. l. con. Gentiles de vita Babilæ & ſerm. in Inuẽt. & Maximũ martyr. & ſerm. de adorat. catenarũ.

20. And the ſomme of his, & other Fathers defence & anſwere is: firſt, that the honour donne to Martyrs, is donne to Chriſt himſelfe, who made them Martyrs. *Quotieſcunque* (ſaith he)

Auguſt. ſerm 11. de ſanctis.

(ſaith he) *Sanctorum martyria celebramus, toties laudes ſaluatoris edicimus.* As often as wee do celebrate the martyrdome of Saints, ſo often do wee ſett forth the praiſes of our Sauiour. Secondly, wheras the aduerſaryes obiected, that wee erecte Altars and do ſay maſſe and ſacrifice in memory of Saints, which was to giue them diuine honour, *S. Auguſtine* aunſwereth thus alſo to the heretike *Fauſtus.*

Aug. l. 20. con Fauſt. Manich. cap. 21.

Nos nulli martyrum, ſed ipſi Deo Martyrum (quamuis in memorias martyrum) conſtituimus Altaria. Quis enim Antiſtitum in locis ſanctorum corporum aſsiſtens altari, aliquando dixit: Offerimus tibi, Petre, aut Paule, aut Cypriane? Sed quod offertur, offertur Deo, qui Martyres coronauit, apud memorias eorum, quos coronauit. Wee do erecte Altars to no Martyrs, but to the God of Martyrs, albeit wee do the ſame in the memory of Martyrs. For what Prieſt or Biſhop ſtanding at the Altar to ſay maſſe, in the places of holy bodies, did euer ſay, *vve do offer to thee O Peter, O Paule, or O Cyprian?* But that which is offred, is offered to God, that crowned Martyrs, albeit in the memoryes of them, whome he crowned.

How Altars and Churchs are erected in the names of Saints.

Thus anſwered hee, and the very ſame anſwere and aſſeueration, and allmoſt the very ſame woords, the ſaid Doctor vſeth in his 8. booke *de Ciuitate Dei,* and 27. Chapter. 21. And in another place of the ſame booke he ſaith thus.

Aug de Ciuitate Dei l. 22. cap. 10.

Nos Martyribus noſtris non Templa, ſicut Dijs: ſed memorias, ſicut hominibus mortuis, (quorum apud Deum viuant Spiritus) fabricamus: neque

neque ibi erigimus altaria, in quibus ſacrificemus Martyribus: ſed vni Deo & Martyrū, & noſtro, ſacrificiū immolamus. Wee do not build Churches to our Martyrs as to Gods, but wee build memoryes vnto them, as vnto men deceaſed, whoſe ſpirites do liue with God, neyther do wee erecte Altars in the ſame Churches to ſacrifice therin vnto Martyrs, but wee do offer ſacrifice to one God only, their God, & our God; So ſaith *S. Auguſtine.*

22. And this very ſame anſwered he, as before hath bene noted, to *Fauſtus Manichæus*, once his hereticall Maiſter, who in the very ſame woords, that our heretiks do now, did obiecte the ſame crimes of Idolatry, and ſuperſtition vnto him, and to the whole Church of his time, for honouring of Saints in the forſaid manner. His words are theſe, recited by *Saint Auguſtine.* And marke his ſpirit, whether it be not the ſelfe ſame, with that of *Martyn Luther, Iohn Caluin, Iohn Fox,* and other proteſtants of theſe dayes. *Quod etiam* (ſaith he) *hinc nobis calumniatur Fauſtus, &c.* That herehence alſo *Fauſtus* would needs ſlaunder vs, for that wee do honour the memoryes of Martyrs, telling vs that wee haue cōuerted the Idols of Pagās, into this our honouring of Martyrs, &c. I am not ſomuch mooued to anſwere for remoouing the calumniation, as to ſhew, that *Fauſtus* in this point, vpon deſire of ſlaundering vs, departeth from the very vanities of Manichee himſelfe, &c.

Aug. l. 20. con. Fauſt. manich. cap. 21.

23. So

The Maniches and Proteſtants obiect the ſame things againſt the Cath. *Ibid. c. 4.*

23. So ſaith he there, and in the 4. Chapter of the ſame 20. booke againſt *Fauſtus*, he ſetteth downe the woords of him, and his Manichees againſt Catholiques thus. *Idola gentium* (ſay they) *in Martyres conuertiſtis, quos votis ſimilibus colitis.* You Catholiques haue turned the Idols of gentils into Martyrs, whome yow do woorſhip with like vowes or prayers, as they did. And in another place he repeateth the woords of *Maximus Medatrenſis* a Pagan, conſpiring with heretiques. *Horum buſta* (ſaith he) *reiectis Templis noſtris, ſtulti frequentant Chriſtiani,* Fooliſh Chriſtians do frequent the bodyes, and ſepulchres of theſe their Martyrs, leauing and reiecting the religion of our Temples. All which yf wee reade and conſider, and many ſuch other places in *Saint Auguſtine* and other Fathers: wee ſhall find cleerly, that the enemyes obiections in old tymes were the very ſame, that our heretiques alleage now; and the Catholike Fathers anſweres were the ſame, that wee make now.

Auguſt. epiſt. 43.

24. And finally their vſe and practize, was our vſe and practize, their impugnation, our impugnation, their defence, our defence, their faith, our faith, their religion, our religion, and their cauſe, our cauſe. And with this I might end this Chapter, but that I thought good to aduertiſe yow by the way, before we enter into the examination of the Martyrologe & Calendar following,

that as Iohn Fox doth not preſume to think his Martyrs woorthy of any ſuch honour, as here hath bene ſhewed, to haue bene exhibited to true Martyrs by the auncient Catholike Church, and afterward (and much leſſe do we think them ſo:) So he many tymes being preſſed with the indignity of their faith, life, or actions, vrged and retourned vpon him by *Alanus Copus* & others, the poore man, when he is not able to defend himſelfe otherwiſe, denyeth flatly that he hath put any downe here for Martyrs, as preſently yow ſhall heare out of his owne woords. Though yet they be vnder that title in his Calendar, and this aboue three hundred tymes at leaſt repeated, as yow may ſee by the former table: & throughout his whole ſtory of Acts and Monuments they are many hundred, yea thouſand times reiterated, vnder that title of holy Martyrs, for that in euery ſtory both in the text and margin, he calleth them *true Martyrs of Chriſt, holy Martyrs of the Lord; venerable Saints that gaue their blood for the ghoſpell, &c.* And ouer euery pagent and picture he ſetteth downe (for example) theſe titles.

That I. Fox & his fellowes dare not ſtand to it that his Martyrs are true Martyrs.

The death and Martyrdome of Damlip, pag. 1120.
The conſtant Martyrdome of Kenby, pag. 1123.
The burning of the bleſſed Martyr Tomkins, pag. 1195.
The Martyrdome of Margery Polley, pag. 1524.
The cruell burning of 4. *Martyrs together, pag.* 1522.

And the like almoſt in euery leafe. So as to deny this againe (as Fox doth, when he is preſſed) is extreeme impudēcy, & may teach men to beleeue nothing that he ſaith, or writeth. For beſides theſe former proofes, which are ſo euident; he doth of purpoſe take vpon him, to auouch them for true Martyrs, both in his epiſtle to Ieſus Chriſt himſelfe, as alſo to the lerned Reader, as before yow haue heard.

Fox ep. ad Ieſum Chriſtum.

25. And in his epiſtle to Chriſt he ſaith: *vel hinc enim cernimus, quanti cauſam Martyrum tuorum æſtimes, &c. quando eorum illuſtrando nomini, tanta faueas propenſione, &c.* For by this
„ wee ſee what great accompt thou makeſt of
„ the cauſe of theſe thy Martyrs (ſet forth by
„ me) in that thou haſt fauored, with ſo great
„ propenſion, this woork of myne, compoſed
„ to ſett forth and illuſtrate their names. And
„ after throughout the whole epiſtle, he doth
„ nothing, but repeate the ſame and extoll
them for ſingular Martyrs. And in the other epiſtle to the Reader, he preferreth ſome of them by name (as before you haue heard) before the higheſt and greateſt Martyrs of the Roman Calendar. And yet afterward diuerſe tymes in his booke, when he is preſſed & vrged, as hath bene ſaid: he is in another tune, as yow ſhall heare by his woords. To *aunſwere* (ſaith he) *hervnto*, (to wit for putting *Roger Onley* and *Eleanor Cobham* among his Martyrs, the one condemned for nigromancy, the other for witchcraft) *firſt I ſay as before I did,*

Part. 3. cap. 1.

Fox pag. 645. col. 2. num. 1.

I did, that I profeſſe no ſuch title to vvryte of Martyrs, but in generall to vvrite of Acts and Monuments paſſed in the Church & Realme of England. VVherin vvhy ſhould I be reſtrayned from the free vvalke of a ſtory vvriter, more then other, that haue gonne before me?

26. Thus anſwereth Fox when any thing is prooued againſt his Martyrs. And firſt you ſee, that he cōfeſſeth to haue made this anſwere before alſo vpon other occaſions, and would haue it ſerue generally to ſtoppe all holes or gappes, that are, or may be broken downe againſt him. But then I would aske him, why he did put theſe downe in his Calendar with the title of Martyrs? And why he did wryte theſe things in his foreſaid epiſtles, to Chriſt and to the learned Reader? Is it not a ſhame to deny that vnto the world, which he affirmed ſo ſolemnly to Chriſt himſelfe, that they were his Martyrs? If he will not anſwere vs to this: let him tell vs at leaſtwiſe, why in ſome of theſe latter editions of his Acts and Monuments, to wit, the ſecond, third, fourth, or fith publication therof, (for ſo many tymes the titles of his booke ſaith that this woork of Acts & Monumēts, was recognized, peruſed, & recommended to the ſtudious Reader, by the Author Maiſter Iohn Fox) why, I ſay, had not Fox ſhewed ſo much truth and honeſty to the ſtudious Reader, as to reforme this Calendar, and

The title of Fox his acts and Monuments printed *an. 1596. menſe Iunio.*

and theſe epiſtles; but rather to lett them goe, as they were before, vnder the titles of Martyrs without any alteration at all, and yet otherwhile to deny the ſame?

27. And albeit this fraude be manifeſt and palpable, as you ſee; yet not onlie Fox, but alſo other after him, as falſe as himſelfe (and amongſt the reſt a late bragging Miniſter masked with the two letters O. E.) doth vſe the ſame impudent ſhift ſaying: *That maiſter Fox ment not to canonize all thoſe mentioned in his Calendar for Martyrs, but that the ſaide Calendar was onlie placed there, to note the day of euerie mans triall & ſuffering.* So ſaith that graue Author, and nomore, thinking therby to haue anſwered the whole charge ſufficiently. But I would aske this bold and reſolute Miniſter. When Fox ſetteth downe both men, women, and children in redd or black letters, with this title of Martyr or Confeſſor (as the Catholike Calendar doth) what is his meaning therin? doth he thinke them to be trulie Martyrs & Confeſſors indeede, or no? If he doe, then doth he canonize them for ſuch, ſo farre forth, as lyeth in him, ſeeing he placeth them in the Canon, rule and ranke of ſuch Saints. But if he do not trulie thinke in his mynd & conſcience, that they are ſuch indeed, then doth he notably abuſe both the reader, and the whole world, in putting them downe for ſuch.

O. E. in a refutation of a relation ſent from Rome 1600. *pag.* 25.

A dilema wherby O. E. is catched.

28. But oh (ſaith the Miniſter) *The Calendar*

dar vvas only placed to note the day of euery mans triall and ſufferinge. But what doth this aunſwer the matter? For either they ſuffered as Martyrs, or no? Yf they did, then is O. E. a lyar, for ſaying that Fox meant not to canonize them for ſuch, though he name them Martyrs. And yf they did not ſuffer as Martyrs, but as malefactors; then was Fox a deceauer in putting them downe for Martyrs. Which he doth in euery lyne of his Calendar, as yow may ſee in the beginning of this booke. And howſoeuer it be, we way eaſelie ſee, that this ſlye compagnion O. E. holdeth them for no Martyrs indeed, as by the manner of his defence appeareth. And ſo leauing them, both Maiſter and ſcholar, as diſagreing in euery thing, according to the fancy of each ones brayne: we ſhall paſſe ouer to the examination of euery moneth in order, and of the Martyrs therin conteyned, yf firſt wee aduertiſe the Reader of certaine points, to be conſidered and remembred by him.

29. Wherof the cheefe and principall is, that all lightly which we are to ſay about theſe Martyrs, in manifeſtatiō of their faith, life, doctrine, and actions againſt Fox, is taken out of Fox himſelfe. Wee not hauing had the commodity, to view thoſe records out of which he tooke them; where (no doubt) we ſhould haue found abundant matter to haue refuted him, had not he and

Fox his Martyrs refuted by Fox himſelfe.

his fellowes made away & defaced the ſaid Recordes, which were to be found before him, in the Regiſter of euery Biſhoprick & Cathedrall Church; but now no where (as wee preſume.) And then may the Reader make his argument *à maiori* (as the Logician calleth it) that if ſo many notorious things be found in Fox himſelfe, againſt his owne Martyrs (as after yow will reade) which Martyrs yet he ſeeketh by all meanes poſſible to extoll and magnifie, and for that effect ſuppreſſeth many thinges (as by his owne narration appeareth) adding, altering and diſguiſing others at his owne pleaſure: what would there haue bene found in the originall Regiſters themſelues, where the true cauſes of ech heretiques apprehenſion, examination, & condemnation are expreſſed vnder the hands of many witneſſes, together with their peeuiſh opinions, differēt the one from the other, and their obſtinacy therin, the patience alſo, longanimity, diligence and charity, of the Biſhops in ſeeking to reclaime them? All which points, though they may in greate parte be gathered out of Fox himſelfe (if a man examine attentiuely his confuſe narration, that of purpoſe for the moſt part doth obſcure theſe things) yet nowaye ſo cleerly can they be ſeene, as by the authenticall originalls themſelues, if we had them.

Ancient Recordes defaced by Fox.

30. As for example, when Fox in many &

& ſundry places of his ſtory in Queene Maryes tyme (and the like he is forced to doe often before vnder Catholike Kings) doth ſay of *Bonner* and his fellow Biſhops and officers, that they vſed all meanes poſsible of kind woords, gentle behauiour, flatteringe, intreaty, offer of kindnes, promiſe of life & fauour, yea after ſentence of death, giuen againſt diuerſe of his Martyrs, therby to recall them. This, I ſay, being ſpoken by him in generall and euery where almoſt repeated, doth well acertayne vs, that there was ſuch charitable vſage towards them. But if wee might ſee the Recordes themſelues, & therby the particulars; wee ſhould haue many more argumentes to conuince Iohn Fox and his fellowes, of willfull calumniation and ſlaunder. Who notwithſtanding all this, do exclayme euery where of inhumaine and barbarous cruelty vſed by our Prelates, and ſpecially by Biſhop *Bonner*, againſt their Martyrs. And ſo much of this point.

31. Another point may be to note, that wheras of the Saints and Martyrs of our Catholike Calendar, ſuch auncient Fathers and writers, as do record their liues, acts, & deathes, haue left in writing rare things of extraordinary vertue and holines, miracles, & the like; theſe other Saints of *Iohn Fox* his Calendar, haue no ſuch thing recorded of them, no, not by *Iohn Fox, Bale, Hall, Hollinshed*

or other their owne hiſtoriographers. But rather their life and actions ſett downe by them, are very ordinary things, ſcarſe reaching to the commendation of a common ciuill life, and ſome of them not a litle ſhorte of that alſo, as after ſhall be ſeene. Yea the very pillars of this ranke of our tyme, as *Luther, Bucer, Peter Martyr, Cranmer, Ridley, Latimer, Hooper, Rogers, Farrar, Taylor, Tindall*, and the like, (all maryed Prieſtes and Friars,) Theſe men, I ſay, and others that are ſette downe by Fox, for Captaynes of the reſt, in the liſt of his Saints, were men giuen to ther ſenſualityes both of women, and other like their comodityes, after the faſhion of other ordinary men. Neyther is there recounted any one eminent act in all their liues, that I haue read, either of chaſteninge their bodyes, mortifyinge their appetits, contemninge the world and pleaſures therof, whiles they might haue and vſe the ſame, or finally of any more excellent ſpirite in them aboue the reſt, or of any ſupernaturall concurrence of God with their actions in any one thing, wherby they might be thought to be ſpecially gratefull vnto him, or to exceede other men in ſanctity. Which is a point of no ſmall conſideration in my opinion.

Foxian Saints haue no extraordinary thing in them.

32. Thirdly and laſtly, for that wee are not only to conſider here of the life and actions of Foxian Saints, but firſt and principally

cipally of their faith, for which he maketh them Saints, (not preſuming to rely much vpon their liues:) the Reader is to note, that in this point alſo he ſhall find ſuch miſery among theſe good Saints, as ſcarce any one agreeth fully with another, in all articles of faith and religion. Which our ſequent diſcourſe will declare and make manifeſt. But yet to proceede more orderly, and to bring their differences within ſome compas of opinions, and therwithall to open the fountaines or offſprings, from whence this diuerſity hath taken her beginninge; wee haue thought good, before wee enter into the particular enarration and examination of all the monethes, and Foxian Saints therof, to ſett downe a certaine Catalogue, or table of nyne principall ſects or claſſes, wherunto the ſaid Saints for their opinions may be referred, which we hope will neither be vnpleaſant nor vnproffitable to the Reader, for that by this meanes, all matters will be ſeene more cleerly and diſtinctly.

Great miſery of Foxiã Saints by diſſenſiõ in matters of faith.

A CONSIDERATION OF NYNE SEVERALL SECTES *that haue principally troubled the Church of God, for theſe laſt 400. yeares, to witt, from the yeare of Chriſt 1200. vntil our tyme: and that all opinions and articles of beliefe, held by the Foxian Saints of this enſuing Calendar, different from the Catholike, may be reduced to one or more of theſe nyne Sects, as their heads and origins.*

CHAP. III.

I HAVE thought yt beſt (gentle Reader) for more perſpicuityes ſake, to lay before thee here, by way of a brief Catalogue or Table, nyne principall ſectes of heretiks (yf briefly they may be comprehended) that for the ſpace of 400. yeares, among many other haue ſprong vp in the world, which are ſo allowed of by Iohn Fox in his Acts and Monuments, as all the profeſſors therof are called by him Brethren, as all of one profeſsion and Goſpellers of the ſelfe ſame truth, except one ſort only, to wit, the Anabaptiſts, whome yet he hath noe more reaſon to reiect, then the reſt, as after ſhalbe ſhewed.

2. And albeit for the ſpace of the foreſaid 400. yeares vpward, he doth ſeeme to refuſe noe heretike nor hereſie whatſoeuer, that hath byn condemned by the Romane Church, as may appeare by his ſolemne pro-

teſtation to the whole Church of Ingland ſet before his Acts & Monumēts, where by name he admitteth for his Brethren, aboue 40. Sects & Sectaryes of different opinions among themſelues: yet theſe nyne, which here we are to mentyon, are the chiefeſt & moſt generall of all, vnto whoſe opinions & doctrines, the beliefe of all his ſaid Saints and Martyrs, puniſhed by the Romane Churche, may be reduced. So as theſe 9. ſortes of Sects and Sectaryes, do ſeme to be vnto Fox and his Mates, as the 9. orders of Angells to vs, for our direction. And the names of theſe principall Sects are: *VValdenſians, Albigenſians, VVickliffians, Lollards, Lutherans, Anabaptiſtes, Zwinglians, Caluiniſts* and *Puritans*. Of all which, or the moſt part of them, albeit I haue treated ſomwhat largely in the former ſecond part of this treatiſe; yet for that this third part goeth forth in a volume by yt ſelfe, I haue thought beſt to reiterate ſomewhat againe in this kind (though in other order and Methode) to the end we may quickly ſee, in examining the enſuyng Calendar, to which order of heretikes, eche Saint and Martyr may be referred. And for that purpoſe, ſhall we ſett downe heere briefly, the agreements and differences, that be betwene them, as alſo their generall oppoſition to vs and ours.

THE FIRST SECT

called VValdenſians, or Poore men of Lions. §. 1.

3. And for that the Waldenſians are held by Fox, to be as yt were Patriarches of Proteſtants, and firſt founders and preachers of their Ghoſpell: we muſt note, that they begane about the yeare 1200. more or leſſe. For that they being firſt a certayne Religious order of Fryars, the particular tyme is not certainely knowen, when or vpon what yeare they fell into their new opinions and hereſies, or rather they grew into them by litle & litle, as the faſhion of ſuch people is. For *Prateolus* in his *Elenchus hereticor.* putteth their beginning vpon the yeare 1160. *Guido Carmelita* in his Catalogue of hereſies, aſsigneth the ſame vpon the yeare 1170. *Genebrard* in his Chronicle, vpon the yeare 1180. *Sanderus* in his booke *De viſibili Monarchia*, vpon the yeare 1190. *Bernardus Luxenburgenſis de hereſibus*, vpon the yeare 1218. *S. Antoninus in his ſumma*, ſemeth to appoint the time of publiſhing their doctrine much later, to witt, *anno Domini* 1322. And the reaſon of his variety is that which I ſaid before; that they begane by litle & litle, falling firſt into one errour and then into an other, as the nature and condition of ſuch ſpirits ys: according as both *Saint Irenaus, Tertullian, Saint Auguſtin,*

Difference about the beginning of the *VValdenſes.*

Anton. Summa part.3.tit. 21.cap.5. §. 1.

guſtin, and others doe note of the heretiks of their tyme.

4. They were called *VValdenſes* of one *VValdo* a marchant of *Lyons*. Who being riche, but vtterlie vnlearned (as *Aeneas Sylnius* and others do recounte) ſo as he could neyther reade nor wryte of himſelfe, did notwithſtanding inſtitute a certaine Society, or Religious order of Friars, vnder profeſsion to liue in great pouerty aboue other men, and therof were called, *The poore men of Lions*, as all Authors doe wryte. And yt is impudency in Iohn Fox to affirme the contrary, as he doth in theſe woords. *They vvere called Pauperes de Lugduno* (ſaith he) *not becauſe they would haue all things common among them, or that they profeßing any willfull pouerty, would imitate to liue, as the Apoſtles did (as Aeneas Syluius did falſely bely them) but becauſe they being thruſt out both of countrey and goods, vvere compelled to liue poorely, vvhether they vvould or noe.* Thus ſaith Fox without all ſhame in the world. And this one ſhameles tricke among others, about the beginning of theſe his aunceſtors (for that he will not ſeeme to deſcend of Friars) were ſufficient with wiſe men to diſcreditt him for euer. Let vs here the teſtimonyes of more auncient Authors, then is Fox, or his fellowes about this affaire.

Aen. Syl. lib. de orig. Bohemorum cap. 35. Fox pag. 209.

5. *Abbas Vrſpengenſis*, that liued in the ſame time with theſe good Friars, & ſpake with ſome of them in their habit at Rome, when they

Abbas Vſperg. in Chron. an. 1212.

they pretended to gett the Popes confirmation of their order, writeth in his Chronicle vpon the yeare 1212. in theſe woords: *Vidimus tunc temporis, &c.* We ſaw all that tyme, ſome of their number which are called *Poore men of Lions*, in Rome at the Sea Apoſtolike, together with a certaine Maiſter of theirs named Bernard. Theſe men did requeſt to haue their order confirmed & priuiledged by the Sea Apoſtolike, affirming that they would liue the life of the Apoſtles, and poſſeſſe nothinge at all, nor haue any certaine place, but would goe about & preach in villages and Townes, as the Apoſtles did. But the Pope, ſeinge certayne ſuſpicious things in their conuerſation, he obiected the ſame vnto them, as for example, that they did cutt of the vpper part of their ſhooes, making men to thinke therby they went barefoote, or vpon the ground, when they did not. Beſides this, that they did weare certayne hoodes of religious forme, as though they were not only Eccleſiaſticall but Religious men alſo, and yet delighted they to goe in long haire as laymen. Beſides this, the Pope obiected to them, that they caried women about in their company, who liued with them in the ſame houſe, and ſometymes were found alſo (as ſome ſaid) togeather in the ſame bedd. All which things notwithſtanding, theſe ſame men did affirme to be laufull and holy, and to come from

That the *VValdenſiãs* were firſt a kind of Friars.

from the Apoſtles, &c. Thus farre *Vrſpergenſ.*

6. And heere now yow may behold the beginning of theſe Apoſtolicall forefathers of Iohn Fox, whome he ſo highly commendeth, for that they were reiected, excommunicated, and in proceſſe of tyme denunced for heretikes, by the Sea of Rome, which was aſsiſted by God, and had light from him to diſcerne them, as yow ſee, notwithſtanding all their hypocriticall diſsimulations. And yf they and ther Sect could haue byn admitted by that Apoſtolike Sea, they would haue byn of our Religion alſo, and would haue accompted themſelues good religious men, according as by this narration appeareth: and Iohn Fox would haue byn ther enemye, as he is to al other true religious orders. But for that they were diſcouered & reiected by *Pope Innocentius* the third (for of him *Vrſpergenſis* meaneth) they begane preſently to deuiſe meanes to reuenge themſelues, by calling his authoritye in queſtion, and other ſuch like articles, as after they impugned. And note alſo by the waye (gentle Reader) that theſe good fellowes begane with the libertie of hauing women alſo, as *Luther, Bucer, Peter Martyr*, and other Friars did afterward. Coinſider moreouer (as hathe byn noted) that they were trulie Friars in their owne intention, vow and profeſsion, though not admitted by the Sea Apoſtolike; and conſequently Fox

maketh his firſt Fownders to be Friars.

7. And finally do yow ponder the impudency of Fox in denying the foreſaid clauſe, that they were called *Pauperes de Lugduno*, for that they would haue things common among them; or profeſſe any voluntary pouerty, as the Apoſtles did. For whom I pray yow ſhall wee in this point heere beleue, either the bare aſſertion of Iohn Fox, that is taken lying at euery turne, or the foreſaid *Abbot Vrſpergenſis*, that liued at the ſame tyme, & wrote without paſsion of them? But we will not preſſe him only with one Author, and therfore let vs heere ſome more, that doe teſtifie the ſame with *Vrſpergenſis.*

VVhether the *VValdenſians* did profeſſe voluntary pouerty, or no?

8. *Antoninus* Archbiſhop of Florence, that liued aboue 150. yeares agone, writing the beginning of theſe *Poore men of Lyons,* ſaith: *Huius exordium fuit, quia quidam magiſtri tenebrarum, &c.* The beginning of this hereſie was, for that certaine maiſters of darcknes beganne to teache and preache publikely, that Chriſt and his Apoſtles were ſo poore in this worlde, as they would haue nothing proper to themſelues, eyther in common or particular, moueable or vnmoueable, &c. which forme theſe *Poore men of Lyons* tooke vpon them to imitate.

Antonin. vbi ſupra.

9. *Trithemius* alſo in his Cronicle vpon the yeare 1160. wryteth thus. At this tyme the pernicious hereſie of the *VValdenſians* begane by a riche citizen of Lyons, who leauing all

Trithem. an. Domini 1160.

all worldly ſubſtance, profeſſed Euangelicall pouerty. *Paulus Aemilius* in like manner in his Story of France wryteth thus: At this tyme two religious orders were abrogated by the Pope, the one of them that called themſelues *Humiliatts*, the other of the *Poore men of Lyons*, who would neither haue lands to poſſeſſe, nor any certaine ſeats or habitation, but went abroade vagrantly, leading women of their owne Sect with them, &c. And this may ſuffice for confutation of Fox his impudency, as alſo to ſhew, what maner of people theſe holy *VValdenſes* were, and how fitt to be the progenitors of Proteſtants. Now lett vs come to their opinions, wherin they diſſent from the Catholike Church, or from the Proteſtants their ſucceſſors, or from vs both. And firſt of the former.

lib. 6. de geſtis Francorũ.

VValdenſian Articles, wherin they differ from the Catholike Church, and agree with Proteſtants.

10. Firſt to reuenge themſelues of the Pope, that would not allowe their Sect, as yow haue heard; their firſt Article was, as both *Guido*, *Sanders*, & others do ſett downe (though Fox doth putt yt for the 7. Article) that they reiected thē authoritie, Decrees, Canons, Iuriſdiction, Indulgences and

1. The Pope & Sea of Rome. and Benedictions of the B. of Rome. And in this article do their poſterity of Proteſtants agree with them, as euery one will confeſſe.

2. Confeſſion, Purgatory; Prayer for the dead, &c. They denied all Sacramentall Confeſſion: the vſe of Chriſme in Baptiſme, Purgatory, Inuocation of Saints, and prayer for the dead: holy dayes, ordinary faſtings appointed by the Church: the *Aue Maria*, or Angelicall ſalutation, and the like.

3. Choiſe of meates, &c. Images & the like. They derided publike prayer and ſinging in the Church: all choiſe of meates vpon different dayes: all oblation for the dead: all vſe of images in the Churches: & other ſuch like.

4. 3. Sacraments. They called in queſtion three Sacraments, to wytt, auricular Confeſſion, Confirmation, and extreme Vnction.

5. Churchfall for 1300. yeares. They affirmed, that from the tyme of Pope *Sylueſter* downeward; the Romane Church had erred, and that no man could be ſaued that held her faith.

6. 3. holly Orders. They affirmed three Eccleſiaſticall orders only to be in the Church, Deconſhipp, Prieſthood and the order of Biſhops, &c. In all which Articles & diuers others, ſome Proteſtants of our tyme (though not all) doe ſymbolize and participate with them more or leſſe, and therby ſhew themſelues their children and offſpring, as yow will eaſely ſee and conſider.

Some VValdenſian Articles, wherin they agreed with Catholikes againſt Proteſtants.

11. They held the Maſſe and conſecration of Chriſtes ſacred body, by the woords of the Prieſt, though with diuers errors about the ſame. 7. Maſſe.

They held 4. Sacraments, Baptiſme, hollie Orders, Matrimonie, and the Euchariſt, though with ſome inconſtancy among themſelues. 8. Sacraments.

They held all other Religious orders in the Church to be lawfull, except only the begging Friars, that profeſſed pouerty, but not ſuch pouerty as they (the Waldenſians) at the beginninge pretended, and therfore were euer after their mortall enemyes. 9. Religious Orders.

They held free will in that ſenſe that Catholikes doe: as alſo the meritt of good woorks, and other ſuch like points in that behalfe, which were ouerlong to examine in this place. 10. Free will.

And this is the proper quality of heretiks (that ſignify Chooſers) to take ſome things and leaue other at their pleaſures.

VValdenſian Articles, wherin they diſagreed both from Proteſtants and vs alſo.

12. They held that there was no authority in Chriſtian Religion to kill or ſhead blood, 11. Iudges or iudgements.

blood, or to puniſhe corporally. For that Chriſt ſaith *Matt.7. Nolite iudicare.* Iudge not.

12. Laymen conſecrate. They ſaid that the authority of conſecrating, and making the body of Chriſt in the Maſſe, was giuen alſo to Laymen, yf they were iuſt and in Gods fauour.

13. Mortall ſynne. They taught that Prieſts, when they were in mortall ſinne, could not conſecrate the body of Chriſt, nor yet abſolue from ſinne.

14. Conſecration by the *Pater noſter.* They did ſay Maſſe only once a yeare, vpon Maundy Thurſday, and therein did not vſe the ordinary woords of Conſecration, *Hoc eſt corpus meum*, but did only bleſſe the bread and wyne, and ſay 7. tymes the *Pater noſter* ouer yt, and after this ſort of conſecratiō vſed, they keapt the bleſſed Sacrament for all the yeare, to miniſter therof to ſicke men, when they ſhould haue need.

15. Equality of Prieſts. They held all Prieſts to be of equall authority and dignity, and only meritt of life to make the different.

16. Pouerty of Prieſts. They affirmed that all Prieſts ought to be poore, and to haue noe lyuings, and to liue only of almes, as they did.

17. Mendicant Friars. Yet did they condemne vtterly the Religion of the Mendicant Friars, ſaying that it was an inuention of the deuill, and that who ſo euer entred into yt was damned, as their Founders alſo and Inſtitutors were; And this, as it ſeemeth to reuenge thēſelues vpon the orders of *S. Dominick* and *S. Frances,*

that were inſtituted by *Pope Innocentius* the third, in ſteed of them, and of the *Humiliatts* that were ſuppreſſed before, as yow haue heard.

18. Labour of hands. They affirmed that a perfect and good man ought not to labour with his owne hands, though it were for ſuſtenance of his owne life. And this for that the foreſaid order of Mendicant Friars did vſe to labour.

19. Miracles. They denied all miracles, & ſaid that noe true miracles were done in the Church: & this partly for enuy of the miracles of *S. Dominick* and *S. Frances,* that were wrought in thoſe dayes: and partly (as ſaith Antoninus) for that they being ſimple and rude men, did not reache to vnderſtand, or beleue any thing, that was aboue the common courſe of nature and naturall effects. *Antoninus vbi ſuprà.*

20. Chriſtiā buriall. They affirmed, that it imported nothing where Chriſtian bodies were buried, ether in ſacred groūd or prophane, in the Church yard or in the fields. And this for that the Mendicant Friars had much almes giuen them, to accompany Chriſtian corſes to their burialls.

21. Liberty of preching. They taught, that it is laufull for all men to preache where they will freely, albeit the Prelatt or Superiour ſhould forbidd yt. And this for that themſelues wandred vp and downe the world, vnder pretence to preach and prate where they liſted, without the licence of Biſhops, and ordinaries.

22. **Corporall othe.** They affirmed, that it is not lawfull to ſweare, or take any corporall othe for any cauſe what ſoeuer, or before any Iudge, wherin they concurred with the Anabaptiſts of our tyme.

23. **Prayer of the *Pater noſter.*** They reiected all kind & forme of prayer priuate or publike, but only the *Pater noſter, or Lords prayer*, vnder pretence that this only was taught in Scripture. But indeed (as authors do write of them) for that they were ignorant and rude people themſelues, and could ſcarſe acquaint themſelues with any other forme of pryaer.

24. **The Creed.** They reiected and contemned the common Creed, which by authority of all antiquity wee call the Creed of the Apoſtles. But theſe men could in noe caſe admitt the ſame.

25. And finally they affirmed, for the vpſhott of all the reſt, that when the fleſh doth burne or pricke them, then all coniunction with man or woman is lawfull without diſtinction: for that this (ſay they) is the remedy appointed by God and nature for that inconuenience. Wherin they concurred alſo with the Anabaptiſts of our tyme, but that they ſeeme to haue byn ſomewhat more erroneous, & to haue permitted promiſcuall copulation of both kindes: which I doe not heare, that the Anabaptiſts eyther in doctrine, or practiſe doe permitt.

13. Theſe then were the Articles of theſe

VValdenſians or *Poore men of Lyons*, taken owt of the foreſaid Authors *Antoninus, Vrſpergenſis, Trithemius, Bernardus Luxemburgenſis, Guido Carmelita, Gabriel Prateolus, Aeneas Syluius*, and the reſt. Which *Aeneas* doth ſomewhat differ from the reſt, in the Catalogue of the *VValdenſian* errors, for that he ſetteth them downe, as he found them in his dayes in *Bohemia*, where in tract of tyme they were much mingled with the Huſſytes: ſo as the opinions which he relateth, doe ſeeme rather to agree, for the moſt part, to the Huſſytes, then to the olde Waldenſians, both of them altering with tyme, as the faſhion is both of hereſies and heretiks.

Authors that relate the former opiniõs.

14. Now then theſe men being ſo ignorant and vnlearned, as all wryters doe teſtifie, and wandring vp & downe the worlde with women in their company, in ſo diſſolute a maner, as both their life and doctrine doe teach, is it no meruaill how they could deuiſe and frame out of Scriptures, for this they pretend, as our heretikes doe now a dayes, ſo many monſtrous hereſies, as here are touched, yea the whole platforme of the Proteſtantes Goſpell heere ſett downe, as yow ſee, and reuiued againe afterwards by diuers other Sectaries from tyme to tyme? Surely *Guido* doth wonder at it, and ſo doe I: for yf yow conſider well the courſe of tymes and hiſtories, yow ſhall find, that theſe groſſe and ignorant fellowes were

The *VValdenſians* ignorant vnlearned men.

very Patriarches of all the newer Sects that haue enſewed after them, eſpecially the *Albigenſes, VVickliffians, Huſsits, Lollards, Lutherans, Anabaptiſts* and the reſt. And Fox doth glory in yt ſaying. *That by this vve may ſee how the doctrine now preached and taught in the* Church (of Ingland) *is no new doctrine, which was both taught and perſecuted in the VValdenſians, allmoſt* 400. *yeares agoe.* And then ſpeaking alſo of lacke of learning in *VValdo* of *Lions* their firſt founder, he ſaith: *Although Laziardus, Volaterranus and others doe note him as vtterly vnlearned, and charge him with ignorance, as who ſhould procure others to write and tranſlate for him, &c. VVhatſoeuer he was lettered, or vnlettred, the Bishops ſeing him ſo to intermedle with Scriptures & to haue ſuch reſort vnto him, being moued with malice, threatned to excommunicate him, yf he did not leaue ſo to doe, &c. And to be briefe, the more diligent he was in ſetting forth the true doctrine of* Chriſt, *the more malitiouſly their fearcenes encreaſed againſt him.*

Fox pag. 210.

Ibid.

Hovv Fox defendeth all the opinions of the *VValdenſians.*

15. Thus wryteth Fox, and then putteth in the margent this note. *The true nature of Antichriſt is, neither himſelfe to further the world, nor to ſuffer other men to do yt.* Wherby we ſee that Fox doth not only bragg of the antiquity of theſe his firſt Founders, but approueth alſo highly their buſy medling in Scriptures, notwithſtandinge their vnlearnedneſſe; yea condemneth the Biſhops for Antichriſts, in that they went about to ſtay or examine the matter, wherby he byndeth

Fox pag. 209.

himſelfe alſo to the defenſe of all thoſe 15. abſurd Articles among the reſt, which we haue laſtly repeated, as oppoſite both to him and vs. And yf he doe not ſee this inconuenience, he ys as ſenſeles as graceles; & ſo I leaue him, and ſhall paſſe to the ſecond Sect or ſort of the Proteſtants aunceſtors, being the firſt principall broode of the foreſaid *VValdenſians*.

16. Yet can I not but note by the way, that theſe *VValdenſians* being ſo vnlearned, as we haue ſhewed, can not be preſumed to haue inuented or ſought out all theſe Articles of their owne heads, or by their owne ſtudies: but that they were ſuggeſted vnto them, by the ſame ſpirit of errour, which had guyded the old heretiks before them, as all their rayling againſt the Sea of Rome, in their firſt Article, ys taken from the *Donatiſts*, who did the like, and called that Sea *the Chaire of peſtilence*, according as *Saint Augustine* teſtifieth of them *lib.2.cont.Petil.c.* 51. Their opinion alſo in the 5. Article, *That the Romane Church had erred from Pope Sylueſter downward*, was taken from the ſame Donatiſts, as may be ſeene in *S. Auſten lib. De vnitat. Eccleſiæ cap.* 12. The denying of confeſsion was taken from certaine heretiks called *Iacobites*, aboue a thowſand yeares agoe, as may appeare by *Nicephorus lib.* 18. *cap.* 45. And ſo we might runne ouer all the reſt of the Articles (yf this place did permitt ſo large a diſcourſe) and therby

ſhew, that the ſame ſpiritt which inſpired theſe opinions to old heretiks, ſuggeſted the ſame alſo to theſe new vnlearned Idiots the Waldenſians. But yt were to long a labour, and therfore I leaue them.

THE SECOND SECT

of new Goſpellers called Albigenſes. §. 2.

17. Some 30. or 40. yeares, after theſe *VValdenſians* had begone their hereſie at Lyons in France, there ſprong out of theſe an other Sect, in a Towne of the ſaid kingdome called *Albigium,* neere vnto the famous citty & Vniuerſity of *Tholoſa,* being named *Albigenſes,* or *Albanenſes*, or *Albigij* of the ſame Towne; and were (as Authors doe write) a certaine company of bould & deſperate people, giuen extremely to ſedition and perturbation of the common wealthe, as by their actions they ſhewed. Theſe men then, taking many articles from the *VValdenſians*, and adding others of their owne (as the *Hußits* did of the *VVickliffians*, and the *Lutherans* of the *Huſſits,* & the Sacramentaryes of the *Lutherans,*) they made a peculiar Sect of their owne, which they ſpread with ſuch velocity, partly by perſuaſions & allurements to liberty, partly by violence and force of armes, after the example of Turks and Saracens (as *Cæſarius* writeth, that liued with them) that within

Cæſar. Ciſter. li. 5. Dial.

within a few yeares, they infected aboue a thouſand places in France and Prouinces round about.

18. And moreouer they called out of *Affrica* a potent King of the Mores called *Menelinus*, with a great armie, to ioyne with them againſt Catholiks, thinking by his helpe & by ioyninge with other Moores alſo, of the kingdome of *Granado* in Spayne, to preuaile againſt Catholiks: but God ouerthrew them by a miraculous victory againſt them, giuen to the valiant, & Catholike Captaine *Symon Momfort* our Earle of Leyceſter, but afterward made Lord of that countrey for his valour, and generall in thoſe daies of the Catholike army, by the Popes appointmēt, againſt thoſe rebellious heretiks. Which Earle had a famous and miraculous victory againſt them, vpon the 14. of Iuly, in the yeare 1213. as both *Antoninus, Vincentius, Math. Pariſienſis*, and other Hiſtoriographers doe wryte: wherby the heretikes and infidells being diſcomfited, and *Saint Dominick* and his fellowes entring in to preache, and performing the ſame with great zeale and woorking of many miracles among them (as both the ſaid *Saint Antoninus* and others do wryte at large:) the ſimpler people that were lefte after the battell, and had byn infected with their errors, were eaſely reduced, and abiured their hereſie: though afterward by the fraude and inſtigation of *Raymond* Earle of

Anton. 3. *part. hiſt. tit.* 19. *c.* 1. *& tit.* 23. *cap.* 4. *Vincent. Gal. l.* 30. *ſpec. hiſt.*

Raymōd Earle of *Tholoſa.*

Fox in Proteſtat.

Tholoſa, who fauored that hereſie and for the ſame is held for a Saint by Iohn Fox, they returned to the ſame againe. So as both *Saint Lewys* the King of France, and the Earle *Momfort* and ſome other Catholike Princes tooke armes againe to repreſſe them. Wherof aſwell the particular large hiſtory of theſe *Albigenſes,* which is extant in printe; as alſo the ſtorie of the life of *S. Dominike,* and diuers treatiſes of *Saint Antoninus* do yeld large relation, wherunto I remitt the Reader.

The wickednes of the *Albigenſes.*

Matth. Pariſ. in vita Ioan. Regis an. 1213. *pag.* 322.

19. And truly it is wonderfull to reade, what Authors do wryte of the extreeme wickednes of theſe heretikes, while they were in their ruffe, whome yet Fox commendeth much, and ſaith they were very good men, and perſecuted only by *Pope Innocentius* the third, *Honorius* the third and *Gregorius* 9. for their zeale and vertue. Where as our *Matthæus Pariſienſis* in the life of K. Iohn writeth thus of them. *VVhen at length the peruerſity of theſe heretiks* (the Albigenſes) *came to contemne the ſeuerity of Gods iudgment, and in the ſight of their Biſhops and Prieſts did caſt the books of the Goſpell into priuyes, and to vſe moſt diſhoneſtly both the Chalices and other Veſſells of the Church, in deſpite of the bleſſed Sacrament*; Pope Innocentius *tooke incredible grief therof, & ſent abrode preachers to ſtirre vp Chriſtian Princes by force of armes to repreſſe them, &c.* So wryteth *Mathew Pariſ.* and other Authors do add other like

enormous facts of theſe contemptuous heretiks againſt Chriſtian religion. As for example, that being beſieged by the Catholiks in the Citty of *Biterra*, they tooke a Bible & defiling the ſame with vrine & other filthe, caſt it downe from the walles, ſaying: *Behold your law, moſt miſerable Caytifes.* They abuſed alſo a ſtrumpett vpon the high Altar. They drew a great Crucifix of our Sauiour about the ſtreets in a haltar, & other ſuch like inſolēces, which *Gabriel Prateolus* gathereth out of diuers authenticall Authors: & yet are theſe men very holy Saints with I. Fox, and very woorthy in deed of his Catalogue & Calendar. But now lett vs record their articles & opinions, as they are to be found in *Luxenburgenſis, Prateolus, Saunders*, and others, gathered out of the former Authors.

Gabr. Prat. in catal. hæret. p. 19.

The Articles of the Albigenſians or Albigians, where in they agreed or diſagreed with the VValdenſians or Proteſtants of our time againſt Catholikes.

20. Firſt of all they agreed with them, both in the firſt *VValdenſian* article, to witt, that they denie the Popes authority, his decrees, lawes, indulgences, and the like.

1. Popes authority.

Secondly, the agreed alſo in they ſecond article with them both, in denying Sacramental Confeſſion, Purgatory, Inuocation of Saints, and Prayer for the dead.

2. Confeſſiō, Purgatory, &c.

Thirdly

3. Prayer in Churches. Thirdly, they agreed alſo in the thirde article, for the moſt parte, for that they affirmed, That it was in vayne to goe to Churches, or praye in them.

4. Sacraments. In the fourthe article, about the Sacraments of Confeſsion, Confirmation and extreme Vnctiō, they agreed alſo, *That Confeſſion & extreme Vnction were no Sacramēts.* Whether they denied Confirmation or no, I read not, but they added an other hereſy of their owne out of the old *Nouatians*, to witt, *That a man could not repent after ſynne*, as *Antoninus* teſtifieth.

5. Matrimony. They denied Matrimony alſo to be a Sacrament, with the moderne Proteſtants, against the *VValdenſes*: but they added of their owne, againſt the Proteſtants and vs both, out of the *Manichees* doctrine, *That mariage was naught and vnlawfull.*

6. Reall preſence. They denied with the *Zwinglians* of our time, againſt the *VValdenſes* and vs both, the reall preſence of the body and blood of our Sauiour in the Sacrament, adding further of their owne, againſt all three. *That it was noe Sacrament at all.* And therof alſo may be gathered, wherin they aggreed with vs the Catholiks againſt bothe the other.

VVherin they were oppoſit both to vs & to the VValdenſians their Fathers, and to the Proteſtants of our tyme their Brethren: taken owt of Saint Antoninus part. 4. Summ. tit. 11. cap. 7. cited by Sanders lib. 7. de Viſib. Monarch. pag. 503. and Bern. Lutzenburg. in Catal. hæreticor.

21. They held with the *Manichees*, that there were two Creators, one of ſoules, an other of bodies: the firſt they attributed to God: the ſecond to the deuill. 7. Two creators.

They denied the Reſurrection of our bodies with the *Sadduces*, as a thing vnpoſsible and incredible. 8. Reſurrection.

They affirmed with *Pythagoras*, that mens ſoules did paſſe from body to body, yea into beaſtes and ſerpents. 9. Paſſing of ſoules.

They reiected all externall Baptiſme by water, with the old *Maſſalians* and other heretiks, as a contemptible and vnprofitable thing. Diuers other ſuch blaſphemous hereſies, attributed by *Saint Antoninus* to the *Albanenſes*, I do pretermitt, though *D. Sanders* do recite them in his Monarchie, as appertayning to the ſaid *Albigenſes*, for that he taketh both to be one Sect and ſort of men. But *Prateolus* & ſome other, do thinke them to haue byn diſtinct Sects: & that the *Albanenſes* were ſome 400. yeares before the *Albigenſes*, to witt, about the yeare of Chriſt 10. Baptiſme of water.

800. vnder *Pope Leo* the third of Rome, and *Conſtantine* the ſixt Emperour of Conſtantinople.

22. But by theſe few articles, which we haue recited, yf yow ioyne them with their impious actions aboue mentioned, we may eaſely perceaue, what maner of men they were, and how fitt to be *Iohn Fox* his Anceſtors, of whom he writeth very tenderly in many places of his Acts and Monuments, taking compaſsion of their afflictions, and ſaying they were perſecuted by the Pope, and falſely ſuſpected of hereſies, and miſreported by the Authors of thoſe tymes. So as he calleth all things in doubt, & leaueth nothing certaine for men to ſtaye themſelues vpon. For thus he writeth among other things. What theſe *Albigenſes* were can not to be well gathered by the old Popiſh hiſtories, for yf there were any that did

Fox pag. 231.

„ hold, teache, or mainteyn againſt the Pope „ and his papall pride in thoſe dayes, the hi„ ſtoricians of that tyme, for the moſt part, do „ ſo depraue and myſreport them, ſuppreſ„ ſing the truth of their articles, as they make „ them worſe then Turks & infidells, which I ſuppoſe cauſed *Matthæus Pariſienſis*, & others of that ſort, to wryte of them as they did, otherwiſe yt is to be thought, (and ſo I do find in ſome recordes,) that the opinions of the *Albigenſes* were ſound ynoughe, holding „ and profeſsing nothing ells, but only againſt the

Fox his allowãce of the *Albigenſian* opinions.

the wanton wealthe, pride and tiranny of „ the Prelatts, denyinge the Popes authority „ to haue ground in ſcripture.

23. Thus farr Iohn Fox of his *Albigenſes:* & in an other place after he ſaith. Theſe *Albigenſians* (ſaith he) becauſe they beganne to ſmell the Pope, and to controll the inordinate proceedings and diſcipline of the Sea of Rome, he therfore recounted them as a people hereticall, &c. Thus he: and then he maketh this note in the margent: *Albigenſes falſely ſuſpected for hereſie.* By all which yow ſee, that Fox contrary to all ſhame, would deliuer the *Albigenſes* from all cryme of hereſie, and lay the enuy therof vpon the Popes that reproued and puniſhed them: callinge in doubt, as yow ſee, the faith of all wryters of thoſe tymes and euer ſince. A courſe moſt deſperate, and ſuch, as therby any man may ſay, doe, or deny any thinge.

Fox pag. 244. & 245.

„ „ „

A deſperate courſe of I. Fox to oppoſe himſelfe againſt all ancient wryters.

24. And where as Fox doth auouch here, *That yt is to be thought, and ſo he findeth in ſome recordes, that the Albigenſian opinions were ſound ynoughe:* I would aske him, what wryter euer thought or ſaid ſo before himſelfe, Proteſtant or Catholike? or who was euer ſo ſhameles, as to auouch ſuch a thing in writinge? or why did he not bringe forth thoſe Recordes, which he ſaith he found therof, or cyte them at leaſt in the Margent? Or finally tell vs, what records, where, from whence, or of whome they were? But all

theſe particularityes he is forced to fly, that meaneth to lye impudently, and to oppoſe himſelfe againſt the whole ſtreame of Antiquity, as Iohn Fox doth, both here and in many other places, for defence of apparant wickednes teſtified by others. And ſo much of the *Albigenſes*, the ſecond parents of Proteſtants. Let vs paſſe to the third which are the *VVickliffians.*

OF THE THIRD SECT,

to vvytt, the VVickliffians, §. 3.

25. About ſome 150. yeares after this againe, to witt, *anno Domini* 1370. when the two foreſaid French Sects, of the *VValdenſians* & *Albigenſians*, were almoſt extinguiſhed and worne out, the ſame aduerſary ſpirite of Sathan, ſtirred vp Iohn Wicklyf in England, to renew and reuiue diuers Articles therof, and to inuent ſundry other of his owne. And this vpon the occaſions, reaſons and motiues, which afterward ſhalbe declared in the next Chapter, when we ſhall come to talke of the ſaid Iohn Wicklyf, ſett downe by Fox *in Capite libri*, as the head and Captayne of all his other Saints, in the beginning of the Moneth of Ianuary. So as heere it ſhalbe needfull only to note his Articles, & propoſitions of beliefe & doctrine, as we haue done in the former Sectaryes. With this aduertiſement, that Wicklyf did

not come forth with all his opiniōs at once, but (as the faſhion of all heretiks is) by litle, and litle, addinge and changinge from time to tyme, as occaſions were offred for him to alter, or augment the ſame.

26. For yf yow conſider the Storie, how it paſſed, euen by the narration of Fox himſelf in his Acts and Monuments, yow ſhall fynd, that the firſt articles gathered owt of his preachings and wrytings, were 8. only, ſent from England to *Pope Gregory* the x1. vpon the yeare 1377. and moſt of them impugning only the temporall lyuings of the Cleargy, and the ſtate of religious men. But in the next yeare following, the ſame Pope ſent from Rome 18. other farr different Articles, condemned by the Sea Apoſtolike, which articles were exhibited in a conuocation of Biſhops & Prelats at Lambeth, together with a letter of the ſaid Pope of the 20. of May, *an. Domini* 1378. So as his Articles where almoſt dobbled in one yeare, and almoſt wholy altred from thoſe of the yeare before, as may be ſeene by comparing them together in Fox. And 4. yeares after that againe, to wit, 1382. Fox relateth that 8. Biſhops & Archbiſhops, 14. Doctors, and ſix Bachlers of Diuinity, with many other learned men of all Religious orders, gathered together in Oxford, did condemne 23. Articles of Wicklyf: nyne of hereſie, and the reſt of errour.

Fox pag. 356.

The beginning and progreſſe of VVicklyfs doctrine.

Fox pag. 400.

27. And laſtly in the Councell of Conſtance and 8. Seſsion *anno Domini* 1415. there are 45. Articles of Iohn Wicklyfs condemned, wherein he agreeth in diuers things with the *VValdenſians* and *Albigenſians*, as alſo with ſome ſort of Proteſtants of our tyme, as namely about the Euchariſt, Confeſsion, Excommunication, Religious orders, eſpecially of the Mendicant Friars, the Indulgences, Decretalls & Primacy of the Pope, and ſuch other like. But in others he is altogether different and oppoſite. Which laſt ſort of articles ſhalbe ſufficient to repeat heere, for that to ſette downe all were ouer long.

The articles of Iohn VVicklyf, vvherin he differeth from our Proteſtants aſwell as from vs, and therby maketh a diſtinct Sect.

1. Pouerty of the Cleargy.

28. *That it is not lawfull for any Eccleſiaſticall perſons to haue temporall poſſeſsions: and that temporall Lords may take them avvay at their need.* This article was the chief foundation of his firſt creditt with the Duke of Lancaſter and others in England, deſirous to haue Eccleſiaſticall liuings, as in the next Chapter ſhall appeare. And therfore he ſetteth forth this Doctrine in many Articles, to witt, the 10. 16. 18. 32. 33. 36. 39. of thoſe, that are recited & condemned in the Councell of Conſtance.

29. *That*

2. Noe Magiſtratt while he is in mortall ſinne.

29. *That there is noe ciuill Lord nor Prince, noe Prelatt, noe Biſhop, while he is in mortall ſinne.* That is to ſay, when any ſuch Prince or Prelatt falleth into ſinne, he loſeth preſently therewith his place and dignity. And to this Article doe appertaine alſo the 4. 8. 26. and 30. condemned in the ſaid Councell of Conſtance. And for that this doctrine ſeemed moſt ſeditious and dangerous to all Princes and Gouernors, that muſt ſtand to other mens Iudgments, when they fall into mortall ſinne and are thereby depriued: The Emperour made inſtance (as the Councell ſaith,) to haue yt cenſured a part, and ſeuerally condemned, as yt was.

3. Acts in mortall ſinne not auaylable.

30. *That a Biſhop or Prieſt, vvhile he is in mortall ſinne doth not giue holly Orders, doth not conſecratt nor make the body of Chriſt, nor doth baptize.* That is to ſay, yf they do any of theſe in mortall ſinne, yt hath noe effect. Wherby would enſue, that noe man could be ſure whether he were a Prieſt or baptized: or whether the hoſt were conſecrated or noe. And this affirmeth Wicklyf in the 6. Article condemned in the Councell of Conſtance.

4. Religious orders.

31. But againſt the inſtitute of Religious, eſpecially the Friars Mendicants, their Founders, Relieuers and Benefactors, he hath a 11. Articles: to witt, the 20. 21. 22. 23. 24. 25. 31. 34. 35. 44. 45. and he concludeth in the end, that *Saint Auguſten, Saint Benedict, Saint Bernard,* and all other Founders of par-

ticular orders were damned for founding thereof, yf they did not repent before their death.

5. Neceſſity of all things. *That all things do happen and come to paſſe among men by abſolute neceſsity, there being noe freedome at all in mans actions.* And this he holdeth Article 27. in the foreſaid Councell of Conſtance.

6. Vniuerſities and degrees of ſchoole. *That Vniuerſityes, Studies, Colleges, degrees of learning and the like, are things of Paganiſme: and doe profitt the Church ſo much, as the deuill doth and no more.* Art. 29. apud Concil.

7. Othes vnlawfull in humane cōtracts. *That all othes are vtterly vnlawfull in humane contracts vvhatſoeuer, nor for any cauſe to be admitted by Chriſtian men.* Which was an old hereſie of the Catharits a Sect of the Manichees, aboue 1300. yeares agone, as may appeare by *S. Auguſtine lib. de hæreſ. cap.* 46. Which error about ſome 500. yeare after, was renewed againe by the *Albanenſes* or *Concordenſes*, as appeareth by *Antoninus part.* 4. *ſum. tit.* 11. *cap.* 7. And 400. yeare after that againe by a Sect of the *VValdenſians* called *Inſabatati*, as appeareth by *Prateolus in Catal. hæreſ.* and now againe taken vp by Wicklyf.

34. Theſe then, for breuityes ſake, are the chief Articles wherein Iohn Wicklyf doth differ not a litle, as yow ſee, from the *VValdenſians* and *Albigenſians*: but altogether from the later Proteſtants of our times, *Lutherans, Zwinglians* and *Caluiniſts*. Which is ſufficient to ſhew, how good agreement the Father

and Children haue togeather. And ſo I paſſe to the fourth Sect, which are the Lollards.

OF THE FOVRTH SECT, to witt, the Lollards and their opinions. §. 4.

35. We haue ſhewed in the ſecond former parte of this Treatiſe and 9. Chapter, that albeit, accordinge to *Trithemius*, the Sect of *Lollards* begane in Germany, by one *Gualter Lollard*, ſomewhat before the *VVicklyffians* in England: yet for that yt came not perhaps ſo ſoone into our countrey, and preuailed afterwards more then other Sects, ſome Authors, and namely *Prateolus*, doe ſay that they were a broode of the *VVickliffians*. But how ſo euer this be, certayne it is, that the name of *Lollards* came to be ſo generally vſed ſoone after in England, as the *VVicklyffians* alſo and *VValdenſians* were called *Lollards*, as appeareth by diuers Statutes vnder *K. Henry* the 4. regiſtred by Fox, who alſo doth ſhew, that before this againe, to witt, vpon the yeare 1391. *a Prieſt named VVilliam Swynderby, vvas condemned* (ſaith the Regiſter) *for being an execrable offender of the new Sect, vulgarly called Lollards.* And this for the antiquity of the name *Lollard*.

Trithem. in chron. an. 1315.

Prat. lib. 10. *hæreſ. pag.* 257.

Fox in his proteſtat. & in his monum. pag. 429.

36. As touchinge their opinions, the ſaid *Trithemius* recounteth, that they agreed with the *VValdenſians* in reiecting the Sacraments

Trithem. ibid.

of Matrimony, Penance, and extreme Vnction: they condemned alſo holly dayes, Conſecration of Churches, Faſtings & the like. And eſpecially they were noted in England, and deteſted for eating of fleſhe on Fridayes and in the Lent. Whereof came that common ſaying of the people, *That the Lollards and the Butchers doggs vvere of one Religion.* But beſides this they denied alſo inuocation of Saints, Purgatory, Prayer for the dead, & were enemies to the Romane Church. And moreouer they had other ſingular Articles to themſelues, whereby they were made a ſeuerall Sect, as namely thoſe that followe.

Lollards peculiar and deteſtable opinions.

1. Baptiſme. 37. That the Sacrament of externall Baptiſme by water ys not neceſſary nor profitable.

2. Eucha-riſt. That the Sacrament of the Euchariſt is not needfull.

3. Lucifer. That *Lucifer* with his damned Angells vvas iniuriouſly putt owt of heauen by Michaell.

4. Michael. That *Michaell* and his Angells are to be damned at the laſt day of Iudgment.

5. Mother of Chriſt. That the *Mother of Chriſt* did not remayne a Virgyn after her Childbyrthe: for that otherwiſe ſhe ſhould be an Angell.

6. That God hauinge giuen the earth for

men to inhabitt, he will puniſh only thoſe ſinnes, which were committed vpon earth, and not thoſe that are committed in caues and cellers vnder grounde. For which reſpect, they made commonly their conuenticles there. And thus much for the *Lollards* in their proper kind, though in England (as hath byn ſaid) all Sects from the *VValdenſians* downward, were by a generall name called *Lollards*, and ſo were alſo the *Lutherans* in *K. Henry* the 8. his tyme, of whome we ſhall now treate in the 5. place.

Sinnes vnder ground.

OF THE FIFT SECT *of new Goſpellers called Lutherans* §. 5.

38. As after the *VValdenſians* in France ſome 150. yeares, ſtept vp *Iohn VVicklif* in England to renew againe and increaſe their hereſies, as before hath byn noted; ſo about the ſame number of yeares after *VVicklif*, when his opinions were almoſt extinguiſhed, roſe vp in Germany *Martyn Luther*, and reuiued the ſame, with many additiõs alſo of his owne, vpon the yeare of Chriſt 1517. And as *VValdo* and his companions at the beginning ſpake the Pope and Sea of Rome very faire, and denied not her ſupreme authority, ſo long as they had any hope to be allowed & confirmed by her: So *VVicklyf* alſo for diuers yeares at the beginninge, wrote ſundry let-

A compariſon betwene the proceedings of *VValdo VVicklyf* and *Luther.*

ters of ſubmiſsion vnto the Popes, acknowledging their authority, wherof you may ſee one to *Vrbane*, the 6. ſett forth by Fox himſelfe in his firſt edition (though ſuppreſſed in his later) & regiſtred by D. Saunders in his Monarchy. And ſo in like maner Martyn Luther (author of the Lutherans) wrote diuers proteſtations to the Pope to like effect, for ſome tyme after his firſt beginning to fall; as is to be ſeene *in Cochlæus*, that wryteth his life, and other Authors.

Sander. de viſib. monarc. li. 7.

Cochlæus in vita Lutheri an. 1517. 1518.

39. And as the *VValdenſians* being Laymen and pretending to be Friars, brake with the Pope and his Officiers, for that they could not obtayne that, which they pretended, & *Iohn VVicklyf* being a ſecular Prieſt, brake with Friars and with the Pope himſelfe, for that he was depriued of his pretended headſhip of Cãterbury College in Oxford, by the ſentence of the Pope giuen againſt him in Rome, at the ſuyte of Religious men, as in the next Chapter you ſhall heere: So did Luther being a Fryar, and meaninge to marry, breake with the Sea of Rome vpon the very like cauſe, for that he and his order of Auguſtine Friars, were not permitted to be preachers of Indulgences in Germany, as they pretended, but that it was giuen to the Dominican Friars.

40. So as all theſe things do runne in a certaine conſequẽce & proportiõ both of time, men, endes, actions, ſpirites, and motiues.

And as the *VValdenſians* were preſently diuided into different Sects, that enſued them and ſprong out of them, as the *Albigenſians, Almaritians, Begards, Beguynes, Flagellants,* and the like, agreing in ſome parts & diſagreing in others, as all hereſies are wont to doe: ſo preſently alſo out of *VVicklyſes* doctrine, there roſe the *Hußites* in *Bohemia,* and of them preſently diuers other Sects, as the *Orebites, Picardes, Adamites, Rochezanites, Drecentians,* and other ſuch like to the number of 12. ſeuerall Sects, as both *Aeneas Syluius* and *Bonfinius* and others do recount. And in like manner out of Luthers new opinions, haue ſprong not only diuers Sects of Lutherans themſelues, but alſo almoſt infinit other Sects and particular Sectaryes of *Anabaptiſtes, Zwinglians, Caluiniſts, Puritans, Browniſts* & others, agreing in ſome noueltyes and diſagreing in others.

Aeneas Syl. de orig. Bohemor. c. 43. 57. Bonfi. dec. 3. lib. 2.

41. And for that this Fryar, beginninge with ſmall and few things, came by litle & litle to moue the ſinke of the moſt part of all the old hereſies for a thouſand and fiue hundred yeares before him, and conſequently it would be a tedious matter to repeate all his opinions, contradictions, abſurdityes & new deuiſes: we ſhalbe content to ſett downe a Catalogue of ſome few of the moſt principall, and peculiar to the particular Sect of Lutherans, whereby they are knowne to differ from all other Sects, and namely alſo from the common opinions of

later Proteſtants now in England, ſuppoſing that in the ordinary articles againſt the Pope his authority & decrees, as alſo againſt Maſſe, Purgatory, praying to Saints, Pilgrimage and the like, they do concurr in part or the whole (though not fully agree) but yet ſtill retayne they their peculiar hereſies of their owne heades, whereby they are made a different diſtinct Sect, from the reſt.

The opinions of Luther and Lutherans, vvherby they differ from all, or the moſt part of other Sects of later Proteſtants.

1. Bleſſed Sacrament. 42. Firſt they hold, that in the Sacrament of the Altar, after the woords of conſecration, there is the reall preſence of the true Body and Blood of Chriſt, togeather with the ſubſtance of Bread and Wyne.

2. Reſeruation of the B. Sacrament. That this reall preſence is only in the vſe, or tyme of communion when it is taken, and not otherwiſe, and conſequently it is not to be keapt after the vſe. For then it would be only bread, as before conſecration.

3. Preparation to the B. Sacrament. That the due preparation to receaue the Sacrament, is not examination of a mans conſcience, diſcuſsion of his ſinnes, or repentance for the ſame aforehand; but only to beleue: & that who ſo euer doth vſe the otherway, doth eate his owne damnation.

That

4. Certainty of grace. That euery iuſt man doth know himſelfe to be in grace, and in Gods fauour; and if he know not this certainely, he is not iuſt.

5. Original ſinne. That originall ſinne in Children, after Baptiſme, remayneth as before, though it be not imputed to them to damnation.

6. Incredulity only ſinne. That a Chriſtian man can not be damned though he would, except he refuſe to beleeue: for that only Incredulity doth damne a Chriſtian.

7. Freewill. That free will in Chriſtians is only a thing of name, and can cooperatt nothing at all.

8. Gods cooperation to ſinne. That the adultery of Dauid, and treaſon of Iudas, was aſmuch wrought by God, as the vocation of Paul.

9. Marriage. That God doth aſmuch commaund euery man to marry a wife, as he doth to eate meate, or to drinke: And that to liue chaſt is noe more in our power, then to woorke Gods miracles.

10. Fornication. That if a mans wife will not come to his bedd to yeld her due; the handmaide may be called.

11. Fight vvith Turks. That to fight againſt Turks & other ſuch infidell tyrants, that offer to puniſh vs, is to reſiſt the will and ordinance of God.

12. Chriſt paſſion. That Chriſt did ſuffer vpon the croſſe, not only according to his humane nature, but alſo according to his diuine: for that it is inſeparable from the other.

That

13. Iniuries. That it is not lawfull for Chriſtians to aske ſatisfaction by law, before any Iudge, for any iniury whatſoeuer.

14. Voluntary beggin forbidde. That all voluntary begging among Chriſtians, is forbidden by the law of God.

15. Princes lawes. That a Chriſtian man can not be bound to any law, by ordinance of any Superiour, but only that which Chriſt in particular harth ordeyned.

16. Sacraments. That there may be held one, two, three or foure Sacraments.

17. Purgatory. That Purgatory is to be held, but not as conteyned in Scripture. And that the ſoules in Purgatory, may meritt and demeritt: nor are ſure yet of their ſaluation.

18. Prieſthood. That all Chriſtians are Prieſts, and haue equall authority in abſoluing ſinnes, yf the vſe therof be committed to them by the community.

19. Abſolution. That who ſo euer doth beleeue himſelfe to be abſolued from his ſinnes, is abſolued, albeit the hath no ſorrowe for that which ys paſt.

20. VVomē may abſolue. That a woman, or a Child or any other Chriſtian (receauinge authority from the community) may aſwell abſolue a man from his ſinnes, as any Prieſt, or Biſhop, or the Pope himſelfe. I omitt many other ſuch hereticall abſurdities, of his theſe being ſufcient to ſhew his audacious ſingularity, and are gathered owt of his woorks by Doctor [a] *Saunders*, [b] *Prateolus*, [c] *Cochlæus*, [d] *Eckius*, *B. Fiſher*,

[a] *lib.7.de viſ. mon.*
[b] *in Elen. hæretic.*
[c] *in vita Lutheri.*
[d] *lib.con. Luther.*

B. [e] *Fisher*, [f] *Surius*, [g] *Staphylus*, and other wryters.

e lib. con. Luther.
f in hiſt.
g l. de cōcor. Luth.

THE SIXT SECT,

of the Anabaptiſtes, new Goſpellers of our tyme, and their ſeuerall opinions. §. 6.

43. The Anabaptiſtes of our tyme, began to ſpring vp about the yeare of Chriſt 1524. to witt, ſome 6. or 7. yeares after the beginninge of Luthers new Goſpell, out of which they proceeded as a particular brood. The firſt publike profeſſors therof were *Thomas Munſter*, *Balthazar Pacimontanus*, *Bernardus Rotman* and others, all imbued with the new doctrine of Luther. And as for Munſter, he was the chief Author of that famous & bloudy warr of Ruſticks in Germany, in the yeare 1525. *Philipp Melanchton* alſo, a principall ſcholer of Luther, doth accuſe his fellow *Carolſtadius* for a chief beginner of that Sect: to whome do ſubſcribe *Eraſmus Alberus*. And an other famous Lutheran *Antonius Coruinus*, doth accuſe *Zwinglius*, to haue byn alſo a principall dealer, in ſettinge forward that Sect. And the ſame doth affirme alſo the foreſaid *Balthazar Pacimontanus*, ſaying in a booke of his, printed at Marſpurg, that he had *Zwinglius* owne hand to ſhew, for the approbation of their doctrine, which *Eckius* alſo teſtifieth. And *Bullinger*

An. 1524.

Melancht. comment. in ep. ad Coloſſ.

Anton. Coruin. in dialog.

Eckius li. cont. conf. Zwingl.

Bulling. l. 1. cont. Anabapt.

linger a chief *Zwinglian* affirmeth, that a certaine *Anabaptiſt* did challenge *Zwinglius* for the ſame, at his third Tigurine diſputation, cõiuring him to tell the truth, whether the Baptiſme of Infants were from God or not.

44. But who ſo euer was the peculiar, or principall firſt ſetter forth of this Sect, certaine it is by generall conſent of wryters, that the firſt grounds therof were taken from Luther, vpon certayne woords written by him *ad VValdenſes*, where he ſaith: *It were better to omytt Baptiſme in Children, then to baptize them vvithout actuall faith*. Vpon which woords his ſaid ſchollars making reflexion, nor holding it for probable, that Infants haue a ſpeciall actuall faith giuen them in their Baptiſme, as Luther deuiſed, they thougt beſt, to take away altogither the Churches vſe of baptizing Infants, & either to deferr their Baptiſme, vntill the ſaid Infants came to yeares of diſcretion and haue ordinary actuall faith, as other men haue; or rebaptize them againe, when they come to thoſe yeares, if they were baptized before.

Balthaz. Pacimont l. ad ſuos parochos. Bucer. Coment. in cap. 3. Matthæi.

45. And thus begane thoſe Sectaryes, accompting Luther for their Father, as the foreſaid *Balthazar* glorieth in a ſeuerall booke. And *Bucer* alſo halfe a Lutheran, and halfe a *Zwinglian*, doth proteſt the ſame, ſaying: that the Goſpell both of *Lutherans* and *Anabaptiſtes* came out of Saxony. Well then this being their beginninge, let vs ſee

their progreſſe and opinions. For that beſides this hereſie of Rebaptization, they hold many more, partly common with their elder Breethren the Lutherans, and with their Fathers the *VVicklyffians* and *VValdenſians*: & partly proper to themſelues. Wherby they are a ſeuerall Sect, though diuided within the compaſſe of few yeares into 12. other Sects, as *Federicus Staphylus*, once a Lutheran and Counſelour to the Emperour, doth teſtifie. The names of all which leſſer Sects, yow may read in his booke *De Concordia Lutheranorum*, to witt, *Adamitæ, Stebleri, Sabbatarij, Clancularij, &c.* euery one with their particular different opinions. All which are to be found togeather at this day, within the kingdome of *Bohemia*, as may appeare by *Aeneas Syluius, Bonfinius, Dubrauius*, and other writers of the Story of *Bohemia*: as alſo by the particular relations of them that come from thence. With whome I haue diuers tymes conferred of this matter, to witt, of the ſtate of *Anabaptiſtes* in that countrey, who affirme that they liue and paſſe there for a diſtinct Sect of new Goſpellers, as other Sects of *Huſsites, Thaborites, Lutherans, Zwinglians* and *Caluiniſts* doe, and that in the Dukedome of *Morauia*, they haue almoſt whole Townes and Villages of their Sect, that liue there in community both of men, women, goods & Children; which Children are ſo brought

Of the ſtate of *Anabaptiſts* in *Bohemia* and other coũtryes adioyning.

vp alſo in community, as noe Father muſt know his ſonne, nor the ſonne his Father. Wherof Fox being (perhapps) aſhamed, dareth not of all other Sectaryes, to call theſe his Breethren, though ſundry of his Calendar Saints doe iumpe with them in diuers of their opinions; as we ſhall afterwards ſhew, when we come to the examination of his Calendar, and to that end doe we ſett downe the Catalogue of them in this place.

The particular opinions of the Anabaptiſts, as they make a diſtinct Sect.

46. Beſides the Articles, wherein the *Anabaptiſtes* doe agree with the *Lutherans* and *Zwinglians* of our daies, as with their Fathers & Breethren, in denying the Sacrifice of the Maſſe, and true prieſthood of the Catholike Church: the reall preſence of Chriſt in the bleſſed Sacramẽt, the number of Sacramẽts, appointed by the Church: free will, meritt of woorks, Satisfaction, prayer for the dead, vſe of Images, and the like, they haue theſe enſuyng opinions, as peculiar to their Sect.

1. Anabaptiſme. They deny that any bodie ought to be baptized before he be of perfect vſe of reaſon, and doth beleeue and profeſſe his faith, that is to ſay, the faith of their Sect.

2. Baptiſme of infãts. That if any be baptized in their Infancy, they muſt be rebaptized againe for this

cauſe, when they come to yeares of diſcretion.

That there is noe publike myniſtery of the woord of God to be appointed, nor Eccleſiaſticall order diſtinct from the Laytie; but that euery man may exerciſe the myniſtery, as ſhall pleaſe him, or as the community ſhall appoint for the tyme. And this article they tooke alſo from the 19. article of Luther before mencioned, where he affirmeth all Chriſtians to be Prieſts alike. 3. Publike myniſterie.

That it is iniurious to Chriſtian liberty, and againſt the woord of God, to permitt temporall Magiſtrats to exerciſe the ſwoord vpon any man, for any cauſe whatſoeuer. 4. Vſe of the ſword.

That all thoſe that be not of their Sect, and beleeue as they doe, are Infidells, and conſequently may iuſtly be ſlaine. 5. Slaughter.

That aſwell wiues, as Children and all other things ought to be common, at the leaſtwiſe for the vſe therof: and ſo they do liue all in Communityes, lying by night in a common Dormitory, both men and women to this effect, albeit they haue particular mariages of man and wife togeather. 6. Cōmunities of wiues & children.

That euery woman is bound to yeld the vſe of her body to euery man that aſketh her: and likewiſe euery man to euery woman. 7. Mutuall proſtitution.

That noe man ought to beare any weapons, ſwoord, knyfe nor ſkripp about with him, according to the precept of Chriſt. 8. weapōs.

That

9. Deniall of faith. That it is lawfull to deny a mans faith publikely, ſo it be preſerued in the heart.

10. Deuills. Reſurrection. That the deuills ſhalbe ſaued alſo at the laſt day of Iudgment: and that there is noe reſurrection of the fleſh to be expected.

11. Incarnation. That Chriſt did not take fleſh of the virgin Mary, &c.

47. Theſe and diuers others are articles of the *Anabaptiſts* of our tyme, which they endeuour to proue out of Scripture, alleaging the ſame very plenteouſly, eſpecially for the firſt two againſt Baptiſme: for the proofe wherof they do peruert aboue 30. places of Scripture, as you may ſee in their wrytings, and namely in the *Antitheſis* of the Miniſters of *Tranſiluania*. And albeit euery Sect of them do not hould all, and euery one of theſe articles: yet are they held among them, and diuers others alſo, as may appeare by the 21. articles propoſed by the *Anabaptiſtes*, to the Catholikes of the Citty of *Munſter* in *VVeſtphalia*, wherunto *Iohn Cochlæus* made anſwere *anno Domini* 1534. as himſelfe writeth in the life of Luther, and ſheweth the moſt of them to proceede from the grounds of his doctrine. Yet for that theſe men are not ſuffred at this day, by the State of England, but burned both there and in other places, by diuers ſortes of the new Goſpell, Iohn Fox dareth not admitt them for his Breethren, as before hath byn ſaid, though diuers of his good Saints did hold ſundry of their opinions,

See 36. places of ſcripture alleaged againſt baptiſme of infāts by the miniſters of *Tranſiluania* in their booke called *Antitheſis*.

Cochl. in vita Lutheri. an. 1534.

opinions, as in their due place ſhall appeare. And this much of them.

OF THE SEVENTH SECT,

of new Goſpellers, to vvitt, the Zwinglians, and other firſt Founders or renewers of the Sacramentary Heretiks of theſe our dayes. §. 7.

48. We haue ſhewed before, how Luther begane his new doctrine in the yeare of Chriſt 1517. in Wittenberge of Saxony, whoſe firſt frend and aſſociatt was one *Andreas Carolſtadius*, Archdeacon of the ſame citty. Who being a man of a turbulent furious nature (as Luther afterward teſtifieth) and giuen alſo to licentiouſnes, as the conſequence did ſhew, tooke hold of this new doctrine, and ſoone after in the yeare 1524. firſt of all Prieſts then liuinge, tooke a wife openly, and a peculiar Maſſe was made and printed for the ſame, which begane thus: *Dixit dominus Deus, non eſt bonum hominem eſſe ſolum, &c*, God ſaid, it was not good for a man to be alone. And then the prayer was. *O Lord vvhich after ſo long blindnes of vnmaried Prieſts haſt beſtowed ſo great grace, vpon bleſſed Andrew Carolſtade, as contemning the Popes law, he hath preſumed to take a wife: bring to paſſe, we beſeech thee, that all other Prieſts may follow his exāple, &c.* That was the beginning, and the reſt of the Maſſe you may ſee in *Cochlæus* vpon the yeare 1525.

Geneſ.3.

Carolſtadius the firſt maried prieſt.

49. This man therfore being maried, and pronounced *bleſſed*, as yow ſee, for the ſame, became ſoone after moſt miſerable. For that fallinge out with Luther irreconciliably, he was baniſhed with his new wife out of all the ſtate of Saxony, and driuen to leaue the ſtate of a cleargy man, & to be a labourer in the field, not daring to ſhew his face, being accuſed by Luther moſt hainously, to haue byn partaker of the tumults raiſed in Germany in the yeare 1524. The cauſe of this great breach betwixt them was, for that Carolſtodius, in the abſence of Luther from Wittenberg, in the foreſaid yeare 1524. cauſed without his conſent Maſſe to be abrogated, Images to be pulled downe in the Churches, Religious men and women to change their habitt, and the doctrine of *Berengarius* & *VVicklif* againſt the reall preſence to be preached. Of all which things, albeit the firſt three did not diſpleaſe Luther of themſelues: yet for that they were done by Carolſtadius without his approbation, he was incredibly offended therewith. And as for the 4. pointe againſt the *Reall preſence*, though the occaſion therof were giuen by Luthers wrytings, wherin he impugned *Tranſubſtantiation*, & affirmed that after conſecration, the ſubſtance of bread remayned, togeather with the *body of Chriſt*, (which doctrine, Caluine himſelfe auerreth againſt Weſtphalus, to haue giuen the beginninge of

Cochl. in vit. Luth. an. 1525.

Luth. l. 1. cont. cæleſt. prophet.

The cauſes of falling owt betwene *Luther* & *Carolſtadius.*

Caluin. in defenſ. 2. cōt. VVeſtphal.

of their firſt light to deny the reall preſence:) yet could Luther neuer abide that doctrine vnto his dying day, but impugned euer moſt egerly both *Carolſtadius*, *Oecolampadius*, and *Zwinglius*, and other defendors of theſe Sacramentary opinions.

50. *Carolſtadius* then, was the firſt of all, that begane to renew, in theſe our daies, the foreſaid *Berengarian* and *VVickliffian* opinion againſt the reall preſence, & made a tumult about the ſame, as *Melanchton* alſo teſtifieth, with whome ioyned, in Luthers foreſaid abſence from Wittenberg (while he was at his *Pathmos*, as he called yt) two other chief Schollers of Luther, *Ioannes Oecolampadius*, a Monke of the order of Saint Brigett, who by this occaſion gott a wife alſo ſoone after: and *Vldericus Zwinglius* a Prieſt and Canon of Conſtance, who was not behind him in taking an other woman So as all theſe three maried Prieſts and Monks conſpired togeather, as it were, againſt Luther: and were Authors of this new doctrine in the forſaid yeare 1524. that is to ſay, ſeuen yeares after Luther had begone to be their new Maiſter. And they went foreward ſo faſt in this doctrine, and in deuiſing new opinions about the number & nature of Sacraments, as Luther preachinge three yeares after, to witt, 1527. at a place called *Haganoa*, did affirme openly, that they were diuided allready, within theſe 3. yeares, into 6. or 7.

Melanch. comment. in ep. ad Colloſſ.

Lindan. lib. 2. dubitant.

Carolſtadius, Oecolampadius, and Zwingl. **firſt Sacramentary preachers.**

Luth. ſer. de Sacrament Haganoæ habit. anno **1527.**

ſeuerall Sects. But after they grew into many more, eſpecially vpon the new breache of *Caluyn* and *Beza*, who held with them for a tyme, as after ſhalbe ſhewed.

51. Now yt is ſufficient to vnderſtand, that theſe three firſt ſchollars of Luther, vpon the reaſons and occaſions mentioned, began this Sect of Sacramētarians now called Zwinglians, and that Carolſtadius was the very firſt indeed, but that vpon his foreſaid diſgrace in Wittenberge, the firſt followers of this Sect, were called for a tyme *Oecolampadians*: for that *Oecolampadius* was the chief next to Carolſtadius, and ſo potent and turbulent in Baſill, as Eraſmus accuſeth him of aſpiring to tyrannie ouer the citty. But afterward he was ſoudainely & ſtrangely found dead (ſlayne by the deuill as Luther holdeth) and therby Zwinglius bare awaye the Bell, & gatt his followers to be called *Zwinglians*, in ſteede of *Oecolampadians*: vntill he was ſlayne alſo in the field in a ſedition, which himſelfe and his doctrine had raiſed. Which doctrine, as it did in diuers points differ, from that of Carolſtadius his maiſter, & firſt beginner therof: ſo did he defend the ſame, by the authority of a certaine ſecrett ſpiritt, that appeared vnto him in his ſleepe, admoniſhing him, that the wordes *This is my body*, ſhould be interpreted, *This ſignifieth my body*. Of which ſpiritt yet he ſaith (by the teſtimonye of *Til-*

Eraſ. Ro. ep. ad Gochlenium.

Luth de Miſſa priuata.

Zwingl. in ſubſidio de Eucha.

manus Heshuſius a principall Lutheran wryter) *Ater fuerit an albus, nihil memini.* I do not remember whether the ſpiritt, which appeared vnto me, was black or white. Yet by the direction of that ſpiritt, hathe he & his followers contynewed this hereſye ſtill, beinge diuided into almoſt innumerable Sects, as yow maye ſee gathered together both by [a]*Lyndanus,* [b]*Claudius de Sainctes,* [c]*Prateolus,* and other moderne wryters, who do ſhew the infinite varietyes and contrarieties, wherinto this Sacramentary ſect is fallen, with this whirlewynd of hereticall ſpiritt. And *Claudius de Sainctes* ſetteth downe aboue 80. differẽt interpretations, opinions & expoſitions deuiſed by them, vpon theſe foure woords of Chriſt, *Hoc eſt corpus meum*: This is my bodie.

Heshuſ. in defenſ. cont. Calu.

[a] *in Dubitant.*
[b] *in reſp. ad Bezam. & lib. de Euchar.*
[c] *in præamb. ad Catal. hæreticor.*

The peculiar opinions of Zwinglians, and their Sacramentary Sect.

52. The Zwinglian hereſie is principally holden at this daye, in the Citties and Cantons of Zwitzerland, as *Baſill, Berna, Zurick,* and the like, and ſome Townes alſo of the Palſgraue. Wherof albeit the moſt haue paſſed in moſt points to be Caluiniſts: yet remayne their opinions knowen and diſtinct, both from the Lutherans of Saxony, and pure Caluiniſts in *Geneua,* and diuided

alſo into diuers Sects amonge themſelues; ſome following *Zwinglius*, preciſely, others moderating, or minglinge ſome of his opinions with others, namely of *Carolſtadius*, and *Oecolampadius*. And albeit they do agree with the aforeſaid Lutherans and Caluiniſts in moſt points, againſt the Romane Church and Catholike faith; yet haue they their peculiar opinions alſo, wherby they are made a particular Sect: wherof their chief and principall are theſe that follow.

1. The figure of Chriſts bodie.

53. That the woords of Chriſt *Hoc eſt corpus meum, this is my body,* are not to be vnderſtood either as Luther affirmed: *this is both bread and my body*: nor as Carolſtadius firſt deuiſed, *this is my body* (ſitting here at the table) *that giueth yow bread:* nor yet as Caluyn deuiſed, *this bread is my true body apprehended by faith:* but rather *this bread ſignifieth my body, and is only a figure of my body.* And this is the chief difference betwene the *Zwinglians* & all other Sects of our tyme after Luther: And for this point were they firſt of all named Sacramentaryes by Luther himſelfe, who baptized them with that name, thoughe in other points alſo they differed concerninge Sacraments, as for example.

2. Name of Sacraments.

That the woord *Sacrament* were better not vſed then vſed; and Zwinglius wiſheth, that his Germans had neuer receaued into vſe the woord Sacrament *lib. de vera & fal. rel. edito anno* 1525.

3. 3. Sacraments.

That there are three Sacraments, Baptiſme, the Supper, and Matrimony. *Zwing. de ver. & ſal. rel. c. de Matrim.* And ſo do moſt Zwinglians practize, though in the ſame booke *cap. de Sacramentis,* he aſsigned two only Sacraments.

4. Definitiõn of Sacraments.

That Sacramẽts are only externall ſignes, to diſtinguiſh Chriſtian men from not Chriſtian, as different colours of apparaill do diſtinguiſh different orders of Monks. And this opinion affirmeth Luther, to haue byn the opinion of Carolſtadius, and of thoſe that followed him, who at this day goe alſo vnder the name of Zwinglians. *Luth. ſerm. de verbis Cœnæ.*

5. Baptiſme.

That Baptiſme is only an externall ſigne, and conſequently not neceſſary to Saluation. Which agreeth with the firſt of the Lollards opinions before recyted, and was an old hereſie of the *Maſſalians* welneare 1200. yeares agoe. as appeareth by *Theodoretus lib. 4. cap. 11. & Niceph. lib. 11. cap. 14.*

6. Infants.

That Infants haue not any actuall faith giuen them in Baptiſme, as Luther and Lutherans do hold. *Luth. lib. de cap. Bab. an. 1520. & lib. cont. Cochlæum an. 1523.*

54. And beſides theſe opinions common for the moſt part to all Zwinglians, Zwinglius himſelfe had theſe other particular opinions following.

7. Naturall vertues.

That a man by force of only naturall vertues might gayne life euerlaſtinge, as Cato and Scipio did; So holdeth *Zwinglius lib. cont. Vrban. Rhegium.* wherein he renewed Pelagianiſme againe.

8. Origi-nall ſinne. That originall ſinne is only *Naturæ morbus*, that is to ſay, an infirmity or ſicknes of nature, and not properly a ſinne.

9. Neſtoriã hereſie. That the woordes of S. Iohns Goſpell *Verbum caro factũ eſt*: ought to be vnderſtood *Verbum caro facta eſt*: the fleſhe is made the woord: according to the hereſie of *Neſtorius*. Wherby in effect he ouerthroweth the Incarnation of Chriſt. And this teſtifyeth againſt *Zwinglius, Luther* himſelf. *lib. de Concil.*

And finally the Zwinglians do differ, in the whole practiſe of their Church, in many things both from Lutherans and Caluiniſts. As from the Lutherans, in that they admitt noe Images in their Churches, which the Lutherans do in payntinge, though not in grauinge. From the Caluiniſts alſo they diſagree, eſpecially from thoſe of *Geneua*, in all the forme of their externall Church gouernment. And ſo much of them.

OF THE EIGHT SECT,

vvhich is of Caluiniſts, as they are different from all other Sects: whoſe beginning was about the yeare of Chriſt 1535. §. 8.

55. After ſome ten yeares, that the forſaid three Sacramentary Founders, *Carolſtadius, Oecolampadius*, and *Zwinglius*, had contended againſt *Doctor Luther* their Maiſter, about

denying the reall preſence; *Iohn Caluyn* a French Prieſt of *Noyons* in *Picardy*, being fled out of his countrey for diuers delicts into *Zwitzerland* and *Sauoy*, about the yeare of Chriſt 1534. firſt being a Lutheran, and enuying the glorie that *Vldericus Zwinglius* had gotten, by erectinge a Sect of his owne name, did deuiſe how to enter in betwene the former opinions of *Luther, Carolſtadius,* and *Zwinglius*; as, reprehending them all, his might ſtand only for truth, and ſo make a different Sect of his owne, as he did. For firſt he gott into *Geneua* vnder one *VVilliam Farrell* a *Zwinglian*, that was a chief Reader there, being runne from his coūtrey for many delicts alſo, and being admitted for Miniſter & vnder-reader in *Geneua* by the ſaid Farrell, after they two had ſett the people in ſedition, to driue out their Lord and Biſhop, they fell out (as the faſhion is) among themſelues. And firſt Farrell cauſed Caluyn to be baniſhed, by the Senat of *Geneua*: but afterward he getting in againe, cauſed Farrell to be thruſt out, and himſelfe gott his place and authority there. Of whoſe notorious wickednes, ſeditious actions, naughty life & impiety of doctrine, doe write many particular men, not only Catholikes, but Lutherans alſo, and ſome ſuch as had byn his ſchollars, as *Balduinus,* & *Hieronimus Bolſeck* in the ſtorye of his life: and *VVeſtphalus, Heſhuſius, Moſellus, Caſtalio, Ioannes Alaſco, Stancarus, Flaccus,*

The entrance of *I. Caluin* & Farrel at Geneua.

The writers of *I. Caluins* life.

Flaccus Illyricus, *Molinæus*, *Brentius*, and other Proteſtant wryters. All which doe record many wicked things, aſwell in action, as doctrine, of this Iohn Caluine. As alſo do our Engliſh proteſtāt writers in their books againſt the Puritanes, namely in that which is intituled *dangerous poſitions*, wrytten, as is thought, by him that is now Biſhopp of London. Which perhapps was the cauſe, why Iohn Fox did not putt him downe for a Saint in his Calendar, nor yet any of the three firſt founders of Sacramentary doctrine, to witt, *Carolſtadius*, *Oecolampadius*, and *Zwinglius*, as he doth *VVicklif*, *Luther*, *Melanchton*, and many other Lutherans. The reaſon wherof we ſhall examine more, when we come to treate of the Saints of ech Moneth of his Calendar. Now lett vs paſſe to the contemplation of Caluinian opinions.

Caluinian opinions as they make a diſtinct Secte.

56. And albeit in the common vulgar heresies of this tyme, eſpecially againſt the Pope, Maſſe, Freewill, Inuocation of Saints and other like, *Caluin* and his companie doe iumpe in with *VValdenſians*, *Lutherans*, *Zwinglians*, *Anabaptiſts* and other Sectes: yet as the former Sectes had, ſo haue they diuers opinions peculiar to themſelues. Wherof their firſt and principall is, their ſpeciall man-

ner of denying the reall preſence of Chriſts bodie and bloud in the Sacrament, before mentioned. For that *Caluin* conſidering firſt the abſurditye of *Luthers* opinion, in affirming the ſelf ſame thing *to be Chriſts fleſh and bread together*: and ſecondly the vanitye and inanitye of *Zwinglius* opinion, calling it only *the ſigne or figure of Chriſts bodye*, which maye be verified in any other thing, that is a ſigne, aſwell as in that: and thirdly the ridiculous expoſition & ſhifte of *Carolſtadius*, that made Chriſt to ſaye: *This is my bodye*, pointing with one hand to his owne bodye, that ſatt at the table, and with the other giuing his Apoſtles bread: and fourthly waying the perpetuall phraſe of ſpeech of all the ancient Fathers, affirming yt to be the true, reall and ſubſtantiall bodie of Chriſt, and the ſame that was borne of the bleſſed *Virgin*, and ſuffred on the Croſſe, and other ſuch woords: he thought yt to be beſt and moſt plauſible, to graunt the ſame in woordes, to witt, that it is the true, reall, ſubſtantiall bodye of Chriſt indeed, not receyued only by faith and figure, but ſubſtantially, though yet *ſpiritually only and ſacramentally*. By which laſt woords of interpretation, he wipeth away againe all that he graunted at the beginning, and graunteth in effect noe more nor leſſe, then that which he had reprehended before in the *Zwinglians*, to witt, that it is a bare ſigne, and only bread.

Reaſons inducing Caluin to his new deuiſe about the reall preſence.

57. Here

57. Herein then ſtandeth the ſingularity of Caluiniſts opinion about the Sacrament, wherein they differ from all other Sectaryes, ſayinge hipocritically firſt, that they grant the true reall body to be receyued in the Sacrament, but doe euacuatt the ſame preſently againe by their foreſaid ſhifte, & ſleight of ſingular expoſition ſayinge: That it is only by a certaine ſecrett ſupernaturall influēce apprehended by faith, as the vertue of the ſonne by her beames. Which is a certayne Mathematicall deuiſe of this heretike aboue all other, that euer wrot of this matter, Wherof yow may ſee and read more in Caluyn himſelfe *lib.* 4. *Inſtit. cap.* 17. *& Comment. in cap.*6. *Matth. & lib. de cœna Domini edito. anno* 1540. and in other woorkes of his.

Calnins ſingular opinion about the Sacrament.

58. Beſides this Article of the Sacrament of the Altar, there be many pointes of impious and wicked doctrine, gathered out of Caluyns woorks both by Proteſtants and Catholike wryters, as peculiar to him and his Sect. And namely firſt by *Heſhuſius* and *VVeſtphalus* two Lutheran wryters in their ſeuerall books againſt him. As for example, *That Baptiſme is not neceſſary to ſaluation in the Infants of Chriſtian parents.* Which expoſition *Heſhuſius* affirmeth to be taken from the Manichees, and that Caluyn differringe one day an Infant brought to him to be baptized, he died the next daye without Baptiſme.

Heshuſ. & VVeſt=phal, lib. cont. Caluin. de re Sacram. & Eucha.

That thoſe woords of *Saint Iohns cap.* 3. (*If a man be not borne againe of water and the holy Ghoſt*) Caluyn denyeth to be ment by Chriſt of Baptiſme. *in Antid. Conc. Trid.* Baptiſme.

That God is the Author of all ſinne and wickednes; and that he doth not only permytt the greateſt and moſt abhominable ſinnes, but doth woorke them alſo effectually. God the author of ſinne.

That the ſinne of Adam was ordeyned by the ſecrett decree of almighty God. Originall ſinne

That the Deuill is a lyar by Gods commandment and ordination. Deuill.

That Chriſt, as he is God, is not of his Father: but of himſelfe. And conſequently Caluyn denied that part of the creed *Ex ſubſtantia Patris ante ſæcula genitum, Deum de Deo,&c.* that Chriſt was begotten before all worldes of the ſubſtance of his Father, God of God, &c, *Deus de Deo.*

That in the ſynod of *Lauſanna* Caluyn ſaid, touching the creed of *Saint Athanaſius* about the bleſſed Trinity, *that he neither beleeued nor vnbeleeued the ſame, vntill he had examined it further, per Scripturarum gnomonem, by the diall of Scriptures.* For ſo were his woordes, ſaith *Heshuſius.* For witnes wherof he alleageth one *Petrus Carolus*, that was a diſputer in that ſynodd. The Creed of *S. Athan.*

Moreouer *Heshuſius* ſaith, that Caluyn reiected thoſe woords of *Athanaſius* Creede. *Alia eſt perſona Patris, alia filij,&c.* There is one perſon Differēt perſons.

perſon of the Father, an other of the ſonne, &c. for that he denyed the woord *Hypoſtaſis* in greeke to ſignifie a perſon, &c.

Bleſſed Trinity. *Heshuſ. ſub finem confeſſ. de Euchar.*

And finally *Heshuſius* accuſeth him, for taking the part of the Iewiſh Rabbyns, in extenuatinge all the places alleaged by Chriſtians, for proofe of the bleſſed Trinity, and of the diuinity of Chriſt, out of the booke of *Geneſis*.

Staph. Apol. pro li. ſuo & cõcordia Lutheri.

M. VVilliam Reynolds.

59. And thus farr Proteſtant writers haue gathered out of Caluyn. But Fredericus Staphilus, firſt a Lutheran, then a Catholike, in his Apology or defence of his booke intituled, *Of the concord of Lutherans*, hath the ſame propoſitions more diſtinctly ſett downe, with diuers others. But aboue all others wryters, the excellent learned countreyman of ours *Maiſter VVilliam Reynoldes*, ſometymes fellow of *New Colledge in Oxford*, that many yeares was a profeſſor and preacher of Caluyns Sect, in his booke called *Caluino-turciſmus* (wherin he ſheweth Caluins religion to be woorſe then Turciſme, and to leade men the rightway vnto it) doth ſett forth moſt egregiously the blaſphemous impiety of Caluyn and his fellowes, againſt the Godhead, manhood, mother, meritts, vertues and excellencyes of Chriſt. For proofe wherof I will remitt yow for breuityes ſake, but to one Chapter only of one booke, (to witt, the 13. of the third booke) where, among other intollerable

blaſphemyes, he ſheweth largely and ſubſtantially out of the writings of Caluyn and Caluiniſts, theſe followinge.

60. That they doe manifeſtlye accuſe Chriſt of ſynne and preuarication againſt Gods lawes, yelding vnto him noe greater priuilege in that behalfe, then vnto meere men; and cōſequently do denie thereby his whole diuinitie. Which deniall he ſheweth more at large after in the 19. Chapter.

Deniall of *Chriſts* diuinity.

That they do affirme and holde the corporall death of Chriſt, to haue profited nothing mankind.

Chriſts death.

That they aſcribe vnto Chriſt a ſpirituall death of the ſowle, together with the damned ſpiritts, and thereby proue him to haue committed impiety and infidelity. And that euery common brother and ſiſter of the Proteſtant congregation, is held by them to be better, and more gratefull to God, then was Chriſt himſelfe.

Meritts of *Chriſt*.

That they both thinke and ſpeake more baſely of the Mother of Chriſt, and his byrth, then do the Turks & Moores themſelues: affirming that ſhe bare him after the ordinary manner of women, and not with the preſeruation of her virginity.

Virginity of mother of God.

That they attribute ignorance to Chriſt, as to other men; and do ſpeake more baſely of his preaching and precepts, then do the Turks themſelues.

Chriſts preaching.

Many other ſuch things yow may read

abundantly proued, and declared in this excellent woork: but theſe heads are handled in one Chapter only, as hath byn ſaid.

THE NINTH SECT,

of the Puritans or riged Caluiniſtes. §. 9.

61. This ſubdiuiſion or Sect of the new Goſpellers of our time, though it be diſperſed through diuers partes of the world, where hereſie hath entred: yet in noe countrey haue they made their differēce ſo cleere and notorious, as in England, for the ſpace now of aboue 30. yeares: and the reaſon therof is, for that the Parlament of the land, whereby the firſt rule of Engliſh faith was ſett downe, in the beginninge of the later Queenes Raigne, inclyning to make an Innouation of Religion, from that which they found eſtabliſhed in Q. Maries tyme, thought beſt to admitt noe one forme of any new Sect, ſimply & wholy, but to take out of all ſortes that, which liked them beſt, to witt, many pointes of the Lutherans and Zwinglians, in diuers Articles about the Pope & other ſuch pointes. But yet in other Articles to goe from them both, and to follow Caluyn, eſpecially in the Article of the Euchariſt, number of Sacraments and other like points. And yet not his doctrine in all nether, but ſuch as ſeemed fitt for that time and

The diſcretion of the Engliſh Parlament in chooſing new religion.

and countrey only, reiecting the reſt. As namely that againſt the ſpirituall ſupremacy of temporall princes, which he deteſted, & reprehended moſt ſharply in King Henry the eyght, and ſome other articles before mencioned about the Trinity, Deity, paſſion, manhood and meritts of Chriſt. And this ſeemed beſt for points of doctrine at that tyme.

Caluin. com. in cap. 6. Amos.

62. But as for the whole gouernment and Eccleſiaſticall ſubordinatiō of their Church (a very principall point alſo, and wheron dependeth the whole exerciſe and certenty of their Religion, as yow will eaſely conſider) in this (I ſay) as alſo in the attire of their cleargy, they thought good to follow neither of all three Sects; but rather to retayne or imitatt ſomewhat of the Catholike vſe that was before. Albeit this alſo, with ſo great change, not only of circumſtances, but of many ſubſtantiall and eſſentiall points: as it can be noe more called Catholike, then can the doctrine, which they teache.

63. Wherfore this permixture going on for ſome few yeares, certaine of the moſt forward of the Caluinian Sect, that had byn brought vp in *Geneua,* or inſtructed by ſuch as came from thence, beganne to oppoſe themſelues againſt the ſaid Parlament Religion, eſtabliſhed in England. Wherof one of the firſt or moſt famouſe was *Cartwright,* aboue 30. yeares agone, and diuers others

K that

that haue enſewed ſince. Who agreing in ſundry points with the common Proteſtants of England, and diſſentinge in many others, haue made a notorious different Sect, more manifeſt in England, then in other places (as before hath byn ſaid:) for that they oppoſe themſelues to the Religion allowed by the ſtate, and are reſiſted by the ſame. But in diuers others countryes, as in Scotland, Holland, Zeland and ſome parte of France, they preuaylinge wholy, or for the moſt part, againſt Lutherans and Zwinglians, they goe away with the name of Caluiniſts, and *of the new reformed doctrine:* as though they had noe oppoſition from any of the ſame Sect. Which in England they can not ſay, their ſaid oppoſition & contrariety being gathered out, by diuers knowen men, that follow Caluins opinions in other matters, and namely by Doctor Bancroft, and Doctor Sutclyff, the one called B. of London, the other Deane of Exceſter. Yf they be the Authors of two books which I haue: the one intituled, *Dangerous poſitions publiſhed and practized vvithin the Iland of Brittany, vnder pretenſe of reformation, &c. Imprinted in London by Iohn VVolfe, anno* 1591. And the other called, *A ſuruey of the holy pretended diſcipline, &c. printed by the ſame VVolfe* 1593. Out of both which bookes (that allwayes do cyte the Puritan Authors) we ſhall ſett downe ſome few of their principall poſitions,

VVhy Puritane religion is more knowne & notorious in England then in other places.

tions, wherby they differ from other new Sectaryes of our tyme, and namely from the ſofter ſorte or mylder Caluinyſtes, diſtinguiſhed by the name of Parlament Proceſtants in England.

The peculiar opinions of the Puritan Sect.

64. The firſt is, that temporall Princes may not by Gods lawe haue ſupreme authority in the Church, or Eccleſiaſticall matters, but only their presbitery. 1. Supremacy.

That the people hath the ſame power to puniſh, put downe, or put to death Princes, that offend; that Kings and Princes haue ouer any particular man. 2. Popularity.

That the Miniſters of the Presbitery, choſen by themſelues, may excommunicatt, arraigne and depoſe their Prince, when they ſee him gouerne amyſſe. 3. Power of Miniſters.

That the Miniſters, with the people, may require of the King to haue true preachers: and if he be negligent, they may prouide themſelues, and may maintayne and defend them againſt him and all others: and curbe the King in his exceſſes where need is. 4. Seed of ſedition.

That the whole Eccleſiaſticall gouernment of the Proteſtant Church, this day in England, to witt by Biſhops, Archdeacons, Deanes and the like, is vnlawfull, wicked, 5. Bishops & Cleargie.

Antichriſtian. Wherof enſueth that all Miniſters, ordayned by them, are vnlawfull, and all their actions are only actions of meere laymen, and conſequently that they haue noe lawfull publike Miniſterie at all.

6. Degrading of Miniſters. That all Miniſters, ordayned by the authority of the Biſhops, and comming afterward to be of the puritane Sect, muſt renounce before the Presbitery and Claſſes, his former vocation & ordination, and take an other by their allowance and impoſition of hands: by which their deteſtation, of the common Proteſtants order and Religion, is ſufficiently ſeene.

7. Parlament. That the Parlament of England hath noe authority to meddle in matters of Religion, nor to determyne what Religion is to be admitted or not, but only this belongeth to their Presbitery of Miniſters.

8. True Church. That they only are the true Church of God, that be of this Presbitery, & all other to be damned, that are not of it.

65. I doe paſſe ouer many other particular aſſertions of theirs, for that they may be reduced to theſe that are more generall, whereby we may behold the difference and oppoſition, betweene theſe two ſortes of common Engliſh Proteſtants and Puritans (ſo called I thinke, for that they would haue the Sect of Caluyn purely profeſſed as in *Geneua* it is) which oppoſition and contrariety is ſuch, by their owne confeſſion, as

may eaſely conuince the folly and falſhood of *Syr Francis Haſtings, Iohn Fox,* & ſuch other like late Engliſh wryters, as would haue them to be breethren, and to differ only in certaine points of ſmall moment.

Syr Francis Haſtings Encounter.

66. But all men of iudgment and conſideration (eſpecially among the Proteſtants themſelues) do eaſely ſee, that noe Sect in the world can be more preiudiciall, or pernicious to an other, then the Puritan Sect is, and would be to the Proteſtant, yf they could get the vpper hand. And to this end do tend many authorityes, arguments and demonſtrations, laid downe in the foreſaid two books: & the experience of countryes round about vs (but eſpecially that of Scotland) doth make it ſufficiently plaine, where this popular conſpiracy, of presbiteriall or Claſsicall Miniſters, hauinge taken once foote, it hath paſſed ſo farr forth, as it hath ſeazed vpon the authority both of Prince, Prelatts, Nobility and people, and brought all into ſubiection vnto themſelues, threatning euen the higheſt Magiſtratt himſelfe, if he ſhould be contrary to their deſignements, affirminge and perſuadinge both themſelues and others, that they are his Superiours, & haue power coactiue ouer him, in caſes which themſelues will determyne, according to the doctrine ſett downe in the ſecond, third and fourth article before mencioned: and accordinge to the practiſe vſed

The Puritan ſect how perillous it is and would be to the ſtate of England yf it could preuaile.

Knocks & Bucanan.

by *Knocks, Bucanan* & their followers, at the beginninge, againſt the moſt vertuous and Catholike Princeſſes, their ſoueraigne Ladies and Queenes, the mother and grandmother of the preſent King: whoſe pitifull and wofull ruynes, togeather with the barbarous deſtruction of his Maieſties noble Father, doe make demonſtration to the world, with what ſpiritt they beganne and doe contynew their furious hereſies. And finally, ſeing that euery one of theſe Claſsicall Miniſters, eſpecially in Scotland, is a firebrand that can caſt coales of ſedition, & ſtirre vp flames of tumults, where he liſteth among the vulgar people of his circuit: I do not know any Sect, noe not that of the very *Circumcellians* themſelues, ſo terrible in old tyme, and namely to *Saint Auguſtine*, that is, or may be thought ſo perillous, or pernicious to a common wealth, or ciuill Magiſtratt, as is this of the Puritans, where they may haue powre.

Conſiderations vpon the premiſſes

67. Wherfore to end this Catalogue of theſe 9. Sectes, wheryvnto (as now we haue ſaid) all I. Fox his Martyrs of the enſuyng Calendar may be referred: we may conſider here firſt, how the ſpiritt of errour, beginning with one ſort of men, doth contynew afterwards in diuers others, or is raiſed againe vpon different occaſions, and ſtill with many differẽces of doctrine. Secondly we may behold how euery Sect or hereſie,

diuiding yt ſelfe from the Church, is ſubdiuided againe preſently into diuers other vnderſects, ſections and diuiſions, accordinge to the ſayinge of *Saint Auguſtine, De vno fruſto fiunt multa fruſta.* Of one peece are made many peeces. Wherof *Tertullian*, long before *Saint Auguſtine*, giuinge the reaſon ſaith. *That euery hereticall ſcholar, perceauinge that his Maiſter inuented his new doctrine of his owne vvitt, will not ſeeme to be of leſſe witt, then he.* And herevpon it enſeweth, that all Sectaryes, following the ſharpnes and pregnancy of their owne witts, there is neuer any ſtay or firmenes in their doctrine, but euery one preſſeth foreward to new diuiſes, as his appetite or apprehenſion draweth him on.

Auguſtin.
Tertul, li, de præſcr.

68. And ſo by example we ſee in theſe 9. Sects here mentioned, to witt, that the *VValdenſians* were preſently diuided into *Albigenſians, Bagnolenſians, Concordenſians, Begards, Begwyns, Lollards, VVhippers* and the like. The *VVickliffians* were diuided with in very few yeares into the *Huſſites, Orebites, Piccards, Thaboritts* and ſuch other. The ſchollars of Luther alſo (as yow haue heard) were diuided preſently into the foreſaid Sectes of *Anabaptiſtes, Zwinglians, Oecolampadians, Carolſtadians,* new *Arrians, Trinitarians* and other Sects, to the number of ſome hundred or more, as *Lindanus* and *Prateolus* do gather them: but according to the accompt of *Staniſlaus Reſcius*, who handleth them all in particular, they

Lind. in Dubitāt.
Prateol. in catal. hæretic.
Reſcius initio c.9. de Atheiſ. Euangelicorum.

are about ſome 270. And thus much of their diuiſion.

96. Thirdly we may conſider with compaſsion, the true cauſe which theſe men had, to runne into all theſe Sects and differences in opinions, which is, for that they haue noe head nor rule, noe certainty or infallible authority to direct and guide them; but euery one to think, ſay & beleeue what he liſteth, or what his owne fancy preſcribeth vnto him. Whereby is alſo ſeene the pitifull caſe of them, who giue themſelues ouer to ſuch guydes, to be ruled by. And laſtly it is noe leſſe conſiderable, how all thoſe of Fox his Calendar, which are to enſue, both men and women, learned and vnlearned, tooke & lefte of theſe opinions, ſo much as eche one liked or miſliked, or by chance fell vpon: ſometymes following one Sect only, ſometymes mingling many together, ſometymes agreing with noe one at all: their chief care being to diſagree in ſome things from the Catholike Church, though often tymes they vnderſtand not what it meant, but yet euer with this reſolution, to dye for any thing, which once they tooke in hand to affirme or deny, as yow ſhall ſee by the ſequent narration and examen of the Calendar: wherby yow will remayne the more indifferent alſo, to heare afterward the controuerſie diſcuſſed, whether it were needfull to puniſh ſuch people, ſuppoſinge

their obſtinacy; and whether it were crueltye, mercie or iuſtice that was vſed towards them, by Catholike Prelatts in this behalfe: which laſt two pointes ſhalbe handled at large, after the examen of the twelue monethes enſuyng: but the former about their ſingular obſtinacy I ſhall treat in this place, as a neceſſarie preample to the whole matter that followeth.

WHAT MAY BE THOVGHT OF IOHN FOX HIS SAINCTES *about their forwardnes in offeringe themſelues to dy for their opinions: and whether it may be called conſtancy or obſtinacy.*

CHAP. IV.

HITHERTO haue we handled, in the former chapter, the diuerſity and variety of opinions among new ghoſpellers of our age, taken for the moſt part from others of other ages, wherof yow ſhall behold great multiplicity of examples afterward, when we come to examine the ſeuerall monethes of Iohn Fox his Calendar, & what ſort of opinions, euery Saint therin conteyned did hold, defend, or dy for: now are we to conſider breefly, what is to be thought of their prompt forwardnes, and firme reſolution ſhewed by each man, woman, and child among them, for the moſt part, to go to the fier in thoſe daies, for auerring

A markable point among protestants.

ring of that, which once they had auowed; and this point, in my opinion, is one of the moſt markable of all, that in this whole ſtory offereth yt ſelfe to our conſideration; for as on the one ſide *Iohn Fox* and his fellowes, do moſt of all delight themſelues, and glory in this matter, as in a highe point of fortitude: ſo we on the other ſide, do moſt of all pitty and condemne the ſame, as a ſpeciall point of temerity and madnes. But ſome others that looke on a looſe, and do not much ponder or penetrate the deceipt therof, do remaine in ſome ſuſpence, and as yt were in a certaine admiration, to ſee people ſo liberall, or rather prodigall of their owne lyues and bloud.

D. Thom. 2.2.q 126. *art.* 1. *&* 2. *Ariſt.l.*3. *Ethic. cap.*7.

2. But he which remembreth, that not only Chriſtian Diuyns, but heathen Philoſophers alſo do accompt impauidity, or lacke of iuſt feare, as alſo audacity, preſumption, temerity, and the like, for vices; and as much oppoſite vnto true fortitude, as are the other extremes of tymerouſnes, puſillanimity, daſtardy and cowardiſe: and that in like manner the exceſſes of headineſſe, ſelfe will, obſtinacy, and pertinacity, are no leſſe enimyes to the true vertue of conſtancy, or perſeuerance, then are mutability, lightnes, and inconſtancy it ſelfe. He that knoweth (I ſay) and conſidereth this well, will eaſily ſtay his aſſent and iudgment, vntill he ſee matters examined in particular, which

we meane to do ſomewhat in this place.

3. And firſt is to be remembred that, which the learned phiſitian *Hippocrates* aduertiſeth, when he wryteth: *ſimilitudines morborum bonis etiam medicis errores parere.* The likenes of diſeaſes the one to the other, do often tymes deceaue euen good phiſitians, and make them take one ſickenes for another. The morall philoſopher alſo obſerued in his ſcience, that, *vitia aliquando mentiuntur virtutes, & extrema medium:* vices do ſomtymes feigne themſelues to be vertues, and extremes do ſhew themſelues, as if they were the meane or mediocrity: yea do come ſo neere vnto them in outward appearance, as it is hard rightly to diſcerne them; Which point yet, yow know, our Chriſtian diuinity doth more diſtinctly and effectually declare, and this not only by reaſon and documents, but by dayly experience alſo. For who doth not ſee, that the vice of prodigality (for example ſake) taketh vpon her, in many men, the ſhew of liberality, as alſo audacity the ſhew of fortitude, enuy of zeale, pride of honour, and other like vices, of other like vertues; by which deceytfull courſe of error and miſtaking, no man can deny, that it may come to paſſe in like manner, that obſtinacy may be held for conſtancy, pertinacity for perſeuerance, ſelfewill for ſtedfaſtnes, and vayne glory for true magnanimity. Wherfore we muſt not beleeue preſently the vtter ſhew or

Hippoc. l. 6. epid.

Ariſt. l. 2. Eth. c. 6.

D. Thom. 2. 2. q. 64.

or ſound of matters, but muſt enter into the examinations of euery one of theſe things, according to their natures, cauſes, motiues and effects, yf we will not be deceyued.

4. But for that our ſpeach at this tyme, is to be only about *Conſtancy* and *obſtinacy*, and as they are contraryes, the one a part of true fortitude, mouing vs to ſtand firmely, where reaſon byndeth: the other appertayning to willfullnes, which inclyneth vs to ſticke to our owne iudgmēts & opinions, more then reaſon requireth: we ſhall ponder heere ſome few points about the ſame, eſpecially the later. And firſt that holy *Saint Gregory* writing of this matter, ſaith: that as conſtancy and perſeuerance in good, is a moſt woorthy vertue: ſo is obſtinacy & pertinacity a wicked vice, proceeding of a naughty ſpiritt, and daughter properly to vayne glory, borne togeather with ſix other ſiſters, to witt; *inobedience, boaſtinge, hipocriſie, contention, diſcord, and preſumption of noueltyes.*

Greg. l. 31. c. 31. moral. vide etiam D. Thom. 2. 2. q. 132. art. 5. Pertinacy the daughter of vayne glory.

5. Secondly it is to be noted, that as this *pertinacy* is defined by *Saint Gregory*, to be the daughter of vayne glory and ſiſter of *preſumption in noueltyes:* ſo is ſhe ſo neerly conioyned in bloud & kinred to *hereſie* herſelfe, as they cannot be ſeparated, for that *pertinacy* entreth into the very definition and eſſence of *hereſie*; ſo as yf *pertinacy* be abſent *hereſie* cannot be *hereſie*, but only *error*, ſeeing it is defined by diuines, *error cum pertinacia*, error with

D. Thom. 2. 2. q. 11.

pertinacy; wherof it followeth, that if a man ſhould hold or beleeue neuer ſo many falſe opiniõs againſt the truth of Chriſtian faith, but yet not with obſtinacy or pertinacity, he ſhould erre, but not be an heretike; ſo proper and eſſentiall is pertinacy to the nature of hereſie: To which purpoſe *Saint Auguſtine* wryteth thus: *Si qui ſententiam ſuam, quamuis falſam atque peruerſam, nulla pertinaci animoſitate defendunt, &c.* Yf any do defend their ſentence or opinions, though falſe & peruerſe, with no obſtinate animoſity, but rather with all ſollicitude do ſeeke the truth, and are ready to be corrected when they find the ſame; theſe men are not to be accompted for heretiks, for that they haue not any election of their owne, that contradicteth the doctrine of the Church.

Pertinacity an eſſentiall part of hereſie.

Aug. ep. 162. *& in principio. habetur etiam in Decret.* 24. *q.* 3. *cap. Dixit Apoſtolus.*

6. So ſaith he, & in another place, againſt the Donatiſtes, he wryteth thus, giuing an example of this matter: *Conſtituamus aliquem ſentire id de Chriſto, quod Photinus opinatus eſt, &c.*
Let vs ſuppoſe ſome man to hold that of
Chriſt at this day, which the heretike *Photi-* „
nus did (to witt that Chriſt was only man „
and not God) and that he ſhould thinke this „
to be the Catholike faith; I will not ſay that „
he is an hereticke, except when the do- „
ctrine of the Church is made manifeſt vnto „
him, he will rather chooſe to hold that, „
which he held before, then yeld thervnto, „
&c. And the ſame Doctor in his *Citty of God*, ſaith:

Aug. l. 4. *cont. Donat. c.* 6.

Aug. de Ciuit. Dei l. 18. cap. 51.

ſaith: *Qui in Eccleſia Chriſti morbidum aliquid praúumque ſapiunt, &c.* Thoſe which in the Church of Chriſt, do hold infectiue and peruerſe doctrine, if when they be corrected for it, they do reſiſt ſtubbornely, and will not amend their peſtilent & deadly perſuaſiōs, but do perſiſt to defend the ſame, theſe men are made heretiks, &c. by all which places of *Saint Auguſtine*, and many more that might be alleaged out of his works, we may ſee that error, without pertinacy againſt the Church, is no hereſie.

How hereſie is choyce and election.

7. And for that this holy father in the two former places, doth make mention of election and choyce, we muſt conſider that the Greeke word *Hæreſis*, deliuered vnto vs by the Apoſtles, doth import a certayne choice or electiō of particular doctrine or opiniōs, different from the generall doctrine of the vniuerſall Church. Wherunto yf yow add pertinacity, in defence of this election, yow make vp the full nature & definition of hereſie. Whervpon the moſt learned Doctor *S. Thomas of Aquin* decideth the matter briefely & cleerly thus: *Hæreſis ratio duo continet, Electionē priuatæ diſciplinæ, & Pertinaciam.* The nature of hereſie conteineth two points, firſt Election, or choice of a priuate diſcipline or ſect, & then Pertinacity & obſtinacy in defence of the ſame: And no maruaille truly, that theſe two kinſwomen do euer go ſo conioyned togeather, for that hereſie being

D. Thom. 2. 2. q. 11. art. 2.

the daughter of pride, as the ſame Father teacheth in another place, & pertinacity the child of vayne glory, as before yow haue heard out of *S. Gregory*, which vayne glory alſo is the daughter of pride: yt cometh to paſſe that hereſie is the aunt of pertinacity, & ſhe her neece. And ſo we ſee both by reaſon & experience, that the ſame ſpiritt of pride & vaine glory, that induceth any man or womã to election, or choyce of a ſeuerall ſect, & to be ſingular in their iudgemẽs and opinions, and not to reſpect th'authority of the Church; the ſame ſpiritt induceth them alſo to be reſolute and obſtinate therin, for maintayning their creditt and reputation.

8. And herevpon yt cometh to paſſe, that all auncient Doctors and Fathers do eſpecially complaine of this obſtinacy and pertinacity of heretiks and ſectaries, in defending their priuate opinions againſt all perſuaſions of reaſon, proofe, or authority, that may be brought againſt them, yea againſt the whole body and corpes of Chriſts Church in their dayes, and this not only in word and aſſeueration, but in dying alſo for the ſame; nether was there euer hitherto ſo paltry or miſerable an hereſie or ſect, amongſt ſo many as haue byn, but that the followers therof would offer their liues and bloud for the ſame, yf need were, & defend alſo that their puniſhments were martyrdomes, as Iohn Fox his people doe, and he

for them in his Acts and Monuments, & it was the preſumption of all old heretiks, as we may perceaue by that, which *S. Auguſtine* wrote of them in his dayes. *Temporalia ſupplicia ſchiſmatis ſui cōferre audent* (ſaith he) *paßionibus martyrum.* These heretiks (the Donatiſts) „ dare compare the temporall puniſhments „ of their ſchiſme, with the ſufferings of martyrs. And againe in the ſame place: *audent ſacrilega ſchiſmata, & hereſis impiæ pœnas furoris ſui, inter martyria reputare.* The boldnes of ſacrilegious ſchiſmes and wicked hereſies, is come ſo farre forth, as they dare accompt the puniſhments of their furyes, for true martyrdoms.

Aug. l. 3. contra Parm. c. 6.

The pertinacity of old heretiks in holdinge their puniſhmēts for martyrdoms.

9. Thus wrote *S. Auſten* of hereticall preſumption & pertinacity in his dayes, which hath continued throughout all ages euer ſince, no ſect neuer ſo abiect or contemptible hauing byn, whoſe profeſſors would not dy for defence therof. Good *S. Bernard* hauinge ſeene ſome of the *VValdenſians* and *Albigenſians* puniſhed in his dayes, wryteth thus therof. *Mirabantur aliqui, quod non modò patienter, ſed & læti (vt videbatur) ducerentur ad mortem, &c.* Some did wonder that theſe heretiks were lead vnto death, not only with patience, but alſo as yt ſeemed with ioy. But what ſaid this holy Saint of this their conſtancy? Truly he affirmeth yt to be ſingular impiety, and a moſt cunninge ſtratagem and ſuggeſtion of the diuell, and yet not

Bernard ſerm. 66. ſup. Cantica.

not greatly to be maruailed at: For (ſaith he) if the diuell could perſuade *Iudas* to kill himſelfe with his owne hands (as he did, and as he doth many others dayly) much eaſyer is it for him to perſuade heretiks, vpon vayne glory, to ſuffer themſelues to be putt to death by other mens hands, and therby to be accompted martyrs by them of their owne ſect. And finally *Saint Bernard* concludeth his whole diſcourſe thus: *Nihil ergo ſimile habet conſtantia Martyrum, & pertinacia hæreticorum, quia mortis contemptum in illis pietas; in iſtis cordis duritia operatur.* Wherfore the conſtancy of Martyrs, and pertinacity of heretiks are nothing like, for that piety doth worke the contempt of death in th'one, and hardnes of hart in th'other.

The difference betwene the conſtancy of true martyrs, and the pertinacity of heretikes.

Bernard. ibid.

10. Thus wrote that good Father, almoſt 400. yeares gone, of the predeceſſors of Fox his Martyrs, the *VValdenſians* and *Albigenſians* in thoſe dayes, & about the very ſame tyme, or ſoone after, to wit, vpon the yeare 1162. and eyght yeare of the raigne of *King Henry* the ſecond, as *Iohn Stow* doth record out of *VVilliam Neubergenſis* and *Raph Cogshall*, there were certaine heretiks, calling themſelues *Publicanes*, that came into England to the number of 30. or more, as well men as woomen, vnder the conduct and diſcipline of one *Gerard*; which ſect *Neubergenſis* ſaith had taken their beginning in *Gaſconie*, from an vnknowne Author, but were ſecretly

Guil. Neubergenſis lib. 2. hiſt. Angl. c. 13.

30. Publican heretikes entred into England.

ſpread ouer both *Spayne, France, Italie,* & *Germanie,* and began now to do the like in England, but they being diſcouered, were by the Kings order appointed to be brought before an aſſembly of Biſhops at *Oxford,* where their head, and Maiſter *Gerard* that was ſomwhat learned (ſaith *Newbergenſis*) & the other rude, tooke vpon him to anſwere for all the reſt. *They denyed matrimony, baptiſme, and the Lords ſupper* (ſaith Stow, out of Newbergenſis) & being preſſed with Scriptures by the Biſhops they anſwered concerninge their faith, as they had byn taught, and after they could by no meanes be brought from
,, their errors (note their pertinacy) the Bi-
,, ſhops gaue ſentence againſt them, and the
,, King commanded that they ſhould be mar-
,, ked with a whote Iron in the forehead and
,, whipped, and that no man ſhould ſuccour
,, them with houſe, roome, or otherwiſe, they
,, tooke their puniſhment gladly, their Ca-
,, ptayne going before them ſinging, *bleſſed are yow vvhen men do hate yow,* they were marked
,, in the forehead, and their Captayne *Gerard*
,, both in the forehead & chin, and thus being
,, whipped and thruſt out in the winter, they
,, dyed with cold, no man relieuinge them.
Thus far *Stow* out of *Newbergenſis.*

The opinions of theſe heretiks.

Stow an. 1162. *pag.* 1161.

Matth. 16.

11. Theſe are the words of *Stow* truly related out of *Newbergenſis,* but that as an Abbreuiator, he leaueth out diuers particulars, & namely that theſe fellowes did ſcoffe at the

Biſhops and Magiſtrats euen from the very beginning, when they threatened to puniſh them, if they would not leaue their errors, vſing ſtill thoſe words of Chriſt, ***beati qui perſecutionem patiuntur propter iuſtitiam,*** happy are thoſe that ſuffer perſecution for iuſtice. He pretermitteth alſo that, which *Newbergenſis* noteth about the bleſsing of God towards the Engliſh Church, in keeping it free vntill that day, from impugnation of hereſie, this being the firſt, that had byn diſcouered in England from our firſt conuerſion, and ſince England was called England, vntill his dayes. A third particularity alſo he omitteth, which was, that only one woman was infected with their hereſie, in all that tyme they were in England, which ſignifieth, that our people were then more carefull to auoyd hereſie, then they are now in theſe miſerable dayes. And thus much for this ſtory, as ***Stow*** doth relate it out of ***Neubergenſis,*** and others, which ſheweth a notable example of hereticall obſtinacy as yow ſee.

Luc. 6.

The firſt hereſie diſcouered in England.

12. But now if we will conſider how ***Fox, Holinshed, Hooker,*** and ***Harriſon,*** and other like Compagnions & falſe ladds, do handle the ſame, we ſhall ſee what credit is to be giuen to their ſtoryes, which do bynd themſelues to no lawe, or truth at all: for that Iohn Fox wryting of the comming into England of the foreſaid ***Gerard,*** ſaith, that his Compagnion was one ***Dulcinus*** *Nauarrenſis*, who in their

Fox pag. 183.

their tyme (ſaith he) *according to their gifte, did earneſtly labour and preach againſt the Church of Rome, defending, and mayntayning that prayer was not more holy in one place, then in an other; That the Pope vvas Antichriſt, that the Cleargie, and Prelates of Rome vvere reiected, and the very vvhore of Babilon prefigured in the Apocalips, &c.* Lo heere how Iohn Fox hath gotten new Articles from theſe publican heretiks, wherby to make them his Saints, wherof notwithſtanding *Neubergenſis* that liued in the ſame tyme, nor *Raph Cogshall* cited by Stow, maketh any mention at all: and on the other ſide, Fox doth leaue out their denyall, or deteſtinge (to vſe *Newbergenſis* words) of 3. Sacramēts, *Matrimony, Baptiſme,* and the *Lords ſupper*, as before yow haue heard. Two things more he writeth alſo of them, the firſt, thus; *And although* (ſaith he) *ſome inconuenient points of doctrine, and diſhoneſtie in their aſſemblyes be againſt them alleaged of ſome, yet theſe times of ours do teach vs ſufficiētly, what credit is to be giuen to ſuch Popish ſlaunders.* Behold Fox will haue all antiquity diſcredited for the credit of his Saints. The „ other point added by Fox, is, that all theſe „ 30. men and weomen after their going forth „ of England, were ſlayne by the Pope, *as Illiricus* (ſaith he) *in his booke De teſtibus doth write,* where as yet both *Neubergenſis* & *Stow* do affirme, that they dyed all in England of cold & hungar. And ſo both *Fox* & his *Illyricus* do lye notoriouſly, and thus much of them.

Fox ibid.

13. But

Holinsh. an.Domini 1160. pag. 68.

13. But now Fox his ſchollars before named, *Holinshed* & the reſt, being aſhamed to follow him (as they are wonte) in ſo notorious lying, do in this place recite the ſtory out of *Neubergenſis* otherwiſe naming him in their margent *Gulielmus Paruus*, or *Petite*, affirming firſt, that theſe 30. men & weomen
were of the Dutch nation, of the ſorte then ,,
called *VValdayes*, *vvho held opinions in Religion* ,,
(ſay they) *cōtrary to the ſaith of the Roman Church* ,,
(they will not ſay the Chriſtian Church) ,,
and their Captayne *Gerard* vndertaking to ,,
anſwere for them at *Oxford*, proteſted that ,,
they were good Chriſtians, and had the doctrine ,,
of the Apoſtles in all reuerence, &c. ,,
See heere how they are made proteſtants by their proteſtation, but let vs heere further; But being further examined (ſay they) vpon other articles of the Religion then receyued, *they ſwarued from the Church, and namely in the vſe of the diuyne Sacraments, derogating ſuch grace from the ſame, as the Church by her authority had aſcribed thervnto, and to conclude, they vvould in no vvyſe renounce there opinions, &c.* Thus farre *Holinshed* and his fellowes, making no mencyon (as yow ſee) of their denying the foreſaid 3. Sacraments, mencyoned by *Newbergenſis*, though he be the only Author they cite in their margent, and moſt impudently they do deuiſe of themſelues thoſe words, *that the heretiks did derogate ſuch grace from the Sacraments, as the Church by her authority had*

The falſe dealing of Holinshed Hooker and Hariſon.

aſcribed thervnto, &c. as though *Newbergenſis* had ſpoken them; or as though there had byn any ſuch matter or wordes in deed. All which is moſt falſe, and perfidiouſly inuerted, peruerted, and corrupted by theſe heretiks as yow ſee, and this is the ſtyle of all their hiſtoryes; ſo as a man can beleeue nothing at all what they wryte, deny, or record, for that all is full of falſhood, & moſt willfull perfidiouſnes; which the reader hauing learned by this one example, amongſt infinit other, he may eaſely imagyn of all the reſt, for that all paſſeth commonly in one kynd with them, when the matter toucheth any point of Religion in controuerſie betweene vs.

14. But to returne to our matter, which is the obſtinacy & willfull pertinacity of heretiks, who, without all ground but only of animoſity, are wont to ſtand in their heresies euen vnto death, and to inſult ouer all, that offer to puniſh them for the ſame, we might alleage many examples, but yt would be ouerlonge: yet one or two ſhall we touch breifely. *Martinus Cruſius* a Lutheran Hiſtoriogragher of our tyme in Germany, wryteth that vpon the yeare 1393. there were impriſoned in *Auguſta*, (commonly called *Ausburge*) 24. perſons for new opiniōs, partly of the *VValdenſians*, and partly of *VVickliffe* and *Huſſe*, and that they were all burned therfore, no one of them (though they

were weauers & idiotts) could be conuerted, but all would needs go to the fire. And albeit there was a great learned man and maiſter in Theology named *Engertinus*, who endeauoured by all meanes to conuert ſome of them, and ſaue them from the fire, yet could he not; *quamuis textores & idiotæ pleríque eſſent, ex verbo tamen Dei ſatis eos refutare, quamuis omnibus viribus conaretur, non potuit.* Albeit Doctor Engertine did endeauour with all his might, to refute theſe people (the moſt wherof were weauers and vtterly vnlearned) out of the word of God, yet could he not ſufficiently do it.

Martin. Cruſ. p. 3. lib. 6. Annal. Sueu. cap. 4.

15. And this for later heretiks. But as for ancient, *Saint Auſten* wryting to a certaine Prieſt, named *Donatus*, of the ſect of *Donatiſts*, that was cyted to come to appeare in a certaine Catholik Councell, where he fearing to be conuicted of his hereſie, would rather kill himſelfe, then appeare there: to whome the good Father wryteth in this ſort: *Noli iam dicere, quod te aſſiduè audio dicere; Sic volo errare, ſic volo perire, vnde etiam te in puteum, vt morereris, miſiſti.* Do not ſay, I beſeech thee, that which dayly I do heare thee ſay; I will thus erre, I will thus dy; wherupon alſo thou didſt caſt thy ſelfe into a well that thou mighteſt dy, &c, And this of extreme pertinacity and willfullneſſe of the Donatiſts.

Aug epiſt. 204. ad Donatum.

A deſperate obſtinacy of the Donatiſts.

16. The ſame Father alſo recounteth many other examples in ſundry places of his

woorks, and ſo doth *Theodorete* and other
writers abundantly: In ſo much as *Theodorete*
telleth vs a pretty ieſt of certaine Donatiſts,
that were ſo reſolute and forward
to dy, as diuers of them meeting togeather
with a yong man, that was a Catholike, in
a certaine houſe, where hauing well eaten
and dronken (ſaith *Theodorete*) they began
,, to bragg of their peculiar ſpiritt of martyrdome,
,, and in the end paſſed ſo farre therin,
,, as fetching a naked ſword, they deliuered
yt into the yong mans hand, willing him to
kill them in defence of their religion, yf he
durſt, and after entreaty there followed
,, threats, that except he would do yt, they
,, would kill him: wherat he being aſtoniſhed,
,, and ſeing himſelfe in danger by this furious
,, ſpiritt of theirs, told them that he was afrayd,
,, leaſt when he ſhould haue ſlayne
,, ſome of them, and the other repentinge,
,, they would reuenge themſelues vpon him,
they being many and he but one. Wherfore
he requeſted them, that yf their meaninge
was to dy indeed, they would ſuffer him to
bynd each one a ſunder, ſo as he might kill
,, them without his owne danger; which
,, thing, when they had yelded vnto, and he
,, both bound & ſtripped them, he gott good
,, rodds, and whipped them extreemely, vntill
,, all their deſire of martyrdome was paſt.
Which yf it had byn practiſed with many
of Iohn Fox his martyrs, before they had
gone

Theod l 4. hæret. fabularum.

A pleaſant hiſtory out of Theodoret.

gone to the fire, yt may be that both their ſoules and bodyes might haue byn ſaued therby.

17. But beſides theſe particular heretiks, if we will conſider how ſome haue reſiſted openly whole generall Councells, wherin they were examined and treated withall for their conuerſion, this their ſpiritt of ſingular obſtinacy and pertinacity will better be ſeene; wherof I will name only 2. examples out of the ſixthe generall Councell of Conſtantinople, vnder the Emperor *Conſtantine* the 4. and Pope *Agatho*, vpon the yeare of Chriſt 670. which Councell being gathered principally againſt the *Monothelits* that affirmed *one only vvill and nature to be in Chriſt*, there was brought into the Councell among others, one *Macharius* an old venerable man Archbiſhopp of *Antioch*, who ſtanding in his hereſie, he was conferred with by the whole Councell, and conuinced by infinite ſcriptures, & expoſitions, ſentences and authorityes of ancient fathers, prouing *that there vvas two natures, & two wills in Chriſt*, as he was both true God and true man. But what, after all this, was he conuerted think yow? yow ſhall heare his words: *Non dico duas naturales voluntates Domini noſtri Ieſu Chriſti; nec, ſi membratim incidar, & mittar in mare.*
I do not ſaye that there be two naturall ,,
wills in our Lord Ieſus Chriſt, no, yf I ,,
ſhould be cutt in peeces, or throne into ,,
the

The obſtinacy of Macharius.

Synod. 6. act. 8. Tom. 3. Concil.

the ſea for the ſame. Thus hee.

18. And then ſome dayes afterward, in the 15. Action of the ſame Councell, there was brought in another of theſe *Monothelits* named *Polichronius* a monke and Prieſt, who hauing giuen vp his hereticall confeſsion in wrytinge to the ſaid Councell, and after great labour taken with him, to conuert him, he ſaid: that he was moſt certayne his „ faith to be the truth; & that if his ſaid wri- „ ting were laid vpon a dead man for proofe „ therof, it would raiſe him to life, and therin „ he would lay his life. Which obſtinacy the Councell beholdinge, did, for better ſatisfaction of the people, ſuffer a dead man to be brought in, and *Polichronius* to lay his confeſſion of faith vpon him, and to pray and vſe what other meanes he would, for the ſpace of an houre and more: but the dead man ſtirred not, and yet would he not leaue his hereſie, but ſtood in yt as obſtinately as before, vntill he was cōdemned by the whole Councell, &c. Neyther will I ſtand any longer in recytinge more examples to this purpoſe, for we ſhall haue ſo many afterwards in the examinations of the monethes that do enſue, and of Foxian Saints therin conteyned; that we ſhalbe rather cloyed therwith, then any way lacke matter in that kynd.

Synod. 6. act. 5. to. 3. Concil.

The obſtinacy of *Polichronius* the Monothelite.

19. Wherfore to draw to the principall point and concluſion of this Chapter, we

haue ſeene, by that which hitherto hath byn ſpoken, that dying for opinions in Religion, without other conſideration, is not ſufficient to make martyrs, for that it may be pertinacity and not conſtancy, ſinne and not vertue, inſtigation of the diuell, and not inſpiration of the ſpiritt of God, and that it is, and hath byn common to all heretiks, and is incident to the nature of hereſie it ſelfe, to haue this pertinacity & ſtubbornes in defendinge their owne fancyes, cenſures and opinions, vpon pride & vayne glory. Well then: yow will ſay perhaps, and how ſhall we be able to diſcerne this matter, when it is true Conſtancy, and when Obſtinacy? when Perſeuerance, and when Pertinacity? Truly it ſeemeth to me, that in the caſe propoſed of Iohn Fox his Saints, wherof we are to treat in the Chapters following, there can be no great difficulty to diſcerne the matter, yf we conſider eyther the natures of Conſtancy and pertinacity in themſelues, or the quality or conditions of the perſons, their cauſe, motiues, and manner of proceedinge, togeather with other circumſtances of tyme, matter and place. For if conſtancy conſiſt in ſtandinge ſtedfaſt, where reaſon only requireth, and yf obſtinacy be to much ſtickinge to our owne wills beyond reaſon, as both philoſophers and diuynes do define them; and yf pertinacity properly in Chriſtian Religion do

How a man may iudge when yt is Conſtancy & when Pertinacity.

Se *Ariſt. li. Ethic.* & *Diuum Tho.* 2. 2. *q.* 11.

do follow election, and choice of particular opinions, againſt the iudgment and ſenſe of the vniuerſall viſible Church, and this with ſtubborne animoſity as by the teſtimony of Doctors, and holy Fathers before alleaged is manifeſt; then can it not be, but that the Contumacy and ſtubbornes of Fox his rablement, both of men, women, and children, artificers, ſawyers, weauers, ſhoomakers, ſpinſters, yea ſome madd or diſtracted people, which ſtood in defiance of their lawfull Superiours, Paſtors and Prelates to their faces; and this vpon no other grounds, but only vpon their owne wills, for defence of new opinions, deuiſed by themſelues & others, againſt the common ſenſe and iudgment of the ſaid generall Church in their dayes, muſt needs be obſtinacy and pertinacity in the higheſt degree.

The obſtinacy of Fox his martyrs againſt all reaſon.

20. For yf we talke of reaſon, what reaſon could there be, that ſuch people, as now I haue deſcribed, ſhould preferre their owne iudgmẽts or of ſome few their particular maiſters, and ſome tymes miſtreſſes, whome they followed (being ignorant themſelues) before the iudgement and learninge of the whole body af Chriſtendome beſides? And if they will ſay, as they did, that herin they followed the ſcriptures (which yet themſelues for the moſt part could neither read nor vnderſtand) yet ſayd they no more herin, then all heretiks haue ſaid before

fore them. And for ſo much as all finally dependeth vpon the true vnderſtanding and interpretation of Scriptures, their folly and preſumption is no leſſe, in preferring their owne iudgement in this point of interpretation, then in all the reſt. And then yf yow adde, that *pertinax animoſitas*, which *Saint Auſten* ſpeaketh of before, to witt, their heady and wilfull animoſity, to go to the fire for defence of euery folly and fancy they vttered, though neuer ſo different, or repugnant to that of their fellowes, or of their Maiſters that firſt taught them noueltyes. Yf yow conſider (I ſay) and lay all this togeather, yow ſhall ſee the whole definition of obſtinacy and pertinacity, fully made vp in theſe people, ſo highly comended by Iohn Fox for their Conſtancy.

21. For better declaration wherof notwithſtanding, I will giue two examples in this place, to the end that yow may make a conceyt of all the reſt. The firſt ſhalbe of ſome put to death vnder *K. Henry* the eight, the ſecond vnder *Q. Mary*, for theſe are the two principall tymes of Foxes Martyrs. Firſt then I find 4. ſorts of proteſtāts or new Ghoſpellers (to ſay nothinge of the reſt) put to death by *K. Henry*, to witt, *Lutherans*, confeſsing the reall preſence in the Sacrament, but denyinge tranſubſtantiation, as *Friar Barnes* in the 32. yeare of the raigne of *K. Henry* the 8. Secondly *Zwinglians* denying

An example of 4. ſorts of Sectaries burned by K. Henry the 8. and all dying abſtinately. *Fox pag.* 942.

nying wholy the reall preſence as *Thomas Gerrard,* and *VVilliam Hierome* Prieſts, burned with *Barnes* in the ſame fire, and at the ſame tyme. Thirdly *Adiaphoriſts* or indifferent Sectaryes, that held this article of Chriſts reall preſence, *for no neceſſary article of faith, but indifferent to beleeue, or not to beleeue, as euery man thinketh beſt*; and ſo held *Iohn Fryth,* whoſe very words theſe are, according to Iohn Fox his relation, & he was burned for the ſame in Smithfield, himſelfe affirming (as Fox alſo recompteth) that it was true martyrdome to dy for this opinion, as * afterward yow ſhall heare more largely, when yow come to his feſtiuall day in the moneth of Iuly. The fourth ſort of Sectaryes, put to death by *K. Henry* in the very ſame yeare, with the aforeſaid *Fryar Barnes,* and his fellowes, were Anabaptiſts, to witt *Mandeuill* and *Collyns,* that laughed at all the three former ghoſpelling ſects, and in contempt of them, and of *Cranmer,* and others that had condemned their doctrine, & adiudged them to death, they went ſinging of pſalmes to the fire, and yet all foure ſects defyed the Catholike faith, Church and Doctrine.

* *die ſecūdo Iulij.*

22. And now heere I would aske yow, what iudgment will yow make, of Conſtancy, or temerity in theſe mens behalfes? they all held different opinions, and all died willingly, or rather willfully for the ſame; euery part alleaged ſcriptures, yea only

ſcriptures they would haue ſtand for tryall in their controuerſies; each one pretended ſpiritt, each one reformation, each one perfection, each one illumination, and this as well by their owne inward ſenſe and feelinge, as by the externall wrytten word of God, wherupon euery one preferred his owne iudgment, not only before the iudgment of the vniuerſall Catholike Church, but before the iudgment alſo of the other new ghoſpelling ſectaryes, & each part ſealed the ſame, with their owne lyfe & bloud. What will yow ſay of theſe people? was heere Conſtancy or pertinacity; perſeuerance or peruicacity? nay what will yow ſay of Iohn Fox? that admitteth all the former 3. ſorts of ſectaryes, (excludinge only the fourth of the Anabaptiſts) *for true, and conſtant Martyrs of Ieſus Chriſt*, and brethren of his Church, notwithſtandinge all their oppoſite opinions in beleefe, which yow haue heard. Surely I thinke his pertinacity no leſſe then theirs. And this may ſuffice for the firſt example.

22. As for the ſecond promiſed vnder Q. Mary, hauing thought better of the matter, and finding this Chapter to grow in length, and the multitude of examples beinge ſo great, as maketh the choyce harder, I haue thought beſt to remitt the reader, to the examen yt ſelfe of the enſuinge monethes, where in euery place allmoſt he ſhall find,

that when the aforſaid artificers, Crafteſmen, ſpinſters, and like people, put into fury by the feruour of that new ghoſpelling ſpiritt in thoſe dayes, came to anſwere for themſelues before their Biſhops, and other iudges, though they were neuer ſo ignorant or oppoſite among themſelues, in particular opinions, as one holdinge one Sacramẽt, another two, another three, another profeſſing not to know what a Sacrament was, another granting the reall preſence, but denyinge *Tranſubſtantiation*, another denyinge both, and a hundred other ſuch differences, yet the ordinary vpſhott of all was, that euery one would dy for his opinions, no reaſon to the contrary, no perſuaſion, no argument, no authority, no inducements, no threates, no fayre meanes, no foule would ſerue, nor the preſent terror of fire it ſelfe, for that euery woman would aunſwere commonly, *that yf euery hayre of her head, were a woman, yt ſhould burne, for euery one of her opinions that ſhe had vttered:* and the more that the ſaid Paſtors, and Biſhops intreated with them, by any of the forſaid meanes, the worſe they were. And will yow doubt to call this willfull pertinacity in the higheſt degree? or will yow doubt to apply vnto theſe people, that deſcription of an obſtinate heretike ſett downe by *Saint Paul* to his ſchollar *Titus, Subuerſus eſt, & proprio iudicio condemnatus:* he is ſubuerted and condemned by his

An example of moſt willfull pertinacity.

Tit. 3.

his owne iudgment. For what condemnation can there be greater to theſe people, in their owne iudgmēt, (yf they had any iudgment,) then that being of no iudgment indeed, in the matters they handle, do yet preferre their owne iudgment before the iudgment of the Chriſtian world? wherin alſo yow ſee the definition before mentioned of *Saint Thomas* fullfilled, *that hereſie is election with pertinacity*.

An obiection about old and new Martyrs that died reſolutely.

24. But yow will ſay perhaps, that this very ſame may be obiected to all Martyrs, both old and new, as well of our ſide, that haue died for Cath. Religion in our dayes, as others of ancient tymes, whome we acknowledg for true Martyrs, among whome there were diuers ſimple people, mayds and virgins that died conſtantly for Chriſtian Religion, though they were vnlearned, and were not able to diſpute of the points for which they died, and yet nether with the allurements, or terrors of the perſecutors, could they be brought to yeld in any one iote, in matters of their faith; and the like we confeſſe, and do greatly commend in many ſimple Catholike people of our daies, eſpecially in our owne contrey, who would rather ſuffer any loſſe and affliction, yea death yt ſelfe, then go backe in the Confeſſion of any leaſt point of their faith, or communicate with heretiks by going to their Church, ſeruice, ſermons, or the like.

25. Wherunto I anſwere, that the caſe is wholy different, for that the old Martyrs, though many of them were ſimple and vnlearned people, yet was their cauſe cleere & manifeſt, for that they died for the name & confeſsion of Ieſus Chriſt, beleeuinge all points of Chriſtiã doctrine, according to the ſenſe and meaning of the vniuerſall viſible Church of their tymes; by which Church for this reſpect, they were accompted for true Martyrs in thoſe dayes, and ſo deliuered from age to age vnto vs, which otherwiſe they ſhould not haue byn, as we haue ſhewed before in this part, and ſhall declare in the end of the next Chapter followinge. And yf yt happened in thoſe dayes, that any offered themſelues to death for the name of Chriſt, that held not alſo the forſaid Catholike doctrine of the vniuerſall Church (as many ſects of heretiks did) they were caſt out of the number of Martyrs by the ſaid Church, & neuer held afterwards for ſuch, though they died for the name and profeſsion of Chriſt, as before we haue declared: wherin notwithſtanding, they went before Fox his Martyrs, for that theſe do not dy for the name of Chriſt, but for particular opinions in Chriſtian religion, contrary to the ſenſe both of the ancient and preſent Catholike Church. And ſo much of thoſe old Martyrs.

The anſwere of the former obiection.

26. And as for others of later tymes, their

cauſe is all one with the former, for that they died for nothinge of their owne iudgment, choyce or inuention, but only for that faith, which they receyued from the generall Chriſtian Church of their dayes, & that Church agayne by diſcent of ages from the primitiue Church: they preferred not their owne iudgments before their aunceſtors or gouernors preſent, but humbly ſubmitted themſelues to that, which was deliuered vnto them by the authority of the viſible Church, whome Chriſt hath commaunded them to heare, and obey; ſo as here, is there neyther election of opinions, nor pertinacity in the defence therof, which are the two points affirmed, as yow haue heard by *Saint Thomas*, to appertayne to the definition of hereſie: heere is no part of that willfull animoſity, deſcribed before by *Saint Auguſtine*, no impugnation of the doctrine of the generall Church, no reiectinge her authority, no ſtubborne reſiſtinge her reprehenſion or correction, no contemninge her Biſhopps, lawes or ordinances, all which points are in Fox his Martyrs, and conſequently alſo true hereſie and obſtinacy.

The true conſtancy of Catholike martyrs of our dayes.

27. And finally yf we will conſider the mother of pertinacy, before mentioned by *Saint Gregory*, to witt vayne glory, togeather with her other ſiſters, inobedience, boaſting, contention, diſcord, and preſumption of noueltyes, and will conferre them with Fox

his

his Martyrs, and thoſe of our ſide; we ſhall eaſily find, where true Catholike conſtancy, & where hereticall obſtinacy, & willfull animoſity is to be found. And thus much for an entrance to the ſequent hiſtory of Foxian Martyrs, which will teach yow more by examples & experience, then I can by reaſons and arguments. And ſo much for this place.

THE SVRVEY OF EVERY MONETH IN PARTICVLAR; *and firſt of Ianuary, and of the Foxian Martyrs therin conteyned: the principall vvherof are three rubricate, ſett forth in redd letters,* Iohn Wickliffe Preacher, Sr. Roger Acton Knight, Iohn Philpott artificer.

CHAP. V.

NOVV are we to enter (good Reader) into the examination and ſuruey of the Calendar, to witt, the moneths and dayes of the yeare, repleniſhed with the memoryes and feaſts of Iohn Fox his Martyrs and Confeſſors, a labour, that yf I ſhould follow it exactly, would proue like to that of *Hercules* in purging the ſtable or oxe ſtall of *King Augias*. Where 3000. oxen (as the ſtory ſaith) had donged many yeares, or rather tyme out of mynd. And yet not ſo much dung perhaps to be found therin, as filth and impiety in this ſtable of I. Fox his new Saints

Lucan. in pſeudomant.

& martyrs, if it ſhould be examined exactly. And therfore I meane to paſſe it ouer with as much breuity, as I may. Haue yow as much patiēce in reading & hearing, as I ſhall haue payne & lothſomneſſe in rakinge and ſtirring this dunghill, & then ſhall we paſſe it ouer with equall bearing of both ſides.

2. The firſt moneth of this yeare (yow know) is Ianuary. This hath 31. dayes, wherof *Iohn Fox* taketh vp 28. for his Saints, leauing vnto vs, and the old Saints of our Calendar 3. dayes only, to witt, the *Circunciſion* of our Sauiour vpon the firſt of this moneth, and th' *Epiphany* vpon the ſixth, and the *Conuerſion of S, Paul* vpon the 22. wheras we celebrate the ſaid Conuerſion vpon the 25. And I do not knowe, why he ſhould caſt yt vpon th' other day (to witt the 22.) and that, ſo contemptibly in black letters as he doth, wheras in our Calendar yt is in redd, as the other two are. And *Iohn Fox* to match or ouermatch theſe three ſollemne Cathol. feaſts (which in our Calendar are both double feaſts and in read letters: as hath byn ſaid) ſetteth downe three of his martyrs alſo of this moneth in great redd letters, to witt, *Iohn VVickliffe preacher & martyr*; *Syr Roger Acton knight martyr*; and *Iohn Philpott martyr*, though the firſt of them died in his bedd, and was neuer ſo much as impriſoned for religion, ſo farre as we know. The ſecond was hanged for open rebellion. The third being a

ſimple ignorant artificer was burned for obſtinacy in Caluiniſme, (as after ſhalbe ſhewed) and no wayes deſerued to be put downe in redd letters, aboue his fellowes.

3. But howſoeuer he maketh theſe three ſo principall and rubricated Martyrs: ſure I am, that Saint Paul can be no worſe a martyr then any of them all, and conſequently he might haue left the feaſt of his Conuerſion vpon the right day, and in redd letters, as he found him in our Calendar, yf he had not had a deſire to alter things, and to outface vs with theſe his new ſcarlett martyrs. Th'other two feaſts alſo which he leaueth vs of the *Circumciſion* and *Epiphany*, & admitteth them into his Calendar, is but for faſhions ſake and curteſy, therby to pleaſe the ſtate of England, yf yow conſider yt well. For that in his mother Church of *Geneua*, neyther of both feaſts is admitted for holy day; and as little would our *Puritans* of England (of whome yt is knowne that Iohn Fox is a principall proſelyte) admitt the ſame, yf yt were in their power.

Three ſorts of martyrs in Foxes calendar diſtinguished by three differences of tymes, &

4. But now to the ſubſtance of this firſt monethes Calendar, and Fox his martyrs therin conteyned, who are of three ſorts (yf yow conſider them well) and the tymes aſſigned by Fox in his Calendar, wherin they were made martyrs. The firſt ſort were put to death before the ryſing of *Luther*, in the dayes of *King Richard* the ſecond, and *King*

Henry the fourth and fifth. The ſecond ſort, vnder *King Henry* the eigth: the third vnder *Queen Mary*. Of the firſt ſort Fox rekoneth ſeauen martyrs, to witt *Iohn VVickliffe, VVilliam Sawtry, VVilliam Swinderby, Iohn Browne, Iohn Beuerley, Richard Silbecke*, and th' aforeſaid *Syr Roger Acton*, togeather with *Iohn Ashton* a Confeſſor. Of the ſecond ſort vnder *King Henry the* 8. he reckoneth two only, *Iohn Caſtellane Doctor martyr*, & *Thomas VVhittle Miniſter martyr*, martyred (as he ſaith) in the yeares of Chriſt 1521. and 1522. which was but little after the beginning of *Luthers* doctrine, who began (as yow know) to breake from the Catholike Church *anno* 1517. And the third ſort conteyning the number of twenty, were made martyrs (as he ſaith) vnder *Q. Mary*, in the yeare 1556. and 1557. whoſe names wee ſhall after ſett downe in particular. By which diſtinction of tymes only, yf no other proofe were extant, yt is eaſily ſeene, that theſe three ſorts of men, were at leaſt of three diſtinct ſects in religion, yf not more. The firſt, *VVickleſiſts* or *VValdenſes*; the ſecond, *Lollards* or *Lutherans*; the third, *Zwinglians* or *Caluiniſts*. Which ſects, how much they are oppoſite the one to the other in diuers articles of beleefe, I haue ſhewed before largly in the precedent Chapter.

As many differences of religion.

VVhen Luther & Lutherans began.

Of VValdenſian, Albigenſian, and VVickliffian Martyrs in this moneth, from anno Domini 1387. *to* 1500. §. 1.

5. Werfore to paſſe from this generality, and to ſay ſomwhat in particular of theſe three ſorts of men: yow muſt note, that the two cheefe of the firſt ranke of the *VVickliffians*, (to witt, *Iohn VVickliffe* himſelfe and *Syr Roger Acton*) ſett downe for cheefe Martyrs in redd letters, as hath byn ſaid, I do not ſee how they can be Martyrs at all. For ſo much as Iohn Fox confeſſeth, and ſo doth Iohn Bale alſo, that Wickliffe was neuer put to death, nor ſo much as impriſoned for his faith: but only that in *King Richard* the 2. his tyme he went into *Bohemia*, which is no maruayle, nor great aduenture. Seing that the ſaid *King Richard* in the 6. yeare of his raigne (which was *anno Chriſti* 1382. and fiue yeares before the death of *Iohn VVickliffe*, as *Fox* * heere ſetteth downe) marryed the daughter of *Vinceſlaus* King of *Bohemia*. By which occaſion many Engliſhmen went thither, and *VVickliffe* by the ſame occaſion may be preſumed to haue ſpread his doctrine there, and therby ſoone after, to haue ſett *Iohn Huſſe* and *Hierome* of *Prage* a worke to corrupt that people, as they did. Yet do *Iohn Fox* and *Bale* call this a kind of exile of *Iohn VVickliffes*,

About I. VVickliffe whether he may be a martyr or noe, being neuer put to death nor impriſoned for Religion.

**pag.* 461.

Holinsh. and *Stow an. Domini* 1382. *Bal. cent.* 4. *ſcript. Britan.*

VVickliffes, to witt, his iorney into *Bohemia*. From which (ſay they) he returned againe into England, went to his perſonage of *Luttenworth* in *Lincolneshire*, and there both liued, and died quietly in his bedd vpon the yeare 1384. as Fox affirmeth in his Acts and Monuments. And that vpon *Saint Sylueſters* day, which is the 31. of December: though heere in his Calendar, he ſaith yt was in the yeare 1387. to witt 3. yeares after, and a different moneth and day. So as heere is agreement in nothing. And how then may *Iohn VVickliffe* be put downe for ſo ſolemne a Martyr, who neuer was ſo much as impriſoned for his Religion? Truly I ſee not: except Fox hath a licence to canoniſe whome he will. And yf he will ſay, that he did yt for that his bones were taken vp 40. yeares after his buriall, and burned by the commandement of the Councell of *Conſtance*, that diſcouered his hereſies, which in his life he had diſſembled: then muſt he ſay alſo, that a man may be made a Martyr without ſenſe or feeling, or without the conſent or concurrance of his owne will, which is moſt abſurd and ridiculous. But lett vs ſee what others of Foxes fellowes do ſay of *Iohn VVickliffe*. **Fox pag. 411.**

6. *Bale* though he call him not a Martyr, as Fox doth: yet ſpeaketh he very high words of him, calling him *ſuorum temporum Elyam validiſſimum*, the moſt ſtrong *Elyas* of his tyme: *ſtellam matutinam*, a morning ſtarre: *Ieſu Chriſti* **Bal. cēt. 4. pag. 154.**

inuictiſsimum organum, a moſt inuincible organe of Chriſt, *cuius pectus ſpiritus ſanctus inhabitauit*, in whoſe breſt the holy Ghoſt did dwell, & other ſuch rare commendations, and finally concludeth thus: *Hunc Euangelicum Doctorem, ſanctorum adſcribere catalogo non dubitabitis*, yow may not doubt to place this Euangelicall Doctor in the Catalogue of Saints. And yet (as before I haue ſhewed) Iohn Fox doth confeſſe, *that he had his blemishes and errors in doctrine.* And though Fox did not confeſſe yt, yet Wickliffes owne foule blaſphemous articles before recyted, would ſufficiently proue yt. Which yow haue heard confeſſed alſo, & recorded by Fox himſelfe. So as he is as true an *Elyas*, as he is a Martyr. And yt is a moſt ridiculous and contemptible thing to conſider, how theſe hungry poore Caluiniſts are fayne to draw vnto them, and extoll thoſe, whome their owne Maiſters and founders did condemne and reiect. *Supr. par. 2. cap. 10.*

7. For who doth not know, how contemptibly *Martyn Luther* did thinke & ſpeake of Iohn Wickliffe. Wherof no better witteneſſe can be brought, then his owne words of him, & his doctrine, which both *Cochlæus* and *Surius* do recount: that he held him for an heretike. As alſo the iudgment of Luthers chiefe ſcholler *Philipp Melancthon*: eſpecially, againſt Iohn Fox it muſt needs be much auayleable, who hath placed *Philipp* for a fellow *Io. Cochl. in vita Lutheri. Surius in hiſt. anno Dñi 1517. & 1518.*

fellow Saint, togeather with Wickliffe in this Calendar. But how one of theſe two Saints doth ſpeake of the other, let vs heare out of Philipps owne words, who writeth of him thus to his frend. *Inſpexi VVicleffum, qui valde tumultuatur in hac controuerſia, &c.* I haue looked ouer Wickliffe, who behaueth himſelfe tumultuouſly in this controuerſie (of the Lords ſupper) & more then this, I haue found many errors in him, by which a man may make iudgment of his ſpiritt. It is certayne, he neyther vnderſtood nor held the iuſtice of faith: he doth fooliſhly confound the ghoſpell and ciuill affaires, the one with the other. He doth contend, that it is not lawfull for Prieſts to poſſeſſe any thing proper, he doth braule ſophiſtically and ſeditiouſly concerning the ciuill magiſtrate, &c.

Melanct. ep. ad Fredericum Miconium

Melancthons opinion of VVickliffe.

8. Thus wrote *Melancthon* to his priuate frend, of this holy *Elyas*, and brother-like Saint *VVickliffe.* And he doth repeat the ſame agayne often in diuers other parts of his works, namely in his Apology, and common places, where he hath theſe words: *Planè furebat VVicleffus, qui negabat, licere ſacerdotibus tenere proprium.* Wickliffe was plainly out of his witts, when he did deny, that it was lawfull for Prieſts to hold any thing proper. Well then, a furious man that ſtyrred vp ſedition, and was ignorant of the very foundation of the proteſtants ghoſpell, to witt, of their doctrine of ſaluation by only

Melanct. in Apol. tit. de human. tradit. & in locis com. tit. de Poteſtat. Eccleſiaſt.

only faith, (as both *Melanchthon* and *Luther* affirmed *VVickliffe* to be) with what ſpiritt, thinke yow, doth our Apoſtata friar Bale call him *an Elyas, a morning ſtarre, an organe of Chriſt, an habitacle of the holy Ghoſt*, and the like? Seing that the holy Ghoſt cannot erre nor vtter ſo groſſe abſurdityes in doctrine, as before yow haue heard alleaged out of him. And Fox confeſſeth them, and ſaith only for his defence (yf* yow remember) *that albeit he had thoſe blemiſhes, yet did he not fight directly againſt Chriſt our Sauiour.* So as now the queſtion is not, by *Iohn Fox* his owne Confeſsion, whether this martyred *Elyas* be an honeſt man or noe, or whether he erred in his doctrine, or whether he impugned Chriſt indirectly: but whether he fought *directly* againſt him. Which yet according to *Melanchthons* ſaid iudgment, he did. For that he taught another foundation of ſaluation, then by only faith, which proteſtants hold to be the cheefeſt impugnation of Chriſt, that can bee. And this of Proteſtants opinions concerning Wickliff.

*part. 2. cap. 10.

9. But yf we will take Catholike wryters cenſures alſo, who wrote both in that time, & ſoone after (eſpecially *Thomas VValſingham* in his Story, and *Thomas VValden* in his learned wrytings againſt him) we ſhall ſee, that he was holden to haue byn one of the moſt pernicious, wicked, diſſembling, hipocriticall impugners of Chriſt and his doctrine,

Catholike writers opinions of I. VVickliffe.

that euer was in the Church of God. *VValſingham* doth beginne one narration of *Iohn VVickliffe* thus: *Eodem tempore ipſe verus hypocrita, Angelus Sathanæ, Antichriſti præambulus non nominandus, Ioannes VVicliffe, vel potius* (Wicked-beleefe) *hæreticus, ſua deliramenta continuauit, reaſſumens damnatas opiniones, &c.* At the ſame tyme the very true hipocrite, the Angell of Sathan, the forerunner of Antichriſt, the heretike Iohn Wickliffe, or rather *VVicked-beleefe* not being worthy the naminge, continued his madde and new deuiſes, renewinge againe old damned opinions and hereſies, &c.

VValſingham in hiſtor. Ricard. Regis 2. an. Domini 1382.

10. Thus wrote he of him, and beſides, both he and *Thomas VValden* and others, do ſett downe the occaſions of his falling into hereſie, to witt, firſt certaine diſdayne and griefe of mynd, conceaued againſt certaine monks, friars, and religious men (eſpecially one *Doctor Kegningham* a Carmelite) that being farre more learned then *VVickliffe*, (who yet had a ſingular good opinion of his owne witt) had driuen him by diſputation in publike ſchooles, to cõfeſſe certaine abſurdities, wherof afterward he was aſhamed. As that *accidens erat ſubſtantia*, that *Deus erat quidlibet*, and other like. Which cauſed him to take a great tooth and ſtomake againſt all religious men, eſpecially monks. And this was afterwards much increaſed both againſt them, and the Pope alſo. For

The occaſiõ that draue VVickliffe to hereſies. See Tho. VValdenſ. *Tom. 2 in epilogo* that in a certaine ſute that *VVickliffe* had in Rome, he was depriued of the headſhipp of Canterbury Colledg in Oxford. Wherunto he-pretẽdeth that he was lawfully choſen, but the adnerſe part alleaged that it was contrary to the ſtatutes of the founder *Symon Iſlepp* Archbiſhop of Canterbury, who had appointed, that only a monke ſhould be head of that Colledge, as is euident by the Popes ſentence, which is yet extant.

See Doctor Nicolas Harpeſfield *de hiſtoria VVickliffiana. capite* 1.

11. And yet after this againe, yt may appeare by *Thomas VValdenſis* and *Polydor Virgill*, that *VVickliffe* pretended vety ambitiouſly the Biſhopricke of *VVorceſter*, and was put by yt. Whervpon ſeing himſelfe in fauour with *Iohn of Gaunt* Duke of Lancaſter, that was at variance at that tyme with *VVilliam Courtney* Biſhopp of London, & with *VVilliam VVickam* Biſhop of Wincheſter, & other cheefe prelats of the cleargy, & gouerned all in the later dayes of his father K. *Edward* the third; taking occaſion alſo of the moſt greeuous & ſcandalous ſchiſme & diuiſion, that was raiſed in thoſe dayes in the Church of Rome by certaine Antipopes, *Clement* calling himſelfe the ſeauenth, *Petrus de Luna*, calling himſelfe *Benedictus* 13. and others, thruſting themſelues diſorderly into that Sea, and continuynge that ſchiſme for aboue 30. yeares, from *Vrbanus ſextus* downwards: For theſe cauſes (I ſay) and vpon other occaſions, *VVickliffe* began his new opinions

Thomas VValden. to.1.lib.3. cap.66.& lib.4. capite 34. Polydor. Virgil. li. hiſt.19.

The great ſchiſme in the Church of Rome

opinions in Oxford, partly to reuenge himſelfe of monks & friars, and of Popes themſelues, and partly vpon hope of aduauncement by ſingularity. Which being ſo, lett the prudent Reader conſider whether the difinition of an heretike, with the cauſes of hereſie, ſett downe by *Saint Auguſtine* vnto *Honoratus* ſo long agoe, do not agree to this man: *Hæreticus eſt, vt mea fert opinio*, (ſayth Saint Auſten) *qui alicuius temporalis commodi, (& maximè gloriæ, Principatuſq; ſui cauſa) falſas & nouas opiniones gignit vel ſequitur*: An heretike in my opiniō is he, which for reſpect of any temporall commodity, (but eſpecially for glory and principallity to himſelfe) doth eyther deuiſe or follow falſe & new opiniōs.

Aug. lib. de vtilit. credendi, cap. 1.

The definition of an heretike by *S. Auſten.*

12. Thus writeth *Saint Auſten.* And now, that theſe wicked cauſes and motiues were euident in *VVickliffe*, no man can deny, that ſhall read our Engliſh ſtoryes, written not only by Catholiks, but by proteſtāt authors themſelues. For that both *Holinshed*, *Stow*, and others, do recount the whole ſtorie, though *Stow* with more fidelity. For that *Holinshed* followeth alwayes his maiſter *Fox*, & wherſoeuer he ſeeth any thing to ſound againſt him and his Storie, there he eyther leaueth all out, or ſo mangleth yt, as yt may ſerue for his purpoſe. We ſhall therfore in this narration ſerue our ſelues of *Stow*. And albeit we do repeate ſomewhat agayne of that, which we haue wrytten before, in the ſecond

Hollins. & Sto. in chron. an. Dñi. 1377.

ſecond part of this Treatiſe, about *VVickliffe*, yet ſeemeth yt ſomwhat neceſſary: for that this third part is to goe forth alone, and this is the proper place to giue ſome light of *VVickliffe*.

The bad cogitations of I. Duke of Lancaſter.

13. *Stow* then declareth out of auncient wryters, how *Iohn Duke* of *Lancaſter*, after the death of the blacke Prince *Edward*, eldeſt ſonne to the King his father E*dward* the 3. that lay greuouſly ſicke, and vnable to gouerne any more; ſeeing himſelfe the only man to ouerrule all for the preſent, and hauing great enimity with the good Biſhopp of *VVincheſter VVilliam VVickam* founder of new Colledg in Oxford, whome he had wrongfully cauſed to be put in priſon, and to be depriued of all his temporalityes belonging to that Biſhopricke: he meant to do the like with others alſo, and to ſpoyle them of their liuings, which other Biſhops, (eſpecially of *Canterbury* and *London* perceauinge) began to oppoſe themſelues againſt him, and his doings. But he, hearing of this *Iohn VVickliffe* a diſcontẽted man in Oxford, and one whome the ſaid Biſhops had cyted to be examined, for ſome new opinions which he began to teach, the Duke thought beſt to vſe this mans meanes, to wreake him ſelfe of the ſaid Biſhops, which is ſet downe by *Stow* in theſe words.

*Stow an. Dñi.*1377.

14. The Duke cauſed *VVilliam VVickam* Biſhopp of *VVincheſter* to be condemned, without

Regis Eduardi 3. *anno* 51.

VVilliam VVickam B of VVinchester.

without making anſwere, and by the kings authority tooke from him all the temporall goods of his Biſhopricke, &c. In the meane tyme K. *Edwards* ſickneſſe encreaſed, and his phiſitions began to diſpayre of his recouery, and the Duke ceaſed not, with all his fellowes, to immagin how he might bring to paſſe that, which he had long conceyued in his mynd. For he ſaw that it would be hard for him to obtayne his purpoſe, the Church ſtanding in her full State. For which cauſe, he called vnto him a certayne diuine, who diuers yeares before, in all his Acts in the ſchooles of *Oxford*, had inueyghed againſt the Church. For that he had byn depriued, by the Archbiſhopp of Canterbury, from a certayne benefice, that he vniuſtly, (as was ſaid) was incumbent vpon, within the ſaid Citty of Oxford. His name was *Iohn VVickliffe*: vvho preached obſtinatly againſt monks and other religious men, that had poſſeſsions, teachinge among other things, *that temporall Lords, yf they had need, might lawfully take the goods of ſuch religious perſons to releeue their neceſsityes.* And when he had taught theſe things not only in the ſchooles at *Oxford*, but alſo had preached the ſame publikely in London, therby to gett the fauour of the Duke, and others, whome he had found prone to heare his opiniõs: not only Lords, but alſo certayne Cittizens of London (for he was not only eloquent, but ſeemed alſo

The beginning and motiues of *Io. VVicliffes* doctrine.

VVonderfull hypocriſy of VVickliffe at the beginning.

to contemne temporall goods for the loue of eternall riches, and therfore his conuerſation was with thoſe religious, which had no poſſeſsions, & adioyned himſelfe to the begging friars, approouinge their pouerty, and extollinge their perfection) the Duke
,, (I ſay) and *Syr Henry Percy* commended highly
,, his opinions, and endeauored to extoll
,, his learninge and honeſty of life, aboue all
,, others. Who therfore being thus ſett forth
,, with their fauours, feared not to ſpread his
,, doctrine much more then before, going
,, from Church to Church, and preaching his
,, opinions, &c.

15. Thus and much more do wryte both Stow, and other Authors of the beginning of *Iohn VVickliffes* doctrine, & of the motiues, that both he, and his fautors had, to fauour and proſecute the ſame. And lett any man iudge, that hath eyther ſpirite or humayne wiſdome, what ſanctity of Religion this could be, that began vpon theſe grounds, and ſprong from theſe roots. And this is the proteſtants great grandfather, ſo much bragged of by Fox and Bale; and the very like yow ſhall heare in the next moneth, of their more immediate grandſire *Doctor Martyn Luther*. Who began his new doctrine vpon the ſelfe ſame principles, motiues and inductions, of enuy, reuenge, ambition, and popular fauour, which *VVickliffe* did heere. And further did accommodate alſo his do-

How VVickliffe and Luther did accōctrine at the beginninge to the taſt of his temporall Lords and patrons, as heere yow haue heard practiſed by *VVickliffe*. And finally did multiply his opinions, alter and change the ſame, as occaſion fell out. According to this very example of *Iohn VVickliffe*, who began with this plauſible propoſition, as yow haue heard, *that temporall Lords might take Eccleſiaſticall mens goods, yf they had need.* And from that, went forward from point to point, as yow may ſee in Fox himſelfe. Who ſaying firſt of him *pag.* 391. *that taking his originall of ſmall occaſions, opened himſelfe a way to greater matters,* he ſetteth downe *pag.* 397. his concluſions, exhibited in the conuocation of the Biſhopps at *Lambeth anno* 1378. which are farre different from thoſe, which foure yeare after, (to witt *anno* 1382.) were condemned by the Pope, as Fox relateth *pag.* 400. & 401. wherof the fourth is, *that a Biſhop or Prieſt in deadly ſinne, doth neyther order, conſecrate, nor baptize.* And the nynth; *that yt is againſt ſcripture, that Eccleſiaſticall miniſters ſhould haue any temporall poſſeßions.* The 12. *that it is treaſon for any Biſhopp to excommunicate any man, that appealeth to the King*, and other the like. Which articles were both much increaſed afterwards in number, and altered in ſenſe and quality of doctrine, as may be ſeene both by the Councell of Conſtance, *Thomas VValdenſis*, and others, that haue wrytten againſt them.

modate themſelues to the taſt of their fauourers at the beginning.

16. And this ſhall ſuffice for Iohn Wickliffe at this preſent. For as for the infinite broyles, troubles, warrs, rebellion, ſeditions, commotions, miſeryes and calamityes, that followed in England, or els where, (but eſpecially in *Bohemia*) vpon the publiſhinge of his doctrine; I haue touched yt ſomwhat before in the ſecond part of this Treatiſe, & it were ouer long to repeate the ſame heere, where the multitude of ſuch Saints & Martyrs (as theſe be) and the prolixity of their Acts, and Monuments ſett downe by Fox, muſt inforce me to be briefe in the particulars. Yet haue I byn ſomewhat more large about *Iohn VVickliffe*, then I had meant. For that Iohn Fox of purpoſe ſeemeth to haue placed his feſtiuall memory, in the very beginning of this moneth of Ianuary. Though he died in December (as before hath byn ſaid) as the great Grandfather of all our proteſtants, and head of the ranke of all their Martyrs, which are to enſue.

VVhy *VVickliffe* is placed firſt in the ranke of Foxian Martyrs.

17. Wherfore to paſſe from *Iohn VVickliffe* to his ſchollars and followers, the ſecond rubricated Martyr in this moneth, among the Wickliffians (for of theſe red-cote Martyrs we ſhall treat alwayes firſt, as Cardinall Saints more eminent then the reſt) is *Syr Roger Acton* knight Martyr, vpon the 7. day. Of whome I haue ſhewed ſomwhat largely before in the ſecond part of this Treatiſe, that beſides his Wickliffian opinions, he conſpired

Of *Syr Roger Acton* & his cauſe why he was hanconſpired K. *Henry* the fift his death with *Syr Iohn Oldcaſtle*, and was taken in open Rebellion againſt him in the field of *Saint Gyles* by London, vpon the yeare 1414. and the firſt of that Kings raigne, and was condemned of high treaſon, firſt by priuate Iudgment, and then by Act of Parlament was drawne & hanged for the ſame. Iohn Stow ſetteth downe the matter thus.

ged; ſee before part. 2. cap. 9. & 10.

18. The King keepinge his Chriſtmas at *Eltham* 6. myles from London, was warned that certaine had conſpired to haue taken or ſuddainly ſlayne him, and his breethren on the twelfth day at night, to witt *Syr Iohn Oldcaſtle, Syr Roger Acton* and others. Wher-
> vpon he ſent to the Maior of London, that he ſhould areſt all ſuch ſuſpitious perſons, &c. And thervpon remoued himſelfe priuily to Weſtminſter, went into the field of *S. Gyles* at midnight, where diuers were taken, &c. And on the XII. of Ianuary 69. were condemned of Treaſon at Weſtminſter, and on the morrow after 37. of them were hanged in *S. Gyles* field, &c. And ſhortly after *Syr Roger Acton* knight was taken, who on the tenth of February, was drawne, hanged and buryed vnder the gallowes, &c.

Stow in chron. an. Dñi 1414 *pag.* 551

See *Fox pag.* 500.

19. Thus wryteth *Stow*. And the like in effect writeth *Holinshed*, cyting for his authors. *Titus Liuius* and *Hall* in the margent. And you may note firſt the differēce betweene theſe men and Fox, not only in the ſubſtance and

Holinsh. an. 1414.

forme of Actons martyrdome, but alſo about the tyme, to witt, the day and yeare. For that *Stow* and *Holinshed* do ſay, that he died vppon the tenth day of February *anno Domini* 1414. and Fox in his Calendar appointeth it vpon the 7. of Ianuary 1401. which is 13. yeares difference. And the accompt of Fox cannot poſsibly ſtand with the truth of any hiſtory. So as nether they do agree in yeare, manner, moneth or day, as yow ſee; nor can I imagine by what probable reaſon, Iohn Fox can make this *Acton* a Martyr, though he were imbued with ſome articles of Wickliffes religion. For ſo much as, beſides that Wickliffes articles did not agree in many points, with thoſe of Iohn Fox, as hath byn ſhewed; yf he were condemned & put to death for treaſon, and open rebelliõ (as heere is teſtified) his death cannot be called martyrdome, but iuſt puniſhment, of what Religion ſoeuer he was, Beſides that it is apparant by *VValſingham* & other wryters, that this *Acton* was a diſſolute fellow, and perhaps of no religion at all, but needy and beggarly, through riotous expences, which by all likelyhood brought him to this end of conſpiracy, togeather with *Syr Iohn Oldcaſtle* his Captayne, another like Saint and Martyr of Fox. Of whome we ſhall ſpeake more in the next moneth. And both of them (no doubt) are worthy of their places in this Calendar.

The deſagremẽt of Fox with himſelfe & others in his reckonings.

20. Now then, hauing ended our conſideration of theſe firſt two Wickliffian ſcarlett Martyrs, belonging to this firſt moneth, we ſhall paſſe to examine the remnant of their followers, which are ſett downe by Fox for Martyrs and confeſſors in blacke letters, before the raigne of K. *Henry* the eight. Whoe are ſix in number, as yow may ſee in his Calendar, to witt, *Iohn Ashton Confeſſor, VVilliam Sawtry, VVilliam Swinderly, Iohn Browne, Iohn Beuerley and Richard Silbecke Martyrs.* Of which fiue Martyrs, the laſt three (to beginne with them firſt) being aſsigned by Foxes Calendar, to haue byn martyred in the yeare 1414. which was the firſt of the raigne of K. *Henry* the fifth, they do all three appertayne to the forſaid rebellion, raiſed by *Syr Iohn Oldcaſtle* and *Syr Roger Acton,* and put to death for the ſame in *Saint Gyles field.* As Fox alſo confeſſeth in his laſt edition *pag.* 540. though in his former edition *pag.* 174. he calleth the ſame in doubt, ſeeming to deny yt in theſe words.

Six other leſſer VVickliffian martyrs.

Iohn Browne, Iohn Beuerley & Richard Silbecke martyrs hanged for rebellion.

21. *VVherfore it is euident* (ſaith he) *that eyther there vvas no ſuch conſpiracy at all againſt the King, or els that it was at ſome other tyme, or done by other Captaynes, &c.* Which being a thing contrary to all agreement of our hiſtoryes, the ſimple fellow is wonderfully preſt by *Alanus Copus* about the ſame. And in the end, after much cauillinge, for defence of his creditt heerin, he is glad to paſſe yt ouer now with

Fox pag. 540.

ſilence and ſhame inough. For that hauing confeſſed, in that edition, the ſaid Rebellion and execution made in *Saint Gyles* field, for the ſame: yet as though he had graunted nothing, he commeth in with a large painted picture of the martyrdome of theſe his Saints, with fire on the one ſide, and the gallouſe on the other, and ouer the ſame ſetteth this title: *The picture of the burning and hanging of diuers perſons counted for Lollards, in the firſt yeare of the raigne of K. Henry the fifth, &c.* and amonge theſe he recounteth *Syr Roger Acton, Iohn Browne* gentleman, and 33 others wherof he ſaith, that *Iohn Beuerley* their preacher was one, &c.

Fox ibid.

22. Thus wryteth he. Seeking by a long impertinent coniecturall diſcourſe, to excuſe them from Treaſon, ſayinge that perhaps the ſtoryes were not true, which are wrytten of theſe matters by our ancient hiſtoriographers. And therfore often he putteth in his narration this parentheſis *(if the Storyes be true.)* Secondly he ſaith that perhaps the meetings of theſe good men in *Saint Gyles* field, and other places therabout, with ſuch great numbers, was to conferre of the word of God, and of ſpirituall affaires. *Other cauſes alſo* (ſaith he) *might there be, that theſe good men perchance did frequent among themſelues ſome conuenticles, eyther in thoſe thicketts, or in ſome place els, for hearing of Gods word, or for publike prayer. And therfore had they this*

Fox pag. 540 col. 2. nu. 18.

Beuerley their preacher vvith them. Thirdly, yf all this will not ſerue (ſaith he) that albeit theſe men were Traytors, and put to death for that fact: *yet being of the true Religion, they may aſwell be called Martyrs, as the theefe on the croſſe may be called a Saint.* And this is the ſubſtance of his defence in their behalfe. *Fox pag. 537.*

23. As for the other *two Sawtry & Swinderly* they were concluſed before the Archbiſhop of Canterbury for certeyne *VValdenſian, Albigenſian*, and *VVickliffian* opinions vnder *King Henry* the 4. and after dyuers examinations, conferences and conuictions; The former of them to witt, Sawtry, was burned. But the ſecond eſcaped, as appeareth by Fox him ſelfe. And yet doth he auouch them both for Martyrs in his Calendar: we ſhall treate breefely of them both.

24. And firſt touchinge the burninge of *VVilliam Sawtry*, otherwiſe called *Chattriſe*, a pariſh Prieſt of *Saint Scith* the virgin in *London*, he was conuented, as is ſaid, before *Thomas Arundell* Archbiſhop of Canterbury, and other Biſhops, the ſecond yeare of K. *Henry* the 4. for hauinge preached certayne new fantaſticall doctrines, eſpecially about the croſſe of Chriſt, and worſhipp done therunto. Where about yow may ſee in Fox 4. or 5. particular fooliſhe articles. Wherof one was; *That he vvould rather vvorshipp a man truly contrite, then the croſſe of Chriſt, wheron he did hange.* And the next article to that was: *That he did* *Vvilliam Sawtry burned an. 1400.* *Fox. pag. 474.*

he did vvorshipp a man, vvhome he knew to be predeſtinate, more then an Angell of God. And his reaſon was; for that the one is of the ſame nature with the humanity of Chriſt, and the other not. Notwithſtanding (ſaith he) *I will worshipp them both accordinge, as the vvill of God is, I ſhould.*

25. Theſe and other like fond propoſitions he held, which afterward he recanted, and forſwore publikely againe one by one, vpon the 22. of February *anno* 1400. as Fox alſo confeſſeth. But yet being conuicted afterward agayne, to haue fallen, by relapſe, into ſome of the forſaid errors, and ſome others about the Bleſſed Sacrament, though he neuer denied the *Reall preſence*, he was condemned and burned, as appeareth by the Archbiſhops ſentence, and the Kings wrytt, togeather with an Act of Parlament about the ſame, regiſtred by Iohn Fox. Though the poore madd fellow *Sawtry* would willingly haue recanted agayne, yf the Eccleſiaſticall lawes would haue permitted him. But by this yow ſee, that albeit he ſcarſe held with Iohn Fox, and his religion in any one point fully of thoſe, that are in controuerſie betwixt vs: but rather held with vs in all or moſt points againſt him; yet doth he, as yow ſee, make him a Saint and Martyr of his Church, though he were neyther Lutheran, Zwinglian, Caluiniſt, nor perfect Wickliffian, and we eaſily grant

him vnto them. And thus much of him.

26. But yet more fondly doth Fox deale about the ſecond Martyr of this ranke, which is *VVilliam Swinderby* a Prieſt of Lincolneſhire, for that hauing ſett him downe heere in his Calendar by the title of *VVilliam Swinderby prieſt martyr*, vpon the yeare 1400. he afterward in his ſtory, alleaging the propoſitions, wherof he was accuſed, putteth downe alſo his full recantation therof, before the Biſhop of Lincolne in theſe words: *I VVilliam Swinderby prieſt, do reuoke the ſame and euery one of them, ſome as hereticall, ſome as erroneous and falſe.* Which Fox excuſeth by ſaying, that he was forced therunto by Friars. And after all his ſtory layd forth, how he had recanted the ſame publikely in diuers Churches both of *Lincolne*, *Liceſter* & other ſhires, he telleth, how afterward this *Swinderby* ſlipt from thence into Herefordſhire, and there falling into the ſame opinions againe, was accuſed of relapſe before the Biſhop & other Eccleſiaſticall iudges of that Dioceſſe, &c. And after all this he concludeth and endeth his whole narration in theſe words: *VVhat afterward became vpon him, I haue not certainly to ſay or affirme, whether he in priſon died, or whether he eſcaped their hands, or whether he was burned, there is no certaine relation made. This remaineth out of doubt, that during the time of King Richard the ſecond, no great harme was done vnto him, which was to the yeare* 1401.

VVilliā Swinderby by what kind of martyr.

Fox pag. 428, *col.* 2, *nu.* 44.

Swinderby a martyr of Io. Fox without being put to death.

Fox pag. ibid.

27. Heere now marke the witt of Iohn Fox in repreſenting to vs this holy martyr. For yf yt be vncertaine, whether he was put to death at all or noe: How is he ſett downe for a martyr in the Calendar? And yf it be out of doubt, that to the yeare 1401. (which is one yeare after his martyrdome aſsigned in the Calēdar) he had no harme, how could he be a martyr before that time? Againe ſeing he recanted all his former opinions, for which he was condemned, yf he did yt truly and ſincerly, then he was of our religion, and not of Foxes, and yf he did yt faynedly eyther for feare or force of friars, as Fox ſayth, then was he a wicked diſſembling fellowe, and denied his faith againſt his conſcience, and ſo fitter for Fox his Church then ours, though yet a martyr of eyther Church he cannot be, by Fox his owne teſtimony.

Fox pag. 428. & 430.

28. And furthermore yf you looke vpon the articles obiected againſt him (as Fox ſaith) in the yeare 1389. yow ſhall fynd him rather an Anabaptiſt, then a Proteſtant, yf Anabaptiſts be not Proteſtants. For that he was accuſed to hould, *That no man can impriſon an other for debt. That no Prelate may curſe any man, except he be knowen before to be curſed of God. That all Prieſts may abſolue a like. That euery prieſt taking an annuall penſion, comytteth Simony. That a Prieſt conſecrating in mortall ſynne, comitteth ydolatry*: & other like fantaſticall things. Wherby

Swinderby an Anabaptiſt & more then half out of his witts.

by appeareth, that he was no more of Iohn Fox his religion then any other new fangling ſectary, that deuiſeth fancyes of his owne, who in ſome points muſt needs agree with others. He was accuſed alſo of certayne madd tricks, as for example that he frequented a certaine deſert wood, called *Dervall-wood* in the dioceſſe of *Hereford*, and there did vſe to ſay maſſe in a prophaned cottage in comptempt of religion. As alſo in a certayne prophane Chappell in the parke of *Newton*, nigh to the towne of *Lentvvarden*. By which men did gather, that he was not only irreligious, but more then halfe out of his witts. And thus much of this man, and the reſt of Fox his Wickliffian Martyrs for this moneth.

29. There remayneth only of this crew *Iohn Ashton Confeſſor*, who, as appeareth by the narration ſett downe, out of publike records, in Fox his Acts and Monuments, was a maiſter of Art in Oxford, and one of the firſt, that ſhewed himſelfe forward in *VVickliffes* doctrine. For that preſently after the condemnation of 23. articles of Wickliffe, by a conuocation holden in Oxford in the yeare 1382. the ſaid *Iohn Ashton* togeather with two companions (*Nicolas Herford*, and *Philipp Rependen*) were examyned vpon their oath, touchinge their beleife about the ſaid articles. And albeit at the beginninge they ſpake ſomewhat doubtfully, and ſaid they

Fox pag. 402. 403. 404.

Iohn Ashton VVickliffian Confeſſor.

meant to hould their peace: yet being vrged & preſſed to vtter cleerly their beleefe, and tyme giuen them to thinke of it, they recalled the ſame publikely, as Fox himſelfe relateth the matter, beginning thus: *VVe proteſt heere, that vve mynd to be humble, and faithfull children to the Church, &c.* And then anſwering to the articles, they confeſſe the moſt part of them to be hereticall, and the other erroneous, and for ſuch do recall them. As for example they graunt to be hereſie to hold; *that the ſubſtance of bread and vvyne remayneth after conſecration*; *and to ſay that Chriſt is not really in the Sacrament. Item, to affirme, that the maſſe vvas not inſtituted by Chriſt. Item, to teach that God muſt obey the diuell, or that founders of particular Religious orders, did ſinne in foundinge them. Or that Religious men of particular orders are not of Chriſts Religion. Or that prelats, vvhiles they are in mortall ſinne, leeſe their authority:* and other ſuch Wickliffian articles, which they recalled publikely, as Fox ſetteth downe.

30. Yet for that *VVilliam Courtney* Archb. of *Canterbury*, had great ſuſpition, that they dealt diſſemblingly: he examined them againe, and eſpecially this *Iohn Ashton.* Of which examination being in publike the *Record* hath theſe words: *Then Iohn Ashton being often required by the Archb. that he would anſwere in Latyn, becauſe of the lay people that ſtood about him, he crying out in English vttered friuolous and opprobrious contumelyes, to mooue & excite the people againſt*

Fox ibid. The peruerſneſſe of Iohn Aſhton.

againſt the ſaid Archb. neyther did he anſwere effectually, or pertinently to any of the concluſions, but rather by ſubtilityes and ſhifts, ſaying oftentymes that yt was ſufficient for him to beleeue, as the holy Church beleeued, &c.

31. This and much more ſetteth downe Fox himſelfe, out of the publike Eccleſiaſticall records of that time, which if we might haue wholy and incorrupted to vew, (as Fox had who defaced them all, or the moſt part, to the end wee ſhould not be able therby to refute this his lying Story) we ſhould, no doubt, ſee ſtrange things, and intolerable falſe, and deceytfull dealing. But by this only, which he ſetteth downe, we may giue a gheſſe, what a confeſſor of theirs *Ashton* was, that recanted and diſſembled publikely the hereſies, which he had taught (being much different in moſt points from thoſe of the Proteſtants of our dayes) and yet ſaith *Bale* of him: *VVickleffi optimi viri diſcipulus firmus perſeuerauit vſque ad exitum, vir verè Apoſtolicus & pius.* *Ashton* being the ſchollar of that excellent man Wickliffe, remayned firme in his doctrine vnto the laſt end, being himſelfe a true pious, and Apoſtolicall man. So ſaith *Bale*. And addeth further, that this *Ashton* was condemned to perpetuall priſon, which yet I find not in Fox. And thus much of *Ashton*, and all other Waldenſian and Wickliffian Martyrs of this moneth.

Io. Bale cent. 4. col. 170.

Of the Martyrs of this moneth vnder K. Henry the eight. §. 2.

32. Now remayneth the ſecond ſort of Foxian Martyrs, which I ſaid to haue byn put to death vnder K. *Henry* the eight. To witt, *Iohn Caſtellane Doctor Martyr*, and *Thomas VVhittle Miniſter Martyr.* For ſo I did apprehend the matter vpon the firſt ſight of Fox his Calendar, and number of yeares therin aſsigned to the death of each Martyr, which to theſe two were 1521. and 1525. which make the 12. and 16. yeare of the raigne of K. *Henry* the eight, and ſome 7. or 8. yeares after the beginninge of *Luther*, whervpon alſo I did coniecture them to be of Lutheran Religion. For that Zwinglianiſme was ſcarſe yet beganne. But afterwards going to vew Fox his Acts & Monuments, which ſeldome do agree in accompt of yeares with his Calendar, I found that this *Iohn Caſtellane* was no Engliſhman, but an Apoſtata friar of the order of *Saint Auſten*, ranne out of his monaſtery at *Turnay* in Flaunders, and ioyning himſelf with a ſiſter went into France, preached Lutheran hereſy in diuers townes & cittyes, eſpecially in *Champayne*, and from thence went to *Metz* in *Lorayne*, where hauing rayſed much ſedition, and made many innouations in the countrey therabout, he

Ionh Caſtellane an Apoſtata martyr.

was taken at the laſt by the commiſsion of the Cardinall of *Lorayne*, and being conuicted of many hereſies. Though Fox will not lett vs ſee what they be in particular by ſetting downe his articles: but only telleth vs in generall in the ſumme of his ſentence and condemnation, that they were Lutheran opinions. This fellow (I ſay) being burned for the ſame hereſies in the ſaid citty of *Metz*, vpon the yeare of Chriſt 1525. (which is foure yeares after the tyme appointed by Fox in his Calendar) he is brought in heere for an Engliſh Saint, as yow ſee, or at leaſtwiſe to make vp a bigger bulke of Martyrs, in this Engliſh Foxian Martyrologe, though being of Luthers Religion, yow may immagine how he agreed with that of Fox. And this is the ſubſtance, of that I find written of *Doctor Iohn Caſtellane*, who was neuer Doctor in his life, but by Fox his making.

Fox patcheth vp his Calendar with forrayne Saints.

33. But now for his companion *Thomas VVhittle Miniſter*, I was more deceyued. For that I find now, that he was burned not vnder K. *Henry* the 8. for Lutheraniſme (as I ſuſpected) but vnder *Q. Mary* for Caluiniſme vpon the yeare 1556. that is to ſay 31. yeares after the tyme of his martyrdome aſsigned by Fox in his Calendar. By which experience I find continually more & more, that a man may truſt Iohn Fox no further, then he ſeeth him in any thinge. Nor ſcarſe ſo farre, except he looke to his fingars. Wherfore

Thomas VVhittle miniſter martyr.

fore this *VVhittle* not being to be aſſcribed to thoſe of the tyme of K. *Henry* the 8. but rather to be conioyned with the reſt that follow, burned for *Zwinglianiſme*, *Caluiniſme*, & other hereſies vnder Q. Marie, I ſhall ſay ſomewhat more of him in the next paragraphe, which according to our diſtinction is of thoſe, that where puniſhed vnder that Queene.

His ſtory is remitted.

Of other Foxian Martyrs, burned vnder Q. Marie, for Lutheraniſme, Zwinglianiſme, and other later hereſies. §. 3.

34. Firſt of all is to be noted, that of all this ranke, which Fox calleth *Marian martyrs*, he maketh one only rubricate, to witt *Iohn Philpott* vpon the 29. day of this moneth, about whome I was in a great doubt for a tyme, whether he were the ſame *Iohn Philpott*, which is ſet downe for a red-coted Martyr alſo vpon the 13. of December, or ſome other: but after conſideringe that the title which Fox giueth to the other, is *Iohn Philpott preacher Martyr, and vnto this is only Iohn Philpott Martyr*, without the dignity of preacher, I began to ſuſpect that they were different Saints, and ſo by ſearching more diligently Iohn Fox his Acts and Monuments, I found at length, that it was ſo, for that the other *Iohn Philpott* of December, was a preacher

Io. Philpott artificer martyr.

cher in *K. Edwards* dayes, and gott the title of Archdeacon of Wincheſter, though his Biſhop *Doctor Stephen Gardener*, held him for more then halfe diſtracted of his witts, as after yow ſhall heare when we come to his place.

35. But this other *Iohn Philpott*, I find by Fox to haue byn a poore ignorant Contreyman of *Tenderden* in *Kent*, burned at *Canterbury*, for obſtinacy in hereſies (the preacher being burned at London) and Fox maketh ſo litle mention of this man, as he only relateth his name, and burning in the yeare 1557. and moneth of Ianuary, accompanyed with diuers other like ſimple men: but yet all obſtinate and willfull in their owne fancyes, as after we ſhall ſhew in their due places. Only I muſt profeſſe, that I do not ſe any reaſon in the world, why ſo obſcure, baſe and vnlearned a fellow, ſhould be here put in redd letters for a rubricate Martyr aboue his fellowes, ſeing that Fox relateth no one point ſingular of him: and what is to be conſidered more, touchinge them all and their anſwers, ſhall after appeare.

36. Wherfore to treat of them and others in order, as they ſtand in the Calendar: firſt Fox putteth downe 7. burned togeather in Smithfield, vpon the 27. of Ianuary 1556. in theſe words: *Seauen godly Martyrs* ſufferinge togeather for the Ghoſple, *Thomas VVhittle Prieſt, Barlett Greene gentleman, Iohn Tudſon ar-*

7. Foxiā martyrs burned in Smith field. *an.* 1556 27. *Ianuar.* *Fox pag.* 1674.

tificer, *Thomas VVent artificer*, *Thomas Browne*, *Iſabell Foſter vvife*, *Ioane VVarren alias Lashford mayd.* Which mayd notwithſtandinge, he confeſſeth a little after to haue byn marryed to an vpholſter, and conſequently to haue byn a married mayd of his Religion. He ſheweth alſo, that all theſe were condemned for denying certayne articles of Catholike Religion, propoſed to them in generall. To witt, *vvhether there vvere 7. Sacraments? vvhether the maſſe vvas a Sacrifice? vvhether Chriſt vvas really in the Sacrament of the altar, after the vvords of conſecration? vvhether the Church of Rome vvas the true Catholike Church*, *and the Pope head therof?* And ſome other like articles of faith, wherin they being ignorant men and women, (except only the former two, to witt *VVhittle*, that had byn a married Prieſt, and *Bartlett Greene* a yong man, that had ſtudied ſomewhat in Oxford, and in the Innes of Court) yow may immagine with what iudgment, prudence or conformity of learning, or beleefe they did anſwere, not hauing the vnderſtanding to conceaue, what the nature of faith or Sacramēts is, & much leſſe, what number therof may be proued to haue byn left by Chriſt, & leaſt of all to determyne about ſo high and difficult a miſtery, as the *reall preſence*, the *Sacrifice of the maſſe*, and ſuch other points of Catholike religion do import. As alſo what, and where, & which is the true Church of Chriſt, who is lawfull gouernour therof, and the like. Which may be ſeene euidently alſo by the particulars, ſett downe by Fox himſelfe about their anſweres: though he endeauour to diſſemble the matter, what he may. And it is to be noted, that he ſetteth downe their examinations and anſweres, as made in publike, and ſtanding togeather at one barre, where the one might teach the other what to ſay or deny, and thervpon agree in ſomewhat. Which thing, yf they had byn examyned a part, is likely would not haue fallen out. And therfore, though yt be improbable, that *B. Bonner* and other iudges about him, being lawyers, would take that courſe, as to examine them ioyntly in matters of hereſie: yet granting yt to be ſo, as Fox relateth, ſo much the more diſaduantage groweth therby to him & his Martyrs, that they could not agree, being all togeather.

Foxian Martyrs examined togeather and in publike.

37. Firſt then, Iohn Fox meaninge to recount their anſwers, he beginneth thus: *For as much* (ſaith he) *as the gyfts of God,* (in theſe ſeauen Martyrs) *vvere diuers, ſome more abounding in knowledg then others, their dealings with them* (to witt of the B. of London and his Aſsiſtants) *vvere alſo diuers, &c.* Thus beginneth Fox: adding further, that he will ſett downe their publike anſwers, as they were made in open conſiſtory. And then to the firſt Article (which was, *whether they all were not once of the Catholike Roman Church and baptiſed*

Fox pag. 1674.

ſed

ſed therin?) they altogeather agreeing (ſaith he) *affirmed the ſame to be true. But Iohn Tudſon and Thomas Browne further added* (the firſt an apprentice of London, the ſecond an artificer) *that the Church of England (as yt vvas at that tyme preſent) vvas no part of the true Church, &c.* Lo heere how the Apprentice and Artificer, do ſtepp forth before all the reſt, to determine of the whole Church of England.

Fox ibid. col. 2. num. 21. Io. Tudſon an apprentice. Thomas Browne artificer.

38. To the ſecond article (ſaith he) about 7. Sacraments, they all anſwered, that there were but two Sacraments only, and that the aforeſaid *Iohn Tudſon* an apprentice, and *Thomas VVent* (a ſherman of Eſſex) affirmed further, *that the Sacrament of the Altar (as it is now vſed in England) vvas no Sacrament at all, but an idoll.* Marke, that the Apprentice is euer the firſt in anſweringe, and that hitherto neyther *VVhittle* the Prieſt, nor *Greene* the gentleman, (who only had ſome learning among them) are recounted to haue anſwered any thing at all. But theſe forward ignorant ſpiritts are moſt cōmended by Fox.

Thomas VVent a ſherman.

39. And thus he goeth forward in euery article, ſhewinge the feruour of each ones ſpiritt, or rather the different fancy of each ones brayne. For vnto the 4. Article which was: *How long each one of them had lyued in the Catholike faith, and beleeued all the points therof?* he ſaith, that they all agreed, that for diuers yeares, they all had done ſo. And that *Thomas VVent* the ſherman affirmed more parti-

cularly of himſelfe, *that he being about 20. yeares of age, began to miſlike the adminiſtration of the Sacrament of the Altar, and certayne ceremonyes of the Roman Church.* But Iohn Tudſon the apprentice ſaid, that he for his part began yet more yong to miſlike Catholike Religion, that is to ſay, when he was but 18. yeares of age: addinge this reaſon forſooth, *for that he found the doctrine now ſett forth vnder Q. Mary, not to be agreeable to Gods vvord.* So ſaid the Apprentice, and gloried much in his anſwere, and ſo doth Fox ſeeme to do alſo. But where he could fynd this learninge aboue his fellowes, being but an apprentice, yow may imagine.

The arrogant anſweres of ignorant people.

40. *Iſabell Foſter the Cutlers wife in fleetſtreete added* (ſayth Fox) *that ſhe had byn brought vp blyndly, & vvithout knowledg for many yeares, vntill ſhe heard the ghoſpell truly preached in King Edwards dayes, and perceyuing yt to be the truth, ſhe ſtucke vnto yet, and would do till death. &c.* But how this ſillie woman perceyued yt to be the truth, or could iudge therof, ſhe doth not tell vs, nor Fox for her: but it is eaſy to gheſſe.

Iſabell Foſter the Cutlers wife.

41. But aboue all others, yt ſeemeth that Iohn Fox liketh beſt the feruent & forward ſpiritt, of his marryed-mayd *Ioane Lashford,* newly marryed to *Iohn VVarne* an vpholſter of London: for that ſhe went further in this matter, then all the reſt: being at this tyme but of 20. yeares old, as Fox ſaith. For ſhe

Ioane Lashford a marryed maid.

Fox ibid. affirmed, *that from the tyme ſhe vvas a leuen yeares of age, ſhe had miſliked the ſacrifice of the maſſe, the Sacrament of the Altar, and the authority of the Sea of Rome, and the doctrine therof.* Thus wryteth Fox of her, and comendeth the feruour of this his marryed-mayden-martyr, aboue all her fellowes. But what reaſon or ground this *Ioane Lashford*, at the age of 11. yeares, or *Iſabell Foſter* the Cutlers wife at ſome more age, or *Tudſon* the apprētice at 18. yeares, or *VVent* the ſherman at 20. yeares of their age, could haue to iudg of matters of ſo high moment, or to make ſo great a reſolution, as to change their faith & Religion, wherin they were baptized & brought vp, and wherin all their aunceſtors, Prince and people, learned and vnlearned had liued and died for a thouſand yeares before: euery man may eaſily conſider, that is not participant of their folly and madnes.

42. And this might now ſuffice for this firſt ſquadron of Fox his martyrs, condemned and burned togeather in Smithfield vnder Q. Mary, vpon the 27. of Ianuary 1556. whome yet he diuideth into ſeauen ſeuerall dayes, for their feſtiuall memory, to make therby the greater ſhew of Saints and Martyrs in his Calendar. But to ſay a word or two more, what euery one of theſe was; yow muſt know, that *Thomas VVhittle* called *Miniſter Martyr* by Fox, was a Prieſt, (though of little learning) who taking a woman vnder

Thomas VVhittle a marryed prieſt & his ſtory.

der name of his wife in *K. Edwards* dayes, fell alſo to ſome points of hereſie, by that occaſion, and liuing in Eſſex was apprehended for the ſame in *Q. Maryes* dayes, and brought to the Biſhops priſon in London. Where he recanted and forſwore his former hereſies, but after being inueigled againe, either by his ſaid woman, or by ſome other proteſtant, that had acceſſe vnto him in priſon, or by the diuell himſelfe, appearing to him by night, (as himſelfe confeſſed to *Maiſter Doctor Harpesfield*, then Archdeacon of London, and to *Maiſter Robert Iohnſon* Regiſter, as they both do teſtifie in ſeuerall letters to the ſaid Biſhopp, which Fox relateth at large) he recalled the ſaid recantation againe; *Doctor Harpesfields* words are theſe.

43. When I had wrytten thus much to your Lordſhipp, ſoddainly came tydings to me, that *Iordanis conuerſus eſt retrorſum, Cluney* (the keeper) coming to the Prieſt found him lying proſtrate and groninge, as though he ſhould haue died forthwith. Then *Cluney* tooke him vp, and ſett him vpon a ſtoole, and came to me to tell me this reuell. Yt chanced that *Maiſter Iohnſon* (the Regiſter) was with me, and we went to this fond heretike, and found him lying all along, holding his hands vp, lookinge hipocritically towards heauen. I cauſed *Thomas More* and *Cluney* to ſett him on the ſtoole, and with much adoe at length he told me, that Sathan had

Fox.pag. 1676. M.Doct. Harpeſfields teſtimony of the diuells appearing to *VVhitle.*

,, had byn with him in the night & told him,
,, that he was damned, & weeping he prayed
,, *Maiſter Iohnſon* and me, to ſee the byll, wher-
,, vnto he ſubſcribed. And when he ſaw yt,
,, he tore out his name, *è libro ſcilicet viuentium,*
&c. Thus wrote *Doctor Harpesfield.* Now lett vs heare the ſame out of *Maiſter Iohnſon* the Regiſters letter to the ſame Biſhop of London, which beginneth thus.

Fox ibid.

44. My bounden duty premiſed, pleaſeth your Lordſhipp to vnderſtand, that this ſatturday morning *Maiſter Archdeation* & I (vpon *Cluney* his report, declaringe that *Syr Thomas VVhittle* fayned himſelfe to be diſtracted of his ſenſes) went vnto him. To whome he declared, that Sathan in the night tyme appeared vnto him, and ſaid, that he was damned, for that he had done againſt his conſcience in ſubſcribing, &c. And then *Maiſter Archdeacon* at his earneſt requeſt, deliuered vnto him the ſubmiſsion, and thervpon the ſaid *VVhittle* did teare out his ſubſcription, made in the foote of the ſame, &c.

Maiſter Iohnſon the Regiſters teſtimony.

How the deuill appeared vnto VVhittle & ſaid he was damned.

45. Thus farre the Regiſter. By all which we may ſe, what a fellow this *VVhittle* was, that would obay the diuells admonition in ſo waighty a matter. Yt well appeareth, that he was a ſchollar of *Luther* and *Zwinglius,* who confeſſed of themſelues, that ſuch infernall Spiritts had appeared to them by night, perſuading them to that which they followed. But to returne to *VVhittle,* Fox in his

Luth. lib. de miſſa angulari. Zwing. in Subſid. de Euchar.

his Calendar, calleth him (as yow haue heard) *Miniſter Martyr*, though heere in his Acts, he confeſſeth him to haue byn a maryed Prieſt. And we could be content he were a miniſter, for that indeed both his ridiculous name & leud conditions, do more fitt a miniſter then a Prieſt; and Fox himſelfe by his narratiō of him, doth eaſily giue vs to vnderſtand, that he was a very vagrant and contemptible fellow, wandring vp and downe the countrey with his woman after him. For thus he wryteth of him.

46. This *Thomas VVhittle* after he had byn expulſed from the place in Eſſex, where he had ſerued, went abroad where he might, now heere, and now there, as occaſion was miniſtred, 'preaching and ſowing the ghoſpell of Chriſt. At length being apprehended by one *Edmond Alabaſter* in hope of reward, he was brought before the Biſhop of Wincheſter. But the apprehender for his ſeruice, was highly checked, and rated by the Biſhopp: asking yf there were no man to whome he might bring ſuch raſcalls, but vnto him? &c. Well in the end notwithſtandinge, they were forced to puniſh him for his obſtinacy. And ſo much of *VVhittle*, who was made a proteſtant (as yow ſee) of a Prieſt, for the loue of his woman. Which was the cheiſe motiue of many ſuch in thoſe dayes.

Fox pag. 1672.

47. The ſecond perſon in this ranke is

Bartlett Greene how he became a proteſtant.

Barlett Greene gentlemã, who being a youth not aboue 25. yeares old when he was burned, and nephew to M. *Doctor Bartlett*, had byn brought vp very Catholikely, and ſo went to ſtudy in Oxford in the beginning of K. *Edvvards* dayes. And falling there acquainted with the Apoſtata friar *Peter Martyr*, was corrupted by him, though the ſaid *Greene* tould *M. Doctor Fecknam*, and confeſſed the ſame afterward publikely in the Biſhopps Cõſiſtory, that *Peter Martyr* at his firſt comming to *Oxford*, acknowledged himſelfe vnto him, that he was in many points a papiſt. But *Greene* hauing entred into a greater frendſhipp with him, while he was in *Oxford*, and afterwards being of the Innes of court in Lõdon, made a greater league with one *Chriſtopher Goodman* a moſt pernitious fellow, as appeared afterward by his deeds. For that he not only practiſed againſt the life of *Queene Mary*, but wrote alſo that moſt ſeditious knowne libell againſt the regiment of womẽ. And his doctrine as well in that, as in other points, is condemned for wicked, ſeditious and puritanicall by our preſent Cleargy in England, in the booke intituled: *Dangerous poſitions*, &c. This *Goodman* (I ſay) being of a furious whote ſpirite, and guilty in conſcience of wicked attempts (but eſpecially, as was thought, of the conſpiracy with *VVilliam Thomas*, that would haue killed *Q. Mary*) ranne out of England

Chriſtopher Goodmã

The booke of *Dangerous Poſitions*, &c. Imprinted at Lõdon by Iohn VVolfe an. 1591.

to *Geneua* in the beginning of *Queen Maryes* raigne, and there ioyned with *Iohn Knox*, (as quiett a ſpiritt as himſelfe) that was the firebrand afterward of his countrey of *Scotland*.

48. But to returne to our Story: This forſaid *Goodman* left for his correſpondent in England, this other yong man *Greene*, being yet but a greene yong man indeed: and was firſt apprehended and put in the Tower, vpon certaine letters of his intercepted, writtẽ to the ſaid *Coodman* in *Geneua*, which ſeemed to leuell ſomwhat at the ſaid conſpiracy of *VVilliam Thomas*. For that among other points there was one, as Fox recounteth, *that the Queene was not yet dead.* Which gaue ſuſpition of further meaning, eſpecially the forſaid *VVilliam Thomas* hauing confeſſed, that he meant to haue killed the *Q.* and ſaid openly at his death (which was at *Tyborne*, vpon the 18. of May, *anno* 1554.) that *he died for his countrey, &c.* But when the councell found that this *Greene*, beſides the former preſumptions againſt him for treaſon, was obſtinatly alſo ſett in hereſie, they remitted him from the tower of London, to the Biſhopps priſon, deferring alwayes (as Catholike men are wont to do) more to the crime of hereſie, then to that of treaſon, the one being againſt the Maieſty diuine, the other humane. Which was ſeene alſo in the caſes and cauſes of *Cranmer*, *Ridley*, *Latymer*, and

VVilliã Thomas cõſpired to kill Q. Mary.

Stow an. 1554.

and others: who though they were condemned of treaſon, as after ſhalbe ſhewed; yet were they puniſhed only for hereſie,

49. So then, this *Greene* being diſmiſſed from the Tower to the Biſhop of London, was, by all means poſsibly, ſought to be informed & reduced to Catholike Religion. with whome *Doctor Fecknam* in particular trauayled, and offered him all kind of curteſy and frendly conference, both in publike and priuate, as Fox alſo confeſſeth: but nothing would preuayle. And ſo was the Biſſhop forced to proceed againſt him. Which was a moſt pitifull example of obſtinacy in a yong man. But let vs go forward.

50. The other three that enſue, *Tudſon, VVent,* & *Browne,* were all ſimple & ignorant men, as hath bin ſaid: But no leſſe obſtinate, then the former. The firſt being an apprentice, the ſecond a ſherman, the third a labourer. Nor is there any thing worth the noting about them: but that *Bishop Bonner* with other learned mē tooke inſpeakeable paines and patience to perſuade with them, and to inſtruct them, both by intreaty, arguments, promiſes, and perſuaſions, as Fox himſelfe doth ſhew in the ſtory of euery one of them. Which is a cleare teſtimony of their willfull obſtinacy, & a ſtrong argument againſt Fox himſelfe, who euery where doth cry out of *B. Bonner* for his cruelty. And yet yf we conſider Fox his owne particular relations

John Tudſon an apprentice. Thomas VVent ſhermā. Thomas Browne labourer.

tions of all thoſe, that ſuffered vnder the ſaid Biſhop, we ſhall fynd them ſtill to teſtify againſt himſelfe in this particular, as namely in the caſe of all theſe heere mentioned. And eſpecially, of the two ſelf-willed women, that next enſue, *Iſabell Foſter* the Cutlers wife, & *Ioane VVarne*, alias *Lashford*, the Cutlers daughter, an vpholſters wife. Whome with all care and charity he ſought to ſaue, (as Fox himſelfe recounteth) but could effectuate nothing, nor receyued he any anſwere againe at their hands, but blaſphemous, and contemptuous words.

B Bōners patience & charity towards obſtinate people,

51. *Ioane Lashford* (ſaith he) *told the Bishopp, that the Maſſe was not according to the ſcripures, but as well that, as the ſacrament of Confeſsion, with all other their ſuperfluous Sacraments, ceremonies, and diuine ſeruice then vſed in England, were moſt vilde & contrary to Gods words and inſtitution, &c.* Thus relateth Fox. And preſently he addeth, in her ſingular commendation for her obſtinacy, theſe words: Thus this godly damſell, feeble and tender of age, but yet ſtrong by Gods grace in this her confeſsion and faith, ſtood ſo firme, that neyther their flattering promiſes, nor their violent threats could turne her, but being exhorted by the Biſhopp to returne to the Catholike vnity of the Church, ſhe ſaid boldly: *If yee will leaue your abominations, I will returne, otherwiſe not.* Wherypon yet againe the Biſhop promiſed her pardon of all her errors (as he calleth

them)

Fox pag. 1680. col. 2.

The impudēt behauiour & ſpeach of Iohn Fox his married-mayd.

them) yf ſhe would be conformed. But ſhe conſtantly perſeuering in the Lords holy truth, was by ſentence definitiue condemned, &c. Heere yow may ſee a patterne of willfull ignorant people, who are taught by wild ſeditious heads to contemne their paſtors and teathers, holding them for Scribes and Phariſyes, and eſteeming themſelues for ſaints and choſen ſeruants of God. And out of this fancy did they talke, and anſwere without any humility, modeſty, or ground of truth at all: except only their owne imagination and paſsion. And ſo much of her.

52. But now Fox goeth on, to tell of the ſame Biſhopps courteous and mercifull proceeding with others alſo, perſuading them to returne and accept of pardon. *VVith Thomas VVent* (ſaith he) the *Bishop of London* after diuers examinations, attempted like perſuaſions, as he had done with the other, to recant, and returne: but he would ſtand firme and conſtant in that he had ſaid, &c. With *Thomas Browne* alſo the artificer, the ſaid Biſhop of London dealt very effectually, requyringe him with many fayre words & gloſing promiſes, to reuoke his doctrine: but when he would not, he added; *I haue trauayled vvith thee to vvyn thee from thy errors, yet thow and ſuch like haue, and do report that I do go about to ſeeke thy bloud.* To whome *Thomas Browne* anſwered: *Yea, my Lord, indeed yow are a bloudſucker, &c.* Thus wryteth Fox. And theſe

Thomas VVent ſhermā. *Fox ibid.*

The contumelious anſwere of Thomas Browne artificer.

theſe were the common anſwers of moſt of theſe Martyrs. And from what ſpiritt this proceeded, againſt their lawfull ſuperiors & paſtors, euery man may iudge.

53. There followeth another aſſociation of fiue other Foxian martyrs, burned at Canterbury about this tyme, and in this moneth (as Fox relateth) and their memoryes appointed vpon ſeuerall dayes in the Calendar, though they were burned togeather. Their names were *Iohn Lomas*, *Anne Alebright, Ioane Catmer, Agnes Snoth, and Ioane Sole.* The firſt wherof, *Iohn Lomas*, was a very yong man of *Tenderden* in *Kent*. Who being a ſimple artificer, was ſo hote of ſpiritt, as he went vp and downe with his Engliſh bible, perſuading all men, that they ſhould beleeue no more, then was in that written word, which he was ready to declare vnto them. And being asked (ſaith Iohn Fox) *vvhether he beleeued, that there is a Cath. Church or no?* he anſwered, *that he beleeued ſo much, as vvas vvrytten in Gods booke*, and other anſwere then this, he refuſed to giue. And againe being asked, *vvhether he vvould be confeſſed by a Prieſt?* he anſwered, *that he found it not vvrytten in Gods booke.* And further being examined, whether he beleeued the body of Chriſt to be really in the Sacrament of the Altar? he anſwered, *that he beleeued no reality, neither found he yt vvrytten, &c.* Nor further then this would he goe, or anſwere to any thing.

Fiue other ſectaries burned at Canterbury in January *anno* 1556.

Iohn Lomas artificer.

Fox pag. 1687.

The anſwers of foure ignorant preſumptious women. Ioane Sole ſpinſter.

54. *Agnes Snoth* was a poore Widdow of the pariſh of *Smarden* in *Kent*, as *Anne Alebright* was a poore mans wife of the ſame place; *Ioane Sole* was a ſpinſter of the pariſh of *Horton*, and *Ioane Catmer* of the pariſh of *Hith*, *a heauenly company* (ſaith Iohn Fox) *and all condemned togeather by Prieſts and Phariſies* (ſo he calleth their Biſhops and Paſtors) *for confeſſion of the ghoſpell, &c.* But what ghoſpell yt could be, that theſe poore weomen had in their heads aboue others, is not hard to coniecture. Some new fancyes (no doubt) which *Lomas* the yong lad, that was burned with them, or ſuch like teachers had put into them. As would well appeare by their ſeuerall anſwers, yf we had them at large. And by that little, which Fox pleaſeth to touch, may ſufficiently be gathered. For they all being examined vpon diuers articles, anſwered each one according to their ſkill, will and fancy. But yet ready to burne for euery thing. As for example, being demaunded about confeſsion and confeſsinge themſelues; *Agnes Snoth* (ſaith Fox) *anſwered, that ſhe was content to confeſſe her offences, as one to another, but not to a Prieſt or auricularly.* Lo *Agnes Snoth* maketh confeſsion a matter of good fellowſhipp, to confeſſe good wyues one to another. But lett vs heare their *Maiſter Iohn Lomas*. For he teacheth them yet another tricke or euaſion. *Iohn Lomas* (ſaith Fox) *affirmed, that he vvould not confeſſe, vnleſſe he vvere accuſed*

Agnes Snoth a poore widdow.

accuſed by ſome man, of his ſinnes. Behold heere, you muſt firſt conuince them of their ſinnes, & then they will confeſſe. But lett vs heare another of them.

55. *Anne Alebright* ſaid, *that ſhe vvould not be confeſſed at all of a Prieſt.* And added further theſe words, ſaith Fox: *Yow Prieſts are the children of perdition, and can do no good by your confeſſion.* And likewiſe to the iudges & aſsiſtants ſhe ſaid: *Yee are ſubuerters of Chriſts truth.* Thus ſaid *Anne Alebright*. But *Ioane Catmer* being asked, what ſhe ſaid to confeſsion, *ſhe denied to be confeſſed to any Prieſt.* And moreouer the iudge ſpeaking of the Sacrament of the Altar, ſhe ſaid and affirmed, *that ſhe beleeued not in the Sacrament*, &c. *And thus perſiſtinge* (ſaith Fox) *in her confeſsion, ſhe vvas cruelly condemned vvith the other Martyrs, ratifying vvith her bloud, the true doctrine of the ghoſpell of Chriſt Ieſus.*

Anne Alebright.

Ioane Catmer.

56. Thus writeth Fox of theſe his weomen Martyrs: commendinge them (as yow ſee) for their conſtancie in denying two ancient points of beleefe, *Confeſsion* and the *Reall preſence*, not conſideringe (ſimple fellow) how eaſy a thing yt had byn, to haue made them deny as well twenty, as two articles. But the queſtion is not ſo much, what they denied, as what they affirmed or beleeued, & vpon what grounds. For yf a man ſhould haue asked theſe foure weomen ſeuerally what points they held, as well, as what they doubted of or denyed: their folly and lacke

of fayth would preſently haue appeared & yow ſhould haue ſeene, that they had no certaine faith at all, but opinions only, holding certaine fancyes at randome, & without ground. Which I haue often ſeene my ſelfe by experience, in examining diuers Engliſhmen, of theſe vnlearned ſort, in forraine countreyes. Who, ſo long as yow aske them what they beleeue not, or what they deny or doubt of: they can ſay ſomwhat, according to the clamors and raylings, which they haue heard from their miniſters in England. But when yow come to aske them, what points they beleeue, & do make them ſett the ſame downe in particular; yt is both ridiculous & pittifull to ſee, how little they can ſay, no one agreeing with another. So as hereticall doctrine is negatiue for the moſt part, & their inſtruction to the ſimple people is to ieſt, ſcoffe, doubt or deny. Which are points that are eaſily learned, & pleaſing to the corrupted humor of mans ſinfull ſtate and condition. And ſo much of theſe poore women.

A third company of 9. Foxian martyrs. VVilliā *VV*aterer Stephen Kemp.

57. There remayneth then the laſt company of 9. other Foxian Martyrs, burned about the ſame tyme in the ſaid Dioceſſe of Canterbury. Whoſe names are thus ſett downe in Fox: *VVilliam VVaterer*, *Stephen Kempe*, *VVilliam Hay*, *VVilliam Lowicke*, *VVilliam Prouting*, *Nicolas Finall*, *Mathew Bradbridg*, the aforeſaid *Iohn Philpott* & *Thomas Stephens*:

ſix of them burned at **Canterbury**, and the other at *VVye* and *Ashford*. All rude, poore and ignorant people, but extreemely madd, and wilfull in the maintenance each one of his particular opinions. Fox doth only putt downe their names, as I haue ſaid, remittinge vs for the articles, wherupon they were examined, to thoſe that were ſett forth the yeare before by *Richard* Biſhopp of *Douer*, Suffragan to the Archbiſhop of Canterbury; which *Richard*, by contempt, Fox commonly calleth *Dicke of Douer*. The articles are ſome 6. or 7. wherof the fourth was, *that they denyed the Reall preſence in the Sacrament* the fift, *that they affirmed, that no man with a ſafe conſcience could receyue any Sacramēt of the Church of* Chriſt, *in an vnknowne tongue.* Which is ſo abſurd a thinge, as euery child may laugh therat.

VVilliā Hay.
VVilliā Lowick.
VVilliā Prouting
Nicolas Finall.
Matth. Brad-bridg.
Iohn Philpott.
Thomas Stephēs.

58. For yf a man were in a ſtrange countrey, and could not be baptized, but in an vnknowen language, what fond fellow would we ſay he were, that would rather lacke baptiſme, then receyue yt in a ſtrange tongue? And when any Engliſh proteſtant at this day goeth into *Holland* or *Germany*, and findeth the Sacrament of their *Supper* adminiſtred there in the Dutch tongue, which he vnderſtandeth not, will he refuſe thinke yow to communicate with them, for that he vnderſtandeth not their language, wherin it is adminiſtred? Who ſeeth not the folly

An abſurd opinion of theſe 9. ignorant Martyrs.

of this fancy, euen in the proteſtants doctrine and practiſe it ſelfe? For ſeeing that Sacraments, according to them, are nothing els but ſignes to ſtyrre vp our faith: yt is ſufficient for this effect, that they know what they meane, though they vnderſtand not actually the words wherin they are adminiſtred. For who knoweth not (for example) what a Dutch miniſter meaneth when he ſeeth him baptize, or adminiſter their *Supper*, though he vnderſtand not his ſpeach? And therfore to offer rather to dy, as theſe 9. fond madlings did, rather then to receyue any Sacramēt in an vnknowne tongue: was truly and properly a madding moode. And yf *Iohn Fox* had dealt ſo liberally with vs in this caſe, as otherwiſe he is wont, and had putt downe ſome parts of their ſeuerall anſwers to the aforeſaid articles, we ſhould haue ſeene ſome reaſons of this their fancy, or at leaſtwiſe, how they had agreed therin. But yow muſt thinke there was ſome cauſe, why Fox would not put them downe. Which was no other, but that he liked them not, as diſagreeinge and contradictinge one the other. Which muſt needs be, for that they were all vnlearned and rude people, and euery one obſtinate in his owne opinion, as hath byn ſaid.

59. And Fox himſelfe in a certaine ſleight generality of their anſweres, which heere he relateth, ſlipping notwithſtanding away

preſently, without mentioning any particularityes at all, diſcouereth ſufficiently this point of their diſagreement. For thus he wryteth: *VVhat the ordinary articles were, commonly to them obiected of* Canterbury *Dioceſſe, is before rehearſed, &c. To which articles what theſe mens anſvvers were, needeth no great rehearſall; ſeing that all agreed togeather, though not in the ſame forme of vvords, yet in much like effect of purpoſes. And though they did not all anſvvere vniformally in ſome ſmaller things, as their learning ſerued them; yet in the moſt principall and cheefeſt matters they did not greatly diſcord, &c.* Thus writeth Fox, & not without cauſe, you muſt think, doth he go about heere to excuſe the diſagreeing of his martyrs. And yet yow may note, that he doth not affirme, that they did agree all in one beleefe, or in all articles therof: *but* (ſaith he) *in much like effect of purpoſes.* Which is a point, that may be granted to all ſectaryes in the world amonge themſelues. Whoſe purpoſes are much alike in impugning the Church and Catholike faith: though their opinions be different. And then he addeth further: *that in the moſt principall and cheefeſt matters, they did not greatly diſcord.* So as ſome diſcord he admitteth alſo not only in purpoſes, but euen in the moſt principall points of their beleefe. Which yow may imagine to be, that one was a Lutheran, another a Zwinglian, another a Caluiniſt, and another ſauouring of

Fox pag. 1787.

How fondly Fox excuſeth the diſagreeing of his Martyrs.

Anabaptiſme, Wickliffianiſme, Huſsiſme, Puritaniſme, or the like. All which, with Fox, doth not preiudicate the vnity or integrity of their faith, &c.

The diſtinction of Foxiā Saints in this moneth.

60. And thus much for the Foxian martyrs of this moneth of Ianuary, whome yf we will diſtribute into their ranks and orders, eyther of their ſtates, and conditions, (ſome being Apoſtata prieſts & friars; ſome ſeditious turbulent ſouldiars, ſome fond and obſtinate poore women) or according to their different beleefes, profeſsions, or ſects, which they were of: or conforme to the ſeuerall delicts, faults or obſtinate fantaſies, for which they were puniſhed: or according to their blynd boldneſſe of impudent words and behauiour, by which they ſhewed their deceyued & intemperate ſpiritt: yow will eaſily ſee, how contemptible and pitifull a rablement they are to be canonized by Iohn Fox. Eſpecially yf yow conferre them with the moſt excellent and holy company of Catholike Saints, which offer themſelues againſt them in the oppoſite Calendar of the Roman Church. Of whome now we are briefly to ſpeake a word or two, before we end this narration.

A briefe

A briefe compariſon, betweene the Catholike and Foxian Calendar of this moneth. §. 4.

61. Albeyt the compariſon, which heere we intend to make, be in yt ſelfe ſomewhat odious, the difference of the perſons being ſuch, as euery man at the very firſt ſight will diſcerne: yet for that I. Fox hath preſumed to bring in this compariſon, and moreouer to auouch, that diuers of his Saints & Martyrs, *are not only to be compared, but alſo to be preferred before the beſt and greateſt Saints of our Calendar* (as before yow haue heard him ſpeake in his owne woords) and heervpon admitteth ſome few of our Saints, togeather with their feſtiuall dayes into his Calendar, and excludeth others; for theſe cauſes I am forced in this place, and ſhalbe in the examination of euery moneth, to ſtand alſo a little vpon this compariſon.

Fox ep. ad doctum Lectorē.

62. Wherfore to draw euery thinge to ſome order & methode, as neere as we can, the Reader may vnderſtand, that all the Saints ſett downe in the Romane Calendar of this moneth of Ianuary, for celebratinge their memoryes, (being commonly one for euery day, and not the tenth part of thoſe that are regiſtred in the Martyrologe, nor the hundreth part perhaps of thoſe, that ſuffered or went to God vpon that day) may be

Foure ſorts of Saints in the Cathol. Calendar.

1. be reduced to foure ſorts of people. The one Martyrs, ſuch as taught and teſtified with their bloud, the name & religion of Chriſt Ieſus, and theſe both men & weomen. The
2. ſecond ſort of Doctors and teachers, who, by their wrytinge and preachinge, did performe the ſame, though not with their
3. bloud. The third ſort of them, that did the one and the other, ſealing with their bloud, that which they had taught by their word
4. and pen. The fourthe of ſuch, who by their extraordinary holines and rare vertue of life, did illuſtrate Chriſtian Religion, as Virgins, Monks, Eremits, & the like. And of all theſe foure ſorts, there want not Saints in the Catholike Calendar of this moneth, which breifely we ſhall runne ouer.

Fiue Popes martyred in the moneth of January.

63. And as for the firſt ſort of Martyrs, there are many. For of only Popes of Rome, heere are ſett downe fiue, who in that head citty of the world, gaue their bloud publikely in this moneth for the confeſsion of Chriſtian faith: to witt; *Saint Anterus*, vpon the 3. day, in the yeare of Chriſt 250. *S. Teleſphorus* vpon the 5. day, *anno* 154. *S. Higinus*, vpon the 11. day, *anno* 158. *S. Marcellus* vpon the 16. day, *anno* 309. *S. Fabianus* vpon the 20. day, *anno Domini* 253.

S. Anterus Pope Martyr *an.* 250.

64. The firſt of which Popes, liuing but one moneth in his office, ſo diſpleaſed the perſecutinge Emperour *Maximinus*, and his Lieutenants in Rome *Vitellianus*, & *Sabianus*

by diligent buryinge of Chriſtian Martyrs, and gathering their acts, that he was apprehended and put to death for the ſame.

Euſeb. in chron. & hiſt. li. 6. cap. 22.

65. The ſecond ſatt 11. yeares, and was an excellent holy Pope, and in the end vnder the Emperour *Antoninus Pius, glorioſiſſimè martyrium fecit*, ſayth *Saint Irenæus*, he made a moſt glorious confeſſion of martyrdome: and as *Tertullian* wrote in a certayne poeme of him, againſt *Marcion* the heretike, *Excellens Martyrq́ꝫ fidelis*, he was an excellent and faithfull Martyr, being by nation a Grecian, & by profeſſion an Anchorite, as the catalogue of *Romane* Biſhops, (aſcribed to *S. Damaſus*) teſtifyeth, which booke alwayes after, for breuities ſake, we ſhall cyte by the name of *Damaſus*. And by this we may ſee, how ancient that religious profeſſion was in the Church of Chriſt.

Damaſ. in cat. Pont.
Aug. epiſt. 162.
Opt. l. 2. cōt Parm.
S. Teleſphorus Pope Martyr.
an. 154.
Iren. l. 3. cont. hær. cap. 3.
Tertul. in carm. cōt. Marcion. l. 5. in fine.
Euſ. l. 4. cap. 10.

66. The third *Pope* martyred in this moneth, ſuffered vnder the ſame *Antoninus Pius*, and ſucceded the former, both in ſeate and glorious martyrdome, after 4. yeares that he had gouerned the Church with great holineſſe, of whome do write both *Irenæus, Epiphanius, Euſebius, Saint Cyprian, Saint Auguſtin*, and others.

S. Higinus Pope Martyr
an. 158.
Iren. l. 3. cap. 3.
Epiphan. hæreſ. 27.
Euſ. l. 4. cap. 10.
S. Cypr. epiſt. 74.
S. Aug. epiſt. 165.

67. The fourth *Pope*, martyr of this moneth, is *Saint Marcellus*, who ſuffred vnder the tyrant *Maxentius*, after ſix yeares, that he had with great labour and diligence gouerned that Sea, and the whole Church of Chriſt;

S. Marcellus Pope Martyr
an. 309.

Euſ. hiſt. l. 8. c. 26. Opt. cont. Parm. l. 1. Auguſt. in Breu. coll. 3. c. 13.

Chriſt; for albeyt that *Maxentius* for a tyme, while he was afeard of his Competitors *Seuerus* and *Alexander*, made a ſhew to fauour Chriſtians, as appeareth by *Euſebius, Saint Auguſtine*, *Optatus*, and others; Yet afterward ſeeing Chriſtian Religion by that permiſſion of his, and by the induſtrie of *Pope Marcellus* to encreaſe greatly, he cauſed him to be apprehended, publikely whipped, and condemned as a ſlaue to ſerue beaſts, kept for publike vſes in that place, where now his Church is in *Rome*, through which miſerie he dyed. Of this Pope yow may read not only in the Catalogue of *Damaſus*, and of *Creſconius*, and other Romane Tables of the *Popes*, but alſo in *Optatus Mileuitanus, Saint Auguſtine*, and others.

Optat. l. 2. Aug. epiſt. 165.

S. Fab. Pope Martyr *an. 253. Euſ. hiſt. l. 6. c. 22.* See the epiſtle of the Romane clergy to *S. Cyp. epiſt. 31. Edition. Pamel. Epiph. l. de menſuris Hier. de ſcript Eccleſ. in Origine.*

68. The fifth *Pope* is *Saint Fabianus*; who ſucceeded *Saint Anterus* both in Office and Martyrdome, and he was of ſuch holyneſſe, (as *Euſebius* recounteth) that the holy Ghoſt deſcended vpon his head viſibly in the forme of a doue, in the day of his election in *Rome*. And by that ſigne (he being preſent and not thought of before) was choſen by common conſent, & placed in the Epiſcopall ſeat, and after 13. yeares gouernement, was crowned with martyrdome vnder *Decius* the Emperour, the firſt yeare of his raigne, as appeareth both by *S. Cyprian, Epiphanius, Saint Hierome*, and others.

69. Theſe fiue *Popes* then, are recounted to

haue ſuffred in this moneth for the confeſſion of Chriſtian Religion, and with them are ioyned (as yow ſee) in the Calendar *Saint Lucianus* Prieſt and Martyr, that ſuffred in France, *Saint Iulianus* and his wife *Baſiliſſa* at *Antioch*, *Nicanor* one of the firſt 7. Deacons that ſuffred in *Cyprus*, 40. Martyrs togeather in *Rome*. And in the ſame place *S. Sebaſtian* a famous noble Soldiour, and Commander vnder *Diocletian* the Emperour. *Vincentius*, & *Anaſtaſius*, the one a holy Deacon in *Spayne*, the other a religious Monke in *Perſia*, both of them moſt famous Martyrs, as alſo *S. Hyppolitus*, an Aſian Prieſt at *Antioch*, vnder *Decius* the Emperour, as in like manner *Metranus*, that ſuffred a famous & moſt illuſtrious martyrdome, vnder the ſame *Decius* in the citty of *Alexandria*. Of whome both *Euſebius* and others do teſtifie largely.

Euſ. li. 6. hiſt. c. 34. & Nicephor. l. 5. c. 30.

70. All theſe Martyrs (I ſay) being of ſuch antiquity, as they are, and in ſuch veneration throughout the Chriſtian wourld, who doth not ſee what iniury is offred vnto them, in confronting them with Iohn Fox his new obſcure Martyrs? betweene whome theſe 2. or 3. differences at leaſt may be noted. Firſt, that the holineſſe of theſe Catholike Martyrs, is acknowledged and teſtified by all nations for many ages, as well *Aſians* and *Africans*, as *Europeans*. But if yow goe out of England, Iohn Fox his Martyrs are neyther knowne, nor eſteemed, yea condemned

Difference betwixt theſe martyrs, & thoſe of I. Fox.

1.

alſo (by farre the moſt parte) within the land. These other Martyrs alſo did not dye for defence of any particular opinions of their owne, nor for denying of any point or article of the generall Chriſtian faith, receiued in their dayes, as Fox his Martyrs did; but for defence of Chriſts name & religion, and in perfect vnity in all points of beleefe, with the ſaid vniuerſall Church of their tyme. And ſuch as did in any one point vary therin, as thoſe of the *Nouatians, Cataphrygians, Donatiſts*, and the like aboue mentioned were reiected preſently out of this Catalogue of Martyrs, though they were put to death for the Confeſsion of Chriſts name.

2. *Sup. c. 2.*

3. And finally the third difference is, that theſe true Martyrs did dye in true humility, ſubmiſsion, and obedience to their Paſtors, Prelats and Gouernours of the Chriſtian Catholike Church, were they good or badd men, and not raylinge, and blaſpheminge, and callinge them Scribes, and Phariſies, as our Foxian Martyrs haue byn ſhewed to haue done.

VVeomē Martyrs. 71. It were to no purpoſe, to compare the weomen Martyrs of theſe two Calendars for this moneth togeather. For what a compariſon were it, thinke you, to ioyne togeather *Saint Agnes, Saint Emerentiana, Saint Taciana, Saint Priſca*, all noble weomen virgins, & moſt glorious Martyrs, with *Anne Alebright, Ioane Lashford, Ioane Catmer*, and *Iſabell Foſter*, all ſpinſters, and artificers wyues, that were puniſhed by their lawfull Prelats for their intollerable pryde, preſumption, and obſtinacy in hereſie? Neyther doth Fox ſo much as name any virgins in his Catalogue, but only *Ioane Lashford* a maid in his narration of her, and yet afterward graunteth, that ſhe was maryed to an vpholſter as before yow haue heard. And thus much of Martyrs.

72. The ſecond ſorte of Catholike Saints ſett downe heere in this moneth are of Biſhops, Fathers, and Doctors, who by their labours & famous learned, & zealous works haue greatly ſet forward the Chriſtian faith, though God called them not all to Martyrdome. Of which ſorte are *Saint Titus* vpon the 4. of this moneth, who was ſcholler of *S. Paul*, and made Biſhop by him, of the *Ile* of *Creete* or *Candy*, to whome the ſaid Apoſtle wrote a ſpeciall Epiſtle, yet extant in the new Teſtament, and of whoſe holy conuerſation do wryte both *Saint Hierome, S. Chryſoſtome, Theodoret* & others in their commentaryes vpon that Epiſtle. *Saint Hillarie* alſo Biſhopp of *Poytiers* in France a moſt famous Doctor, that liued in the tyme of *Conſtantine* the Emperour and his children, and withſtood moſt reſolutly the *Arrian* heretiks. Of whoſe high prayſes, both the ſaid *S. Hierome* and other ancient authors do wryte aboundantly.

The ſecond kind of Cathol. Saints.

S. Titus B. of Creete.

S. Hillarie B. of Poytiers.

Hier. l. de ſcript. Eccleſ. & in Apolog. cont. Ruff. & ep. 67. & 84.

Socrat. l. 3. cap. 8. Sozom. l. 3. cap. 13.

73. *S. Felix* alſo Biſhopp of *Nola* by *Naples*, whoſe

S. Felix B. of Nola.

S. Chryſoſtome.
S. Cyril.

The 3. & 4. ſorte of Saints

whoſe lyfe and rare miracles, *Saint Paulinus*, that liued with *S. Auguſtine*, wrote at large, and the ſame *Saint Auguſtine* in his 137. Epiſtle doth wonder at the ſaid multitude of miracles, & at the concurſe of Chriſtian people to his tombe, after his death. *Saint Iohn Chryſoſtome* in like manner, Archbiſhop of Conſtantinople, and *S. Cyril Archbishop of Alexandria*, are two other of this ranke, of whoſe excellent learninge their works do teſtifie, and all Eccleſiaſticall hiſtoryes beare witneſſe of their holineſſe. And as for the third ſort of Saints, that were both Doctors and Martyrs togeather, *Saint Timothee*, and *Saint Polycarpe*, the one ſchollar to *Saint Paul*, the other to *Saint Iohn Euangeliſt*, are examples in this moneth. And finally *Saint Anthony* the Monke, whoſe admirable lyfe is wryten by *Saint Athanaſius*, and *Saint Paul* the firſt *Eremite*, whoſe lyfe is wrytten by *Saint Hierome*, and *Saint Macharius* the Abbot of Egypt, of whome *Palladius*, *Socrates*, *Sozomenus*, and other Eccleſiaſticall hiſtoriographers do record moſt rare vertues, theſe, I ſay, do make the fourth ſorte of Catholike Saints, that taught, by there rare retyred lyfe, the wonderfull perfectiō of Chriſtian conuerſation.

74. All theſe 4. ſortes then of Cath. Saints are in the Romane Calendar of this moneth, whome Fox ſo litle eſteemeth, as he doth not only put them out of his Calendanr, or will permitt them to ſtand with his

Saints, but preferreth alſo his before them, yea the beſt af them all, as yow haue heard. And now, that all theſe Saints of our Calendar were in deed truly Catholike Saints, & oppoſite both in fayth and deeds to the Foxian Saints (as they ſtand oppoſite in this our Calendar) is eaſily proued, and no probable doubt can be made therof. For of the firſt ſorte, which are ancient Martyrs, we haue demonſtrated the ſame in the firſt and ſecond part of this Treatiſe, by continuall deduction, that they could be of no other fayth, religion, or communion, then was in vſe in the generall Christian Church of their dayes. For that otherwiſe, they neuer ſhould haue byn regiſtred as martyrs by the ſame. Which generall Church agreeing euer, throughout all ages with the Romane, which Fox his new ſaints & martyrs haue impugned, the conſequence is euident, that they cannot be both of one Church nor communion.

How Catholike Saints, & Foxian Saints are oppoſite.

75. For the ſecond, third, and fourth ſorte alſo of Doctors, Biſhopps, Monks, and Eremites, the matter is moſt cleare, as well by the ſame reaſon, for that otherwiſe the Romane Church would neuer haue aſsigned them for Saints in her Calendar, nor celebrated their memories, yf they had not agreed with her in all points of faith: as alſo it is euident by their works lefte behind them, and by the hiſtories of all their liues

written the one of them by the other. (for ſtill the latter Saints recorded the acts and geſts of the former, for their owne imitation, and other mens incitation.) Wherby is manifeſt of what religion they were, and eſpecially by their owne works lefte behind them. For who is there that readeth, for examples ſake, the 6. booke of *Saint Chryſoſtome de Sacerdotio*, his booke *De reparatione lapſi*, as alſo his ſeuerall Homilies *de Pænitentia, de ieiunio, de cruce dominica, de præmiis Sanctorum, de comparatione Regis & monachi*, and his 33. homilies vpon the beginning of lent, and diuers other ſuch works of his: that will not ſee ſtrait wayes of what religion he was, and that he could not be a proteſtant? as alſo, he that readeth the bookes of *Saint Hilarie* againſt *Conſtantius* the *Arrian* heretike, as alſo his ſeuerall booke *de hæreſibus*: or he that readeth the life of *Saint Anthony* the monke, written by *Saint Athanaſius*, and ſo highlie eſteemed by *Saint Auguſtine*, as in his books of Confeſsion he acknowlegeth: The life alſo of *Saint Paul* the firſt Eremite wrytten by *Saint Hierome*, as before hath byn ſaid, the life of *S. Martyn* written by *Sulpitius Seuerus* a Saint of this moneth; the lyfe and moſt wonderfull miracles of holy *Macharius* ſchollar to the forſaid *Saint Anthony*, written and recorded by moſt Eccleſiaſticall writers as we haue ſhowed, by which liues only (if nothinge els were) is it made moſt eui-

Aug.li.5. confeſ.

dent of what religion euery one of thoſe Fathers were, to witt, moſt oppoſite and contrary, to that which was ſeene in Fox his Saints and Martyrs.

The particular oppoſition of ſeuerall Saints.

76. Wherfore I will end heere the whole diſcuſsion of this firſt moneth, nor will I proſecute any further the conference, or confrontation of our two Calendars togeather, for if I ſhould diſcend to particulars, & conſider what Martyr and Confeſſor doth aunſwere one another, and what Foxian Saint doth put out his oppoſite aduerſary in our Calēdar: it would be too too ridiculous, and vnworthy to be related. As for example Iohn Wickliffe againſt the foreſaid *Saint Macharius*; *VVilliam Sawtry* the maryed Prieſt, againſt *Saint Titus* Biſhopp of *Creet*. *Thomas VVhittle* Miniſter, againſt *Saint Taciana* Virgin and Martyr: *Iohn Tudſon* Apprentiſe of London, againſt that great learned Doctor *Saint Hillarie*. *Iſabell Foſter* the Cutlers wyfe of Fleetſtreete, againſt the famous holy monke *Saint Antonie*. *Anne Alebright* ſpinſter againſt our old holy Biſhopp *Saint VVolſtan*. *Ioane Lashford* the maryed maid againſt *Saint Agnes* the Virgin Martyr. *Stephen Kempe* artificer againſt *Saint Timothee*. And other like oppoſitions, which in the Calendar it ſelfe yow may ſee and behould, wherof I leaue to the diſcreete reader to giue ſentence and iudgment.

OF THE MONETH OF FEBRVARY, AND TVVENTY SIX *Foxian Martyrs conteyned therin, vvherof eight are rubricated, or in redd coulours, to witt,* Oldcaſtle, Onley, Luther, Rogers, Sanders, Hooper, Taylor and Farrar, *and the other 18. in black attyre. VVherof Agnes Potten, and Trunchfieldes vviſe are the laſt.*

CHAP. VI.

BY that, which we haue declared in the former moneth of Ianuary, yt is not hard for the diſcreet Reader to make a gueſſe, what is like to enſue in all the monethes after. And yet for better performance of my promiſe, I meane to examine ſome monethes more ſomewhat largely, wherby our briefnes afterward in the reſt may be more excuſable. Firſt then, this moneth of February being deuided into 28. dayes, two of them only are allowed to the feaſts of our old Saints, that were in the Roman Calendar before, to witt, the *Purification of our B. Lady* vpon the ſecond day, and the feaſt of *Saint Mathew* vpon the 24. The reſt Fox appointeth to his new Saints, and amongſt theſe, more rubricate or redd coted Saints, then were in the former or any moneth els. For he hath no leſſe then eight ſett downe vnder there different titles, being diuided into three ſorts of Martyrs and Confeſſors before mentioned. To witt, the firſt of Waldenſians and Wickliffians: the ſecond of Lollards and Lutherans: and the third of Zwinglians and Caluiniſts.

2. The firſt ſort come to haue two rubricate Martyrs in this moneth: to witt, *Syr Iohn Oldcaſtle Lord Martyr*; and *Syr Roger Onley Prieſt Martyr.* The ſecond company haue for their ſcarlett Captayne in this moneth only *Doctor Martyn Luther* Confeſſor. The third crew hath fiue Cardinall Martyrs, *Iohn Rogers*, and *Iohn Laurence* preachers, *Rowland Taylor*, *Doctor Iohn Hooper*, and *Robert Farrar* Biſhopp Martyrs, The reſt of the blacke guard or burgeſſes of the lawer houſe, that follow them and attend vpon theſe parlament robed peeres, are of leſſer eſtimation. And ſo ſhall we treate of them ſeuerally, & in order, euery one vnder ther Captaynes.

Of VValdenſian and VVickliffian Martyrs from anno Domini 1413. *vnto* 1490. §. 1.

3. The firſt cheefe Captayne, of the Waldenſian and Wickliffian Saints and Martyrs in Fox his Calendar of this moneth, is the forſaid *Syr Iohn Oldcaſtle*, which he putteth downe for a *Lord Martyr*, vpon the fift of February, as yow haue heard, though all our Chronicles, as well *Holinshed Hooker* as *Stow*, do wryte that he was drawne hanged and

burned in *Saint Gyles* field vpon the 14. of December *anno Domini* 1417. and fift yeare of the raigne of K. *Henry* the fift; and yet Fox heere putteth him as martyred in February *anno* 1418. ſo that neyther in yeare, day, nor moneth do they agree; and this is very ordinary in Fox. But to returne to *Syr Iohn Oldcaſtle*, of whoſe cauſe albeit I haue ſpoken ſufficiently before in the 10. Chapter of the precedent * part, and haue ſhewed, that he was a moſt diſorderly ſeditious troubleſome man in his manner of life, as alſo infected with diuers hereſies in doctrine, different both from the proteſtants and vs, (for which he was condemned by orderly iudgment of the Church in thoſe dayes, and afterward of treaſon and open rebellion, as well by particular arraignement, as alſo by Act of Parlament:) yet to the end we may ſe, & by this one example learne, how little conſcience, truth, or regard of creditt, religion, or honeſty Iohn Fox & his ſchollars haue, in auouchinge him for ſo honourable a Martyr of their Church, I will ſett downe heere agayne briefly the ſumme of that, which our Engliſh hiſtoryes (as well ancient as moderne) haue wrytten of his doings, and of other his adherents (which heere and in diuers other monethes are put downe by Fox alſo for Martyrs) namely out of *Thomas VValſingham* that liued with him, and may be preſumed to haue byn at his

Holinsh. & Stow anno 5. Henr. 5.

* *Part. 2.*

VValſing.

his condemnation; out of *Treuiſa* alſo in his adioynder to *Polychronicon*, and after them *Polydor Virgil*, *Edward Hall*, and others. And laſtly out of all theſe both *Holinſhed* & *Stow*, who hauinge related, (as before yow haue heard) the ſeditious libells and ſchedells, which the fauourers of Wickliffes doctrine did caſt abroad, and nayle vpon the Church dores of London, as alſo the conſpiracy made amonge them for murderinge the King and his breethren, they ſhew that *Syr Roger Acton* and *Syr Iohn Oldcaſtle* were the cheefe Captaynes heerof, and of the later of the two *Stow* wryteth thus.

Treuiſe l. vlt. c.13. Polichr. fol.328. Polydor. Hall. an.1.Hen. 5. 1413.

4. *Syr Iohn Oldcaſtle*, who for the honour of a marriage, which he had contracted with a kinſwoman of the L. Cobham, obtayned the name of that ſaid Lordſhip, was a ſtronge man, and a meetly good man of warre: but he was a peruerſe enemy to the State of the Church at that time. In a Sinod therfore holden at London, the ſaid *Sr. Iohn*, for diuers points touchinge the Sacrament, before the Archbiſhopps of Canterbury, London, Wincheſter and others, was conuicted, & committed to the tower of London, out of which he brake ouer the walles in the night, and eſcaped about the feaſt of *Saint Symon* and *Iude*.

Holinſh. & Stow an.1.Hen. 5. & an. 5.pag.551

5. This is Iohn Stow his firſt narration of this good Martyr. And then after the relation of the rebellion raiſed by him and his

men, in *Saint Gyles* field, & how many were put to death for the ſame, he declareth how *Syr Iohn* eſcaped, and liued abroad, as an outlaw for 4. or 5. yeares after, moleſtinge a great part of England with riding, rouing & ſpoylinge in the abſence of K. *Henry*, that was occupied in warres beyond the ſeas. Whilſt theſe things were in doing (beyond the ſea) by the K. (ſaith Stow) the fauourers of *Syr Iohn Oldcaſtle* beganne to rage in
,, England. Who with great profers & pro-
,, miſes of money, ſtyrred vp the Scotts to in-
,, uade the Realme in the Kings abſence, af-
,, firminge the ſame would be eaſily wonne.
,, And it was ſaid, that *Syr Iohn Oldcaſtle* talked
,, with *VVilliam Douglaſſe* the Scott at *Pomfrett*,
,, promiſing him a great ſumme of money to
,, perſuade the people to come with him, and to bringe with him, him, who was falſely called K. *Richard* the 2. and to ſett him vp as King. Alſo Indentures and other wrytings were found, made betwixt *Syr Iohn Oldcaſtle* and the *Duke* of *Albany* in Scotland, wherin the Scotts were inuited to beſeege *Rookesborow* and *Barwicke*, &c.

Sto. an. 5. Henr. 5. pag. 570.

A falſe treacherous deuiſe of Syr Iohn Oldcaſtle: to ſett vp a new K. Richard.

6. Lo heere another commendation of this Martyr, who was not only enemy to the Church and Cleargy, as before I haue ſaid: but alſo to the King and common wealth, & had deuiſed a new King to ſet vp againſt the old. Which are commonly fruits of ſuch new ghoſpellers, when they cannot other-

wiſe haue their will. But lett vs ſee the end of this holy Saint. *Stow* ſheweth (& ſo doth *Holinſhed* alſo) that towards the end of this yeare 1417. *Syr Iohn Oldcaſtle* was taken by chance in the territory of the *Lord Poweſſe*, neere the borders of *VVales*, not without danger and hurt of ſome that tooke him (ſaith he) neyther could he himſelfe be taken, before he was wounded. He was brought vp to *London* in a litter wounded, during the Parlament, and there examined. Which *Stow* ſetteth downe thus: As ſoone as *Syr Iohn Oldcaſtle* was brought into the Parlament before the Kings brother *Duke of Bedford*, Regent and Gonernour of the Realme, and the other ſtates, his endightment was read before him, of his forcible inſurrection againſt the King in *Saint Gyles* field, and other treaſons by him committed. The queſtion was asked, how he could excuſe himſelfe, and ſhew, why he ſhould not be deemed to dy? But he ſeeking other talke, began to preach of the mercyes of God, and that all mortall men, that would be followers of God, ought to preferre mercy aboue iudgment. And that *vengeance pertcyned only to the Lord, and ought not to be practiſed by them that vvorſhipped God, but to be left to God alone.* With many other words to detract tyme, vntill the cheefe Iuſtice admoniſhed the *Regent*, not to ſuffer him to ſpend the tyme ſo vaynely, &c. But he againe began to talke nothing

Stow ibid. 572.

Syr Iohn Oldcaſtle an Anabaptiſt in his laſt aunſweres.

nothing to the purpoſe, vntill the cheefe Iuſtice commaunded him to anſwere finally, why he ſhould not ſuffer death. To which he ſtoutly anſwered, that he had no iudg among them, ſo long as his liege Lord *K. Richard* was aliue, and in the Realme of Scotland. Which aunſwere when he had made, becauſe there needed no further witneſſe, he was condemned to be drawne and hanged vpon a gallowes, and to be burned hanging vpon the ſame. Which iudgment was executed on him on the 14. of December in *Saint Gyles* field. Where many honorable perſons being preſent; the laſt words that he ſpake were to *Syr Thomas Erpingham*, adiuringe him, that if he ſaw him riſe from death to life againe the third day, he would procure, that his ſect might be in peace and quiett.

Syr Iohn Oldcaſtle made mē beleeue, that he would riſe againe the 3. day.

7. Thus farre are the words of Stow, taken out of Thomas Walſingham, that perhaps was preſent at the others death, and addeth theſe laſt words to his narration: *Tanta præditus fuit dementia, vt putaret ſe poſt triduum à morte reſurrecturum.* This Oldcaſtle „ was growne to that madneſſe, as he perſua„ ded himſelfe, that he ſhould riſe againe the „ third day, as another Sauiour of his ſectaryes. And who will not ſay now, but that this is a worthy Martyr for Foxes Calendar and Martyrologe? Yf *Hacket* the Puritan had byn in Iohn Fox his dayes, into his Calendar

VValſ. an. Dñi. 1417. pag. 448.

Richard Hackett the Puritan.

lendar had he gone without further conſultation. And perhaps Fox would haue byn one of his diſciples and followers, ſeing he had a head fitt for ſuch doctrine and for ſuch a maiſter. For that *Hackett* ſaid, he ſhould riſe againe the third day, as *Oldcaſtle* did: and went as deuoutly to the gallowes, as the other did, cryinge *Iheboua, Iheboua*, (as Stow ſetteth it downe) and at the gallowes railed no leſſe bitterly vpon *Queene Elizabeth*, then *Oldcaſtle* did vpon that woorthie *King Henry* the fift: and in one principall point *Hackett* exceeded him farre, for fittneſſe to be admitted into Iohn Fox his Calendar. Which is, that he was a fuller proteſtát, then was *Oldcaſtle*: being a Caluiniſt in the pureſt degree, wheras the other in ſome points only fell in with Fox, & in others diſagreed wholy. As by that which before we haue written of him may ſufficiently appeare, hauing ſhewed that in the article of the real preſence & ſome others, he was noe proteſtant at all, & in his laſt anſwers a fanaticall Anabaptiſt. Which anſwers being truly ſett downe by *Stow*, out of *VValſingham* & other auncient Authors, *Fox* & *Hollinshed* do wholy omitt, as falſe companions. And ſo much of this man woorty no doubt of Foxes Martyrologe.

Stow an. 33. Eliz. Chriſti ver.1591. pag.1289.

8. The reſt of the Wickliffians, which he putteth downe for martyrs in this moneth, are for the moſt part of this crue of conſpi-

rators, Which for more ſhew or greater number of martyrs, he ſprinkleth and diſperſeth into the beginning of diuers monethes, and appointeth out the particular dayes of their ſufferings: without regard, whether it were ſo or noe. And no maruayle, though he had good ſtore of theſe Wickliffian martyrs made in Saint Gyles field; for that (as before yow haue heard) 69. of them were condemned of treaſon & hereſie vpon one day: to witt, the 12. of Ianuary 1413. And of this number were *Iohn Claydon*, and *Richard Turmyn*: the firſt a Currier, the ſecond a Baker, ſett downe by Fox for martyrs vpon the third and fourth day of this moneth, & the yeare of Chriſt 1413. which is the yeare of the forſaid conſpiracy in Saint Gyles field. Though afterward Fox, in the proſecution of his Acts and Monuments, varieth from himſelfe (as he is wont to doe) ſaying, *that Claydon the Currier was made a burnt offering ſacrifice vnto the Lord, anno 1415.* and of *Turmyn* the baker he ſaith: *Albeit in the Regiſter I fynd no ſentence of condemnation giuen againſt Turmyn, neyther yet in the Story of Saint Alban any mention of his burning: yet certayne it is, that he was accuſed to the Biſhopps, and no doubt was in their hands and bands. VVhat afterward was done with him, I referre yt to the authors, and the iudgemēt I leaue free to the Reader.*

Stow pag. 551.

Iohn Claydon Curryer. Richard Turmyn Baker.

Fox pag. 519. *col.* 1. *num.* 53.

9. Lo heere a martyr made and vnmade vpon the ſuddaine. For firſt he ſetteth him

downe for a martyr in his Calendar, and heere calleth the matter in doubt againe. But for the former, *Iohn Claydon* the Currier, his contradiction is more notorious, putting dowue one yeare in his Calendar, and another in his Story. And *Thomas VValſingham* doth diſcouer the matter more plainly. Who talking of the conſpiracy of the Wickliffians in abſence of the King, ſayth: *Interea campi ductor, & caput eorum Ioannes Oldecaſtle, &c.* In the meane ſpace, their field-capitaine and head *Syr Iohn Oldecaſtle* coming abroad, ſent a meſſenger to the Lord of *Burgaueny,* that he would be reuenged vpon him for the iniuryes receyued. But he wiſely preuenting him, and parting from his caſtle at midnight, gott ſo many men about him, as *Syr Iohn* was fayne to fly to his holds agayne. But the L. of *Burgaueny* tooke a Prieſt of his, who confeſſed, where all his armour, flaggs and banners lay, &c. And a little after was there taken an old Lollard, called *VVilliam Claydom*, who vpon confidence of his ſect, was growne into ſuch madneſſe, as being a layman, he preſumed to giue holy orders vnto his ſonne, and to make him Prieſt, and to celebrate maſſe in his houſe vpon the day of his mothers ryſinge from Childbed, for which he being apprehended, examined and lawfully conuicted of hereſie, he was burned in London, &c.

A martyr made by Fox and vnmade on the ſuddaine.

VValſ. an.1. Reg. Henr. 5. pag. 436.

A Curtyar maketh him ſelfe a Biſhopp.

10. And

VValſing. in hiſtor. Angl. an. 1414. pag. 431. & Stow eodem an.

VVilliã Murle the maltſman of Dunſtable.

10. And this is the ſtory of *Claydon* according to *Thomas VVallſingham*, who alſo adioyneth another ſtory of one *VVilliam Murle* a very rich Maltman of *Dunſtable*, *qui arctiùs ſequutus opiniones Ioannis Oldcaſtle, orthodoxorum plurimos, ſuper cũctos ſuæ ſectæ, perfidè moleſtauerat: Hic cùm in campo fuiſſet, &c.* This *Murle* imbracinge more ſtraytly (then others) the opinions of *Iohn Oldcaſtle*, had vexed very many Catholiks aboue all the reſt of the profeſſors of his perfidious ſect. And wheras this fellow had byn in *Saint Gyles* field (as before yow haue heard) and vnderſtandinge that the K. was come thither; he retired himſelfe backe for feare, into the coũtrey, & hid himſelfe there. This man had giuen order before (as is ſaid) for receyuinge knighthood that day at the hands of *Syr Iohn Oldcaſtle*, for ſhew wherof he had brought with him two fayre horſes following him, richely trapped with gold, and a payre of guylt ſpurres in his boſome for the ſame effect, which were found vpon him when he was taken, which was ſoone after his flight from the field, &c. Wherfore being taken, and brought forth he was drawne, hanged and burned, an end which he well deſerued. And amongſt other things there was found vpon him a rowle of monks names, which he had ſtolne from the Chaunter of *Saint Albanes*, which monks he had deſigned (as men ſay) to haue deſtroyed, and to haue obtayned by the gyft

and donation of the ſaid Captayne *Syr Iohn* „ *Oldcaſtle*, the place & poſſeſsions of the ſaid „ monks of *Saint Albanes*, as Earle of *Hartford*, „ and Lord of the ſoyle. Many other, as well „ Prieſts as laymen were taken, conuicted & „ condemned for this conſpiracy, & had like „ ends; of the which, moſt part of them died alſo without repentance, &c.

11. Thus farre wryteth *VValſingham* of theſe good Saints of Iohn Fox; and by the braue maltman or beerebrewer of *Dunſtable*, lett the Reader conſider how hereſie doth fill men with incredible pryde, eſpecially at the beginninge, when yt is freſh and in her floriſh. But to goe forward you muſt note, that I. Fox for honouringe his knight *Oldcaſtle*, doth adioyne him two ſoldiars or Companions in blacke letters, as yt were ſeruants or wayters to court him in this Calendar, though they died not with him, but ſome yeares after him, to witt *Richard Houeden* woolwynder, and *Thomas Bagley* a marryed Prieſt, both of them burned in London; the firſt in the yeare of Chriſt 1430. the ſecond 1431. which was 13. yeares after *Oldcaſtle* was hanged. And to the end that yow may vnderſtand what manner of humors were then ſtyrringe, yow ſhall heare what *Iohn Stow* wryteth in that very yeare 1431. *Soone after Eaſter* (ſaith he) *the Lord Protector* was „ warned of an aſſembly of certayne lewd „ perſons vnder pretence of religiouſly myn- „ ded

Richard Houedẽ VVolwynder Thomas Bagley marryed Prieſt.

ded men, to be aſſembled at *Abington*: wherfore he ſent thyther certayne perſons, and alſo rode thither himſelfe, and areſted the „ *Bayliffe* of the towne named *VVilliam Mandeuill* a weauer, who was appointed for Captayne, and being examined, confeſſed that he meant to haue done many Miſcheifes, eſpecially againſt Prieſts, whoſe heads he would haue made as cheape as ſheepes heads, that is to ſay, three for a penny: many of his complices were taken, and ſent to diuers priſons, and *Richard Ruſſell* woolman was drawne, hanged and quartered; for that he would haue made Dukes and Earles at his pleaſure, &c. Behould heere the fruits of this new doctrine, fitt for ſuch ghoſpellers, ſo highely commended by Iohn Fox. And yet on the other ſide, yf yow leaue the contemplation of theſe their works, & conſider only the profeſsion of their faith, that is to ſay, their articles ſett downe by Fox himſelfe, (for which they, and the reſt of thoſe tymes were condemned:) Yow ſhall eaſily ſee, that they can be no Martyrs of Foxes Church .. For albeyt in ſome pointes they did, in ſome degrees, iumpe with the proteſtants of England in theſe dayes, namely in refuſing generally the Popes authority, & ſome of them denying in ſome ſenſe the *reall preſence*, as alſo others (though not all) the Catholike vſe in Images: yet other articles did they hold of Lollards only and Anaba-

Stow ann. 1431. *pag.* 601.

Richard Ruſſell woolmã.

Anabaptiſts, for which they ſhould be puniſhed alſo now in England, yf they were aliue to defend them againe. Which articles are theſe out of Fox himſelfe. And (to vſe his words) *were the moſt ſpeciall articles, which commonly they did hould*, and which they were conſtrayned to abiure vnder *Thomas Arundell Archbishop of Canterbury*, 1407.

The articles of the VVicklitfians that were burned *an.* 1407.

1. *That any lay man may preach by his owne authority, without licence of the Ordinary.*

2. *That no man is bound to pay tithes by Gods law in the new Teſtament, but that they are free almes.*

3. *That euery good man, though he be vnlearned, is a prieſt.*

4. *That no Prelatt or Ordinary, can compell any man to ſweare by any creature of God, or by the Bible booke.*

5. *That wee ought not to offer any thing, at the funeralls of the dead.*

6. *That the infant, though he dye vnbaptized, is ſaued.*

7. *That any ſimple lay man or prieſt, are of equall authority with the Bishopp, ſo long as they liue well.*

8. *That no man is bound to giue any bodyly reuerence, to any prelatt vvhatſoeuer, &c.*

12. These were the *moſt ſpeciall articles* (as Fox calleth them) which thoſe good fellowes held, and would dy for in thoſe auncient dayes, rather then recant any thing. And out of the ſecond & ſeauenth of theſe articles, put togeather, it is euident, that the Currier *Claydon* before mentioned, preſu-

ming to be a Biſhop, made his owne ſonne Prieſt, and gaue him authority to ſay maſſe, as before yow haue heard. And do yow thinke, that theſe men would be ſuffered at this day in England, yf they were aliue againe? or would our State beare others teaching their opinions, and not burne them rather for Anabaptiſts? And how then doth Iohn Fox make theſe men *pure Martyrs and holy Saints of God,* whome the Proteſtant magiſtrate would as well burne now, as the Catholike did then? But yet it is a ſtrange thinge to conſider, how extraordinarily our Fox (that oftentymes alſo playeth the ghooſe) commendeth the profeſſors of theſe opinions. For when he commeth to ſpeake of *VVilliam Thorpe* Prieſt, whome he placeth for a Confeſſor vpon the firſt day of this moneth, he wryteth thus.

VVilliã Thorpe Lollard prieſt cõfeſſor. 1407.

13. *Next commeth to our hands the worthy hiſtory of Maiſter VVilliam Thorpe, a vvarriar valiant, vnder the triumphant banner of Chriſt, &c. In whome thou ſhalt behould the maruelous force and ſtrength of the Lords might, ſpirit, and grace, &c.* And then layinge forth a long, impertinent, childiſh, abſurd, and vnconſtant narration of *Thorpes* behauiour, examinations, and aunſweres before *Thomas Arundell* Archbiſhopp of Canterbury, and Chancelour of England vnder *K. Henry* the fourth, vpon the yeare 1407. *(penned by Thorpe himſelfe, but copyed out and corrected by Maiſter VVilliam Tyndall*, as Fox affirmeth:)

Fox pag. 485.

meth:) after many leaues idlely ſpent, in recounting many things againſt himſelfe and his owne cauſe, he concludeth thus; *VVhat vvas the end of this good man, and bleſſed ſeruant of God, VVilliam Theorpe, I fynd as yet in no ſtory ſpecifyed.* So ſaith he. But yt is eaſy to gheſſe, how he eſcaped. For albeit Fox ſaith, that he had no recanting ſpiritt: Yet ſeeing that his Companion *VVilliam Sawtry* Prieſt, of whome we haue treated in the former moneth, was burned at the ſame tyme for the ſame opinions, as heere he confeſſeth: yt is not like that *Thorpe* ſhould haue eſcaped, yf he had not recanted alſo, but rather haue byn made a Martyr, then a Confeſſor.

Fox pag. 500.

14. It were heere ouerlonge to recyte his impertinent anſwers. *For the Archbishopp ſaid vnto him* (ſaith Fox) *I vvill ſhortly, that now thou ſweare here to me, that thou ſhalt forſake all the opinions, vvhich the ſect of Lollards hold, &c. And I hearing theſe vvords* (ſaith Thorp) *thought in my hart, that this vvas an vnlawfull asking, and deemed my ſelfe curſed of God, yf I conſented heerto. And I thought, how Suſan ſaid: Anguish is to me on euery ſide.* Se what great difficulty and *Anguish* this Foxian Confeſſor had to forſake the Lollards opinions, being ſo blaſphemous, as before yow haue heard. But let vs heare another anſwere about ſwearing on the Bible, which the Archbiſhop propoſed vnto him. For thus he putteth downe his owne aunſwere. *And I ſaid to him: Syr, a booke is nothing els, but*

Fox pag. 488.

Thorpes anguish to leaue the Lollards opinions.

Fox pag. 487 *col.* 2. *nu.* 70.

but a thing coopled togeather of diuers creatures: and *to ſweare by any creature, both Gods law and mans law is againſt yt.*

15. The like he aunſwered about tythes, that none at all are due, by Gods law, to Prieſts and Miniſters. Which two points, to lett paſſe other, I maruaile how Fox vvil defend, vvith approbation of his proteſtant Biſhopps and cleargy in England at this day. Yet one generall ſhift he hath in all ſuch large narrations, vvhich is, ſo to paint the margent with notes of his owne, as the ſimple Reader is wholy daziled in the text, and cannot tell what to ſay or thinke. As for example, where *Thorpe* in the profeſsion of his faith confeſſeth the *reall preſence* ſayinge: *I beleeue that Chriſt, in the day next before, that he vvould ſuffer paſsion in the morne, in forme of bread and vvyne, he ordayned the Sacrament of his flesh, and his bloud, that is his owne precious body, &c.* Fox putteth this expoſition in the margent; *that is vnder the creatures of bread and vvyne.* Wherby he would make *Thorpe* to be a *Zwinglian*; but *Tyndall*, that was indifferent in this point, (as after yow ſhall heare) and both collected and corrected this narration, as Fox confeſſeth: did let the words paſſe in fauour of the reall preſence, as he found them in *Thorp.* Which Fox will needs peruert by this his commentary. And thus much of this confeſſor.

Fox his dazilıng the text with notes and commẽtaryes. *Fox pag.* 487.*col.*1. *num.* 45.

16. But it is yet more monſtrous, that he putteth in for a Confeſſor, and Saint of his Church, vpon the fift day of this moneth, that moſt notorious and famous *Bohemian* cheefe, rebell, murderer and manqueller *Iohn Ziſca*. Who at the very ſame tyme, that *Oldcaſtle* turmoyled England, turned vpſide-downe *Bemeland*, as Fox aſsigneth the yeares. For he appointeth to *Ziſca* the yeare 1416. and to the martyrdome of *Oldcaſtle* 1418. which is but two yeares after. And perhaps, they might haue intelligence one with another, and that for this cauſe Fox placeth them for Saints togeather, the one on the fift the other on the ſixt of February. And noe maruaile. For albeit their Religion in many points were different (if *Ziſca* were an *Huſsite*, as is preſumed, yf he were of any Religion:) yet were their liues and actions very ſemblable. Though thoſe of *Ziſca*, were more cruell, barbarous and outragious: he beginning his rebellion firſt, by murdering openly the Maior of *Prage* and other Senators; and then breakinge violently into the Court, ſo afrighted the ſicke King *Venceſlaus*, as he fell preſently into a dead palſie, as Biſhopp *Dubrauius*, Biſhop of *Olemutz* wryteth, and therof ſoone after departed this life. Wherwith *Ziſca*, being more encouraged, continued that moſt cruell and outragious rebellion, againſt the afflicted vviddow Queene *Sophia* his ſoueraigne Lady, and againſt

I. Ziſca, a murthering confeſſor that made other men Martyrs.

Io. Dubr. Ep.Olœm. l.23. hiſt. Bohem.

againſt the Emperour *Sigiſmond* brother to the ſaid *Venceſlaus*; lawfull ſucceſſor to that crowne, for diuers yeares. And this, with ſuch cruelty, ſlaughter & opprobrious hādling, eſpecially of Prieſts & religious men, as ſcarſe is read in any other moſt barbarous hiſtory: calling himſelfe in his ordinary title *Monachomaſtix*, the murderer of Monks.

17. His ſouldiars were a company of people called *Thaborits*, ſo named by him of a certayne caſtle, which he by treaſon and violence had taken from a Cathol. noble man, killing both him & all his that were within it, and callinge the place being on a hill, the *Mont Thabor*, wheron Chriſt transfigured himſelfe, & all his followers he called *Thaborits*; appointing them to profeſſe certaine articles of Religion, the moſt part wherof were taken from *Iohn Huſſe*. Though they were ſuch people (ſay *Dubrauius* and *Syluius*) as did rather fly priſons and gallowſes, then ſeeke religiō, following him only for ſpoile and licentious life. By whome they were exercised dayly in bloud and rapine, as teſtifieth alſo the Councell of *Conſtance*, which principally was gathered againſt theſe men *anno Domini* 1415. who committed more outragious inſolency, murthers, and extreame villanies in a few yeares, by the direction of his their holy Captayne and Confeſſor; then any other hiſtory doth relate in many ages.

Io. Dubr. lib. 24. hi. Bohem. & Aen. Sylu. cap. 12. hiſtor. Bohem.

Concil. Conſtant. in præfat.

18. And at length he being ſtroken by Gods hand with the plague, euen vnto death, ſhewed this token of his rare piety, worthie of his profeſsion at the laſt end: that being demaunded of his frends (as Fox alſo confeſſeth, & *Iohn Dubrauius B. of Olemuz*, togeather with *Aeneas Syluius* do record) how he would be buryed, he byd them to flea him, and make a drumme of his ſkyn, and that with this drumme they ſhould terrifie their enemyes the papiſts wherſoeuer they came, caſting out his carcaſſe to be deuoured in the field. Thus he. And how much this differeth from the madneſſe and impiety of *Oldcaſtle* and *Hackett*, before mentioned, is eaſy to conſider.

The horrible teſtament of Iohn Ziſca a Bohemiā Saint.

19. Well, thus liued and died *Ziſca* by conſent of all wryters. And *Aeneas Syluius* that wryteth the ſtory moſt at large, and out of whome Fox profeſſeth to gather this relation, concludeth thus: *Diuinitùs tandem, vt par eſt credere, peſte tactus expirauit, monſtrum deteſtabile, crudele, horrendum, importunum, &c.* At length he breathed out his ſoule, being ſtroken with the plague from heauen, as we may well beleeue, being a deteſtable, cruell, horrible and importune monſter, &c. This is the epitaph of Iohn Fox his Confeſſor. And what honour yt is in his Church, to haue ſuch a Saint and Confeſſor, euery man may iudge.

Aen. Syl. in hiſtor. Bohem. cap. 16.

20. Some 4. or 5. yeares after this mans

Paul Crawes a Thaborite martyr.

death there was found in Scotland one *Paul Crawes a Bohemian,* that had byn ſchollar and ſouldiar of this *Ziſca.* Who teachinge the wicked & ſeditious opinions of the forſaid *Thaborits,* was apprehended, condemned and burned by the Biſhop of *Saint Andrewes.* And this man alſo putteth Fox for a holy Martyr vpō the 9. day of this moneth. And the next day after, he placeth for another Martyr one *Thomas Rhedon,* a French Carmelite friar, who ſome 5. years after the ſaid *Paul Crawes,* was burned in Rome for certayne extrauagant opinions farre from the controuerſies betweene vs & Proteſtants at this day. And yet will Fox needs haue him to be a Martyr of his Church, paintinge out his burninge with a ſeuerall pageant in print, with this ſubſcription. Thus, through the cruelty of theſe moſt Tyranous Prelates, this bleſſed
,, Martyr dyed. Albeit it is not to be thought
,, that he died, but made a loſſe of his body for
,, a greater gayne of ſaluation. Not being to
,, be doubted, but that he liueth eternally vn-
,, der the Altar with them, whoſe bloud the
,, Lord will reuenge. Thus auoucheth Fox of him; that ſcarſe held any one article with his Church againſt vs: but many with vs againſt him, and diuers againſt vs both.

Thomas Rhedon a Carmelite Apoſtata burned.

Fox pag. 614.

Reynold Peacock an hereticall recanting Cōfeſſor.

21. After this Fox bringeth in for a Confeſſor of his Church *Reynold Peacocke;* firſt Biſhopp of *Saint Aſſaph*, and after of *Chicheſter.* Who vnder K. *Henry* the 6. *(anno Regni 36.)*

and in the yeare of Chriſt 1457. was conuented before *Thomas Bourcher* Archbiſhopp of Canterbury, & conuinced of diuers foule hereſies and errors. Which he recanted openly in theſe words, regiſtred by Fox himſelfe: In the name of God, Amen.

Before yow the moſt Reuerend Father in „
Chriſt the Lord *Thomas*, by the grace of God „
Archbiſhopp of Canterbury, &c. I *Reynold* „
Peacocke vnworthy Biſhopp of Chicheſter, „
do purely, willingly, ſimply and abſolutely „
confeſſe and acknowledge, that in tymes „
paſt, (that is to ſay, by the ſpace of 20. yeares) „
I haue wrytten, publiſhed, and ſett forth „
many pernicious doctrines & hereſies, con- „
trary to the Catholike & Apoſtolicall faith. „
Eſpecially theſe errors and hereſies heere „
vnder wrytten. „

1. Firſt, that we are not bound by the ne- 1.
ceſsity of faith, that our Lord Ieſus Chriſt „
after his death deſcended into hell. „

2. Item, that it is not neceſſary to ſalua- 2.
tion, to beleeue in the holy Cath. Church. „

3. Item, that it is not neceſſary, to be- 3.
leeue the Communion of Saints. „

4. Item, that the vniuerſall Church may 4.
erre in matters, that appertaine to faith, &c. „

Wherfore I *Reynold Peacocke* wretched „
ſinner, do renounce and forſake all the er- „
rors and hereſies a foreſaid, &c. Thus farre recounteth Fox, his recantation: and then addeth preſently,

Fox pag. 652. Se alſo *Holinsh. ann.* 36. *Henr.* 6.

22. Notwithſtanding (godly Reader) it is not to be beleeued, that *Peacocke* did ſo giue ouer theſe opinions, howſoeuer the words of the recantation pretend. Neyther is yt to be doubted, but that this Biſhopp repented
» him afterward of his recantation. Which
» may eaſily be iudged heerby, becauſe he was
» comytted againe to priſon, &c. And then
» againe he ſaith: At length, for theſe & ſuch
» other articles, he was condemned for an he-
» retike, by the Archbiſhop of *Canterbury*, Bi-
» ſhopps of *Rocheſter, Lincolme, and VVincheſter.*
» And was cauſed at Paules Croſſe to abiure,
» and all his books were burned, and himſelfe
» was kept in his owne houſe priſoner du-
» ring his naturall life.

Great impudency and folly in Fox.

23. Marke heere (gentle Reader) how Fox reprehendeth the Catholike Biſhops of England in thoſe dayes, for condemninge *Peacocke*, that denyed expreſſely three Articles of the Creed: to witt, the diſcent of Chriſt into hell, the Catholike Church, and communion of Saints. And that albeit *Peacocke* both recanted & abiured them, both publikely and priuately: Yet will he needs haue, that he diſſembled and meant otherwayes, and therby make him a fitt Confeſſor of his Church. Wherby it followeth, that Fox alſo beleeued not theſe articles of the Creed, & that his Confeſſors are not made by confeſsing their faith (as among vs) but by denying, recanting, diſſembling, & periurious

abiuring againſt their owne conſciences. Fitt confeſſors for ſuch a congregation. And ſo much of him.

24: There followeth in the Calendar, vpon the 11. of this moneth in fayre redd letters, *Syr Roger Onley prieſt martyr.* And the next day after in blacke letters, *Eleanor Cobham gentlewoman confeſſor.* And note (gentle Reader) that this is the firſt and only prieſt martyr, that Fox hath honoured hitherto with the title of *Syr,* in all this Calendar. And why he doth this, yow ſhall heare afterwards. Note alſo that *Eleanor Cobham* being Ducheſſe of *Gloceſter*, & wife to *Duke Humfrey,* is brought in in blacke letters, vnder the bare name of gentlewoman, without the title of eyther *Lady* or *Ducheſſe.* So as the Prieſt is heere preferred before her in all things. And yet the cauſe, for which they both ſuffered, was one and the ſelfe ſame. To witt, the conſpiringe of the death of K. *Henry* the 6. the one by magicke, the other by witchcraft, in the 20. yeare of his raigne, and of Chriſt 1441. as both *Fabian*, *Harding*, *Polydor, Hall, Cooper, Grafton, Holinshed and Stow*, and all other Engliſh hiſtoriographers do teſtifie, wryting the Acts of that yeare. And truly, I cannot but maruayle, nor can I imagine the reaſon, why Fox ſhould be ſo fauourable to this Prieſt, as to make him ſo honorable a Saint, and Cardinall Martyr of his Church. Seing I read nothing of his Religion

Roger Onley a coniurer put for a martyr. Eleanor Cobham a ſorcerer.

Fab. Hall. Hard. Polid. Coper. Graft Holinsh. & Stow an. Dñi 1441.

ligion different from the Catholike in any of the former authors, but only his Delict of Magicke and nigromancy, ioyned with the ſorceryes of the ſaid madame *Eleanor Cobham* Ducheſſe of *Gloceſter*, and of one *Margery Gourdmayn* a witch of *Eye* in *Suffolke*, as *Stow* teſtifyeth. Who recyteth the whole ſtory, both of the Prieſt & of the Ducheſſe, and of *Margery Gourdmayne* the witch in this ſort.

Margery Gourdemain the famous witch of Eye.

Stow pag. 618.

Fox pag. 645.*col.*2. *num.* 10.

25. *Roger Bullenbrooke* (ſaith Stow) *a great Aſtronomer* (for ſo affirmeth Iohn Fox, that he had two names, *Onley* alias *Bullenbrooke*) *togeather vvith Thomas Southwell a Cannon of S. Stephens Chappell at VVeſtminſter, and Iohn Hume Prieſt, vvere taken as conſpirators of the Kings death by vvay of Nigromancy, &c. And the* 25. *of Iuly Roger vvith all his inſtruments of nigromancy, vvas brought forth at Paules croſſe, &c. And he being examined before the Councell confeſſed, that he vvrought the ſame nigromancy, at the ſtyrringe and procuringe of the ſaid Dame Eleanor Cobham Ducheſſe of Gloceſter, &c.* And then he addeth further: *There vvas taken alſo one Margery Gourdmayne a vvitch of Eye in Suffolke, vvhoſe ſorcery and vvytchcraft the ſaid Eleanor had long tyme vſed.*

26. Thus farre Stow. And then hauinge deſcribed at length, what pennance was appointed to the ſaid Ducheſſe for her ſinne committed, and how ſhe performed the ſame, he ſaith: *that Roger Onley (otherwiſe Bullenbrooke) vvas condemned to be hanged, drawne*

and quartered at Tyborne, vpon the 18. *of Nouember* (as he was) *and ſhe left to her pennance.* Which pennance was, beſides that ſhe did in London, that ſhe ſhould be recluded and ſhutt vp all dayes of her life in the Ile of *Man*, as Fox alſo ſheweth out of *Polichronicon.* All which points about the condemnation of the one and the other, Iohn Fox being not able to deny: yet ſetteth he downe the one for a principall rubricated Martyr, as yow haue heard, & the other for a Confeſſatrix. As though they had ſuffered for Religion. Wherof I find in theire condemnations no leaſt mention. And is there any iuſt reply or probable excuſe, for this ſo great folly and impudency? No truly. For though he were warned and reprehended for the ſame by *Alanus Copus* (or *Doctor Harpesfield)* in his Dialogues, and his madnes therin ſhewed moſt euidently: yet is he not aſhamed to come with yt againe in this his fifth edition, changing only the name of *Knight* into *Prieſt* in *Roger Onley*, hauinge in his firſt edition put him downe *Syr Roger Onley Knight.* And being told of that lye, he aunſwered, that he erred indeed in the word Knight, but as for the title Syr, yt might ſtand, for that we eſteeme a Prieſt equall in dignity to a Knight. Conſider the waight of this aunſwere to deaceaue fooles.

Alanus Copus. dial. 6. *pag.* 609.

27. But *Alanus Copus* in the forſaid place doth vrge Iohn Fox greatly, not ſo much

for his deceyt and folly in putting downe *Roger Onley* (alias *Bullenbrooke*) for a Knight: but much more accuſeth him of impiety and madneſſe, for ſetting him downe for a principall martyr in redd letters, and Lady *Eleanor Cobham* by his ſide for a confeſſor. Both of them being condemned for the ſame notorious delict of nigromancy, treaſon and ſorcery, according to the witneſſe of all the forſaid authors, both Catholike and Proteſtant. And how do yow thinke, that John Fox doth defend himſelfe now in this his laſt edition for ſo notorious impudency? ſurely yow ſhall ſee him in a pitifull plight. For firſt, he would gladly excuſe his martyrs, yf he might, making vs beleeue, that perhaps they might be innocent and not guilty of the crimes, wherof they were publikely condemned. And for this he bringeth certaine fooliſh coniectures. As among other, *for that* (ſaith he) *the Lady Eleanor and Roger Onley, ſeemed then to fauour and ſauour of that Religion, ſett forth by VVickliffe.* And therfore like inough; that they were hated of the cleargy. And is not this a goodly reaſon, eyther to ouerthrow the ſentence of a publike iudgment, or to proue them martyrs of his Church: *For that they ſeemed only to fauour and ſauour* (ſaith he) *of VVickliffes Religion?* And is this *ſeeminge ſauour* ſufficient to make martyrs & iuſtifie otherwiſe publike malefactors?

Fox his foolish defence of his martyrs

Fox pag. 646.

28. But lett vs heare another coniecturall reaſon of Iohn Fox. *If the Ducheſſe* (ſaith he) *had intented any ſuch treaſon, yt is not like ſhe would haue made ſo many priuy to yt, as the witch of Eye, Roger Onley, Thomas Southwell, and Iohn Home, all condemned with her.* Thus he. And is this reaſon any ſtronger then the former? Let vs heare a third. *If the Ducheſſe* (ſaith Fox) *had byn guilty of any ſuch high treaſon: yt is not like ſhe ſhould haue eſcaped with her life.* And to this he addeth a fourth, more fooliſh then all the reſt. *The witch of Eye* (ſaith he) *was of the dioceſſe of VVincheſter, as Fabian wittneſſeth, and therby yt may be ſuſpected, that the Biſhopp of VVincheſter (being brother and enemy of the Duke of Gloceſter) did deuiſe this matter againſt the Ducheſſe, therby the more to diſcreditt the Duke, &c.* And now, whether Fox may not beare away the bell for follery, in this firſt point of his pretended defence, I remit me to the diſcreet Reader; & ſo doth Fox remitt himſelfe alſo. For that hauing byn told perhaps by ſome of his frends, that theſe his coniecturall reaſons proued nothing at all, but againſt himſelfe: he ſhutteth vp his large diſcours with this concluſion.

Fox pag. 646. col. 2. nu. 30. Fox leaueth his martyrs in the ſuddes.

29. *Although theſe vvith many more coniectures may be alleaged* (ſaith he) *in ſome part of defence for this Ducheſſe & her chaplyns: yet becauſe yt may not be impoſſible againe, that the matter laid againſt her vvas true, I leaue yt at large as I found yt, ſaying (as I ſaid before) that yf yt be true, vvhich the ſtoryes*

ſay in this matter, thinke I beſeech thee gentle Reader, that I haue ſaid nothing heerof. Only becauſe the matter may be diſputable, and not impoſsible to be falſe, I haue but mooued therof a queſtion, & brought my coniectures, leauing the determination and arbitrement therof, to thie indifferent and free arbitrement, &c. Behould how little Iohn Fox dareth to ſtand to his owne proofes. And yet (as yow ſee) Canonization of two or three Saints at leaſt dependeth therof. To witt of *Onley* the Prieſt, *Eleanor* the Ducheſſe, & *Margery* the witch, if ſhe be the next that enſueth. Wherof preſently we ſhall handle. For yf his proofes and reaſons againſt their condemnation be not ſure and ſound: then remayne they traytors, witches, and ſorceryeres, as they were adiudged, and no Martyrs nor Confeſſors. Which point in effect Fox heere yeldeth vnto. And therby yow may iudge, as well of theſe, as of the reſt of his Calendar Saints.

The mother of the Lady Yong. *Alan. cop. dial.* 6. *pag.* 609. & 610. Margery Gourdmayn the witch of Eye.

30. There enſueth next after vpon the 14. day of this moneth, another ſhe Saint, ſett downe in theſe words. *The mother of the Lady Yong, Martyr.* Which *Alanus Copus* or *Harpesfield* in the place before alleaged, doth by diuers coniectures, thinke to haue byn meant (in Fox his former editions) *Margery Gourdmayn* the fornamed famous witch of *Eye*, condemned with the *Lady Cobham*, as cheife Actor in that deadly conſpiracy. For that ſhe indeed was burned in Smithfield vpon

the very day, to witt, the next day after the hanging and quartering of *Syr Roger Onley*. And that it might be, that ſome daughter of hers might be maried to a Knight called *Yonge*. And by that occaſion Fox, to auoid the odious name of *Margery Gourdmain* the knowne witch, did put her into this Calendar of Saints, vnder the name of the *Mother of the Lady Yong*. Which *Alanus Copus* confirmeth by diuers coniectures. And firſt, of the day and moneth of her burning, which agreeth to the witch, (as hath byn ſaid) and not to the other woman, which Fox afterward ſaith he meant: that is to ſay, *Ioane Broughton*, an old woman of foureſcore years, burned in K. *Henry* the 7. raigne, for the opinions of *VVickliffe* vpon the 28. day of Aprill *anno* 1494. Which day, nor moneth, nor yeare doth agree with this of the Calendar, which is the 14. of February, 1490. Secondly *Alanus Copus* asketh Iohn Fox, yf he had meant truly in this narration, why had he not named clearly the ſaid *Ioane Broughton* in the Calendar, as well, *as the mother of the Lady Yong*? or why had he not cyted or quoted ſome one author, that had ſhewed vs how *Ioane Broughton* came to be mother of the Lady Yong? Or who this *Lady Yong*, or Yong Lady, was?

Ioane Broughton burned for 8. articles of VVickliffianiſme.

31. And moreouer, I do now aske him, why in this his laſt edition of all, being accuſed of all theſe former abſurdityes, had he

not amended the matter ſomewhat, or at leaſtwiſe, cited vs his author for this *Ioane Broughton?* True yt is, that Fox cyteth an author, in generall wrytinge thus of his Saint *Ioane Broughton*: My author, ſaith he, was a disciple of Wickliffe, whome ſhe accompted for a Saint, and held ſo faſt and firmely eight of his ten opinions, as all the Doctors of London could not turne her from one of them. And when yt was told her, that ſhe ſhould be burned for her obſtinacy and falſe beleefe, ſhe ſett nothing by their menacing words, but defied them. For ſhe ſaid, ſhe was ſo beloued of God & his holy Angells, that ſhe paſſed not for the fire. And in the mideſt therof, ſhe cryed to God to take her ſoule into his holy hands.

Fox pag. 671. col. 1. nu. 70.

Ioane Brough: tō choſe 8. articles of 10. to beleefe.

32. Thus farre Fox of his Saint & Martyr out of an author, whome yet he nameth not, eyther in the text or margent. Which he ought to haue done, hauing byn preſſed thereunto ſo earneſtly by his impugner. But euen in this narration, as he ſetteth it downe out of his vnknowen author, we may learne: firſt, that *Ioane Broughton*, being ſo earneſt a diſciple of Wickliffe, as heere is ſaid, yet did ſhe take and leaue his opinions, as ſhe thought beſt. For ſhe tooke 8. articles of his ten, for which ſhe would burne: the reſt ſhe left. And yet might ſhe thinke, that yf Wickliffe weare deceaued in two, ſhe might be in ten; and finally the

iudgment was in *Ioanes* ownē head, which ſhe would take, and which ſhe would leaue. Secondly it is heere ſaid, that *Ioane Broughton* held her ſelfe ſo beloued of God and his Angells, as ſhe paſſed not for the fyre, and yet in the middeſt therof cryed piteouſly to God, &c.

33. But heere now at length is found out the cauſe, why Fox declyned both before and now to name his author, leſt therby he ſhould be conuinced of notable lying, & his Saint diſcredited. For *Alanus Copus* ſaith, that after long ſearch for this author, he found only a peece of a wrytten booke, not printed, without name of particular author, but aſcribed by ſome to *Fabian*, which hath this narratiō, ſet downe by Fox of *Ioane Broughton* burned for obſtinacy in Wickliffian hereſie, vpon the yeare, day, & moneth heere mentioned. But in two principall points different from Fox, and therby condemning his plaine impoſture. Wherof the firſt is, that this author affirmeth *Ioane Broughton*, by her new opinions to haue perſuaded her ſelfe, to be ſo highly in Gods ſpeciall fauour, as fire cold not hurt her. For that God would ſend his Angells to deliuer her miraculouſly. The ſecond point was, that albeit ſhe was content to call vpon God, and our Lady both in the fire and before: yet by no means could ſhe be perſuaded to call vpon Ieſus, or ſo much as to name him. Which was the

Alan. Cop. vbi ſuprà pag. 611.

The egregious impoſtures of Iohn Fox.

hereſie alſo and madneſſe of * *VVilliam Coubridge* another Foxian Martyr, as after ſhalbe ſhewed. And this was the cauſe whie Fox would not bring forth this author, hauinge falſifyed and corrupted him as yow ſee.

* *See after 10. Octob.*

34. Well then, to conclude, let vs conſider in how many falſhoods and abſurdityes is Iohn Fox heere taken, by *Alanus Copus* and vs, as not hauinge amended the ſame in his later editions. Firſt *Maiſter Cope* accuſed him, that in his former editions he had alleaged moſt impudently both *Fabian* and *Harding*, as authors & wittneſſes of all this Story of *Syr Roger Onley* and the Lady *Eleanor Cobham*, &c. Wheras they haue quite the contrary, to wit, that they were condemned of treaſon, nigromancy, and witchcraft, and do make no mention at all of any matter of religion layd againſt them. Wherunto do agree alſo the proteſtant Chronicles, *Hall*, *Grafton*, *Cooper* and *Holinshed*. Neyther doth Fox defend himſelfe, in any one word or ſillable, from this falſhood and impudency in his later editions.

Diuers accuſations of falshood and impudency againſt I. Fox.

35. Secondly he is accuſed, (as before hath byn touched) for ſetting downe *Roger Onley* the Nigromancer, for a cheefe martyr in red letters, and the *Ducheſſe* of *Glouceſter* only vnder the name of *Gentlewoman and Confeſſor*: ſhe, nor the ſaid Roger being euer knowne, to haue confeſſed or profeſſed any other religion, but the Catholike. And of this in like

manner hath he not hitherto cleared himſelfe any thing at all: but only confeſſed, that he had by error put him downe, *Syr Roger Onley Knight,* for Prieſt: and that poſsibly it may be, that both he and his Lady might ſauour ſecretly of another Religion, and ſo be troubled therfore. But yet at all aduentures, he ſetteth them forth in this his laſt Calendar for Martyrs & Confeſſors (as before) without any mutation or correction at all. Which is an euident ſigne, that he neuer meant to amend his manners.

36. Laſtly his manifeſt corruption of the ſtory of *Ioane Broughton,* being ſeene and diſcouered moſt apparantly, by the forſaid reply of *Alanus Copus,* (who named the Author and his words out of which the whole ſtory was taken, & chalenged Fox to bring forth his Author, if he had any other, or could defend that, which he had already wrytteu therof in his former editions) Fox aunſwereth now not ſo much, as any one word for his excuſe therin, but letteth all ſtand, as yt was before. Therby to gayne opinion perhaps of Conſtancy with the Reader, that he will ſtand to whatſoeuer he ſaith, true or falſe. Yf not for this cauſe, yet for that he thought yt a diſhonor to change and amend any thing, as yt fell out in *Maiſter Iewell.* Who being aduertiſed by his ſecretary at that tyme, and corrector of his print, that there were certayne falſe things in his booke, and

therupon would haue ſtayed the print, vntill they had byn amended: the other gaue order that it ſhould paſſe notwithſtanding. Which was an occaſion of the ſaid Secretaryes conuerſion to Cath. Religion. And ſo may this dealing of Fox be to all well meaning proteſtants, that ſeeke truth, and the ſaluation of their owne ſoules. And ſo much of this matter, and of Foxian Martyrs and Confeſſors, before the tyme of *King Henry* the eyght.

Of Lollardes and Lutheran Saintes from anno Domini 1500. *to* 1550. §. 2.

37. But now to come downe to the fiftenth age, to witt, from the yeare of Chriſt 1500. to 1550. In the 9. yeare of which age *K. Henry* the 8. began his raigne, during which tyme, the cheefe rubricated Saint of this moneth is *Doctor Martyn Luther Confeſſor*, accompanyed with ſome ſmaller blacke Saints, that court him, partly before, & partly after: thoſe that go before him in this age & moneth are fiue, to witt, *Thomas Norris*, *Thomas Ecles*, *Thomas Bungay*, *Pope* of *Eay*, and *Peake*. All burned Martyrs, wo yet could not be of *Luthers* Religion, for that they were burned while *Luther* was yet a Catholike, who began his new doctrine in the yeare 1517. So as theſe mens articles muſt be preſumed to be ſuch,

as before we haue mentioned, that were currant among the Sectaries of thoſe dayes, to witt, the *Lollards.* But after *Luther,* cometh in the Calendar only *George Carpenter* a German Martyr. So as Fox doth allow him one man only to wayt vpon him, and that of his owne nation. We ſhall examine them all in order, beginninge firſt with their Captayne *Luther,* & then with the crew of his trayne, that go before him, & laſtly of his German *Carpenter,* that wayteth vpon him behind.

Of Doctor *Martin Luther.*

38. And as for *Doctor Martyn Luther* himſelfe, conſideringe how pittifully or rather deſpitefully he deteſted and defyed (whilſt he lyued) the Zwinglians, & all other ſorts of Sacramentaryes (of which number I am ſure Fox will not deny himſelfe to be) ſaying of them, that they were indeuilled, ſuperdeuilled, and thorowdeuilled, and that he both hated them with his heart, & would neuer agree with them while he liued, in word, worke, or thought: I would aske of Fox, how and by what reaſon can he make *Luther* a Saint, and ſo high a Confeſſor of his Church? Seeing neuer man (I thinke) in this wourld, did euer deteſt people or their ſect ſo, or did declare the ſame with more ſignificant words, then *Martyn Luther* did the Zwingliās & Caluiniſts, as we haue ſhewed at large in our firſt * Encounter againſt *Syr Francis Haſtings,* as alſo partly in the third Chapter of this booke, as before yow haue heard.

Aurif. Luther. tit. de hæret.

* *cap.* 4. 5. 6. &c.

heard. For he did not only vſe the foreſaid vehement ſpeaches againſt them, as of deuills, and not of men: but further proteſted openly, that eyther he or they were moſte certainly the inſtruments of Sathan. And that he would go to his graue with this conſolation, that he neuer had any thing to do vvith them. And that they are truly and properly heretiks: *Hæreticos ſeriò cenſemus & alienos ab Eccleſia Dei Zwinglianos, &c.* We do reſolutely (ſaith he) cenſure the Zwinglians for heretiks, as ſhutt out from the Church of God, And againe. *Quicunque credere nolunt, &c.* Whoſoeuer will not
,, beleeue, that the bread in the Euchariſt (after the words of conſecration) is the
,, true and naturall body of Chriſt, &c. *is à
,, me abſtineat epiſtolis, ſcriptis, vel ſermone, neque vllam meam expectet communionem:* lett him abſtayne from letters, wrytings and ſpeach with me, nor lett him expect any communion of myne.

Luth. ep. ad Albert. Marchion. Pruſsiæ. Ep. ad Iacob. præsbyt. Eccl. Bremenſis. Luth. lib. contra Sacramentarios.

Luth. in Reſponſ. ad ſcript. Reg. Angliæ.

,, 39. And yet further. *Suermeris iſtis nihil contulerit, &c.* It will nothing profitt theſe miſerable Sacramentaryes, that they do babble
,, and bragg much of a certayne ſpirituall ea-
,, tinge, and drinkinge the body and bloud of
,, Chriſt. In vayne alſo do they beleeue in
,, God the Father, God the Sonne, and God
,, the holy Ghoſt, ſo long as they deny this
,, one article of the reall preſence, and do ac-
,, cuſe Chriſt of vntruth when he ſaith, *This is*

Luth. ibid.

my body. So ſaith *Luther*; neyther only doth *Luther* himſelfe proteſt this euery where, againſt Fox and his fellow Caluiniſts, that they are damnable heretiks and members of Sathan: but all his cheefe ſchollars do teſtifie the ſame after him, as the *Magdeburgians* in their preface to the Queene of England, in their fourth century * before by me cyted.

** VVarnword. Enc. 1. cap. 6.*

40. *Heshuſius* alſo a cheefe Lutheran, in his defence againſt *Caluyn, doth proteſt to God, to the Church, & to the vvhole wourld*: that neyther he, nor any other true ghoſpeller doth agree, *cum blaſphema & ſacrilega Caluiniſtarum ſecta*, with the blaſphemous and ſacrilegous ſect of the Caluiniſts. And thus wryteth he to Caluyn himſelfe. The like doth teſtifie *Brentius* another principall Lutheran, reprehendinge ſharpely certayne Zwinglians, but eſpecially Caluyn himſelfe, for that in his laſt admonition to *VVeſtphalus*, he was not aſhamed to ſay, that *Luther* was content in the ſinod of *Marſpurge*, to be brother to *Zwinglius* and *Carolſtadius* (beginners of the Sacramentary doctrine) notwithſtanding their controuerſie about that article. But *Brentius* ſaith, that this is ſingular impudency. *For albeit* (ſaith he) *that Zwinglius in a Synod before the Lantgraue did aske yt vvith teares, to be accompted as a brother by Luther: yet vvould he neuer yeld thervnto.*

Heshuſ. in defenſ. cont. Caluin.

Brent. in appendice ad Luth. & Lauat. in hiſt. Sacramētaria.

41. Well then yf all this be true, with

what

Extreeme abſurditie in making Luther a ſaint of the Zwinglian or Caluinian Calendar

what face doth Iohn Fox put downe *Martyn Luther* in this place, as a rubricated Saint & Confeſſor of his Religion? Yea and ſo many Lutherans alſo as heere he filleth vp his Calendar withall: as namely *Philipp Melanchthon* vpon the 28. of December and many others. This no man can deny, but that it is extreeme lacke of witt or ſhame, or both. I would aske him alſo, why among all other, he leaueth out of his Calendar the names of *Zwinglius, Carolſtadius* and *Oecolampadius*, the firſt brothers of his ſect and doctrine about the Sacrament, in this our age? Of whome, *Zwinglius* a marryed Prieſt was ſlayne in the field, fightinge for his ghoſpell, againſt his owne Contreymen the *Switzers*; & *Oecolampadius*, a marryed monke of the order of *Saint Briggett*, was found ſlayne in his bedd by his wiues ſide: and that by her, or by the diuell himſelfe, as * *Luther* rather thinketh. And *Carolſtadius* a marryed Prieſt alſo, and Archdeacon, was ſo perſecuted by Luther himſelfe, as he draue him out, both from his Archdeaconry and Citty of *VVittenberg*, into the countrey. Where he liued as a labouring husbandman, with his wife and Children moſt miſerably all dayes of his life after, neuer daringe to appeare agayne or to preach publikely.

Zwinglius.

* *Luth. l. de Miſſa priuata.*

42. Wherfore yt may be, that Iohn Fox for reuerence and reſpect due to *Doctor Martyn Luther*, would not honour them heere in this

Luthers cōplaint of his 3. firſt diſciples.

Luther. in reſponſ. ad mul.

this Calendar, whome the ſaid Luther in his life did ſo much hate and abhorre. Of which three cheiſe ſchollars of his, did *Doctor Martyn* eſpecially meane, when he wrote ſo pittifully. *Nullos hoſtes capitaliores ſum expertus, quàm ſuaues illos fratres, quos tanquam filios in ſinu noſtro fouimus, nouarum ſectarum magiſtros.*
We haue proued hitherto no greater, or „
more capitall enemyes, then thoſe ſweete „
brethren of ours, whome as our children „
we haue nouriſhed in our boſome, and now „
are become maiſters of new ſects, &c. This „
complaint (I ſay) he meant expreſſely of *Oecolampadius, Carolſtadius* and *Zwinglius*, Iohn Fox his cheeſe maiſters in the Sacramētary hereſie. Wherfore if he, in reſpect of Luthers enimity with them, hath left them out of his Calendar: I am not offended with him for yt. But as well and with more reaſon, might he haue left out *Luther* himſelf for the cauſes before alleaged. And he that will ſee more of this point (to witt, of the good brotherhood and amity, or rather mortall enimity betwixt *Luther, Lutherans, Zwinglius* and *Caluiniſts:*) let him read, what I haue ſett downe more at large in my firſt Encounter to *Syr Francis Haſtings*, as before I haue ſaid.

43. And this might ſuffice touching *Martyn Luther*, for the purpoſe we haue in hand, to ſhew, that whatſoeuer Saint otherwiſe he might be: yet cannot he be one of Iohn Fox his Church. But for that this man was

the

Of Luthers life & actiõs.

the firſt beginner or renewer of hereſies in theſe our later tymes, as *VVickliffe* was ſome ages before him: I thinke yt not a miſſe, as I ſpoake ſomewhat largly of *VVickliffe* in the precedent moneth, concerninge his fallinge into hereſies and occaſions therof, and of his behauiour therin; ſo alſo not to pretermitt the ſame wholy in this man. But rather breefely to recapitulate, and lay togeather heere ſome part of that, which graue and faithfull hiſtoriographers haue left in wryting therof: eſpecially ſuch as lyued & conuerſed with him, as *Ioannes Eckius*, reader of diuinity in the vniuerſity of *Ingolſtad*, that went 400. myles to diſpute with *Luther* and *Carolſtadius* his companion, in *Lipſia* in Saxony: *Fredericus Staphylus* alſo Councelour to the Emperor *Maximilian*, and ſchollar ſometymes to Luther himſelfe in his hereſies: *Ioannes Cochlæus* Doctor of Diuinity, a German by nation, that liued with Luther many yeares (the one at *Dreſda*, the other at *VVittemberge* being neighbour townes) and proceeded Doctor of Diuinitye the very ſame yeare, that Luther began his hereſies. This man wrote Luthers life very exactly and faithfully from yeare to yeare, from his beginning vnto his dying day. Vnto which authors I might add more yf I would. As both *Surius* and *Genebrard*, Catholike hiſtoriographers, and *Sleidanus* and *Lauaterus*, the one a Lutheran, the other a Zwinglian wri-

Conrad. Brunus Iuriſc. in Præfat. ad lib. Coclæ. de vita Luth.

Authors that wryte of Luthets lyfe.

ter. But I meane to content my ſelfe with *Cochlæus* at the preſent, as the moſt complete, plaine and ſincere narration of them all. The man being not only very learned: but exceeding vertuous by all mens teſtimony: Theſe points then among others, are recorded by him of Luthers beginning, progreſſe, and ending.

Ioannes Cochlæus.

44. Martyn Luther was firſt called *Luder* according to the name of his parẽts, which were poore people in a towne of Saxony called *Iſlebb.* He was borne in the yeare of Chriſt 1483. and ſo did he wryte himſelfe *Luder*, and not Luther for many yeares. Vntill at length, falling into contention, he chaunged his name, for that *Luder* in the Saxon tongue ſoundeth ſomwhat opprobriouſly. When he came to the age of twentie yeares, after the ſtudy of humanity and philoſophie (and ſomwhat alſo of the Ciuill lawes) being terrified by the death of one of his companyons, that was ſuddainly ſlaine with a thunderbolt: he tooke the habitt, and made himſelfe a friar, of the order of *Saint Auſten* in the towne of *Erford.* Where though he went forward well in learning, yet was he ſuſpected by thoſe of the conuent, to be haunted of ſome euill ſpiritt. For that one day, when the ghoſpell was read out of S. Mathew in the quire, of Chriſts caſting out a dumme and deafe deuill, *Luder* fell downe to the ground and cried *Non ſum,*

Luther was borne *anno Dñi* 1483. and died 1546. ſo he liued 63. years.

Cochlæus in vita Luth. an. Dñi. 1517.

Math. 9.
Marc. 7.

non ſum: I am nott, I am nott. But afterward both they and others ſuſpected, by diuers ſignes and arguments, that he had ſome ſecrett bargaine or familiarity with the diuel. Which was gteatly confirmed by his owne words, both in a certaine Dutch ſermon, wherin he affirmeth to the people, that he had eaten more, then a buſhell of ſalt with him: as alſo in a german booke of his intituled, *de miſſa Angulari ſeu priuata*, wherin he cõfeſſed plainly, that the diuell came & diſputed largely with him againſt the maſſe, and ouercame him by reaſons, &c.

Luthers familiarity with the diuell: ſee *libr. de miſſa angulari.*

45. And for that the Superiors of his order ſaw him to be of a contentious hote humour, they imployed him in all ſuch occaſions. Wherfore he was ſent to Rome as Procurator, to ſtand for certayne Conuents of Germany againſt their *Vicar* Generall. And that contention ended, he returned to *VVittenberg* againe, and procured himſelfe to be made Doctor, by the charges of a certaine matrone: Which had giuen the ſaid money for the doctoring of an other Friar: but by fraud yt was turned to *Martyn Luther*. Which ſo greeued the other friar, as he ranne away out of his Cloyſter, & was neuer ſeene after. Wherfore *Luther* being now Doctor, and moſt deſirous of vayne glory, (as our Authors ſay:) he did not only endeauour to be moſt eminent amonge the Doctors of *VVittenberge*, but went to *Heydelberge* alſo

The humor of ſingularity and vaine glory in Luther.

alſo (another vniuerſity of the Count Palatyne) and to other places there about, to get fame by diſputing and wrangling. And as to them, that are of ſuch natures and deſyrous of contention, the common enemy of mankind neuer wanteth, to offer them occaſiōs to exerciſe the ſame: ſo fell it out heere. For that vpon the forſaid yeare of 1517. Luther being of the age of 36. and reader of diuinity in *VVittenberge*, and therby growne to be a principall man for diſputinge, and contention among all others of his order: there fell out a very fitt, but vnfortunate opportunity. Which was, that *Pope Leo decimus* hauing giuen out certayne indulgences for the people of Germany, that would contribute any almes to the buildinge of *Saint Peters* Church in Rome, which his predeceſſor *Pope Iulius* the ſecond, had moſt ſumptuouſly begon: the charge of gathering theſe almes, & publiſhing theſe indulgences, was committed to *Cardinall Albertus*, Archbiſhopp of *Mentz*, and Marqueſſe of *Brandeburg*. Who being to chooſe certayne preachers for this effect, made election of a learned man of the order of *Saint Dominicke*, named *Tetzelius*. Wherupon the Friars of Luthers order (but eſpecially Luther himſelfe, and his Superior the Vicar Generall, named *Stauphitius*, being in great creditt with *Fredericke* the Duke of *Saxony*) were highly offended, and began by little and little to oppoſe them ſelues.

Emulation and ambitiō the cauſes of Luthers breach.

Firſt, by fauour to gett the place for themſelues. And miſsinge of that, to reprehend the abuſes committed (as they ſaid) in publiſhing theſe indulgences. In which point yf they had ſtood ſtill with due moderation, and had proceeded by iuſt meanes for due redreſſe: yt had byn happy for them and for others.

46. But this contention being once begon, and Luther of a hoate fiery nature, encouraged at the beginning by the partakinge of *Staupitius*, (that was a noble man borne, and of great authority in Germany:) began preſently both to preach and wryte. And firſt he wrote an epiſtle with great ſhew of humility, to the foreſaid Cardinall Albert Archbiſhop: complayninge of the abuſes of the Dominican Friars, in promulgatinge theſe indulgences in ſuch ſort, as though they would make men ſure, that they ſhould go to heauen therby. Wheras (ſaith he) *Indulgentiæ tantummodo pænam externã auferunt*, indulgences do only take away externall paine. Which is the true Catholike opinion, yf he meane by *externall paine*, the temporall that remayneth, after the guilt of mortall ſinne remoued by vertue of the Sacrament of pennance. And thus wrote he then vpon the laſt of October, in the foreſaid yeare 1517.

47. Wherby we may ſee, that Luther did not deny the vſe of indulgences at the beginning

ginning, but the abuſe, as he pretended. Yet very ſoone after, paſsing further vpon contention, he publiſhed in print 95. propoſitions about the nature, intitution, end, and effects of Indulgences. Which cominge to the hands of the forſaid *Tetzelius*, that was his aduerſary, and preacher of the foreſaid Indulgences for the ſaid Cardinall (being very learned alſo, and in great Authority in the vniuerſity of Franckeford, as both *Comiſſarius Apoſtolicus* and *Inquiſitor* againſt hereſies:) he cenſured ſundry of Luthers propoſitions for hereticall, ſetting forth 106. contrary propoſitions of his owne, oppoſite to thoſe of Luthers, and prouokinge him to publike diſputations. Wheruvpon inſued all the trouble & calamity of Chriſts Church, which we haue ſeene, and lamented ſince.

Luthers firſt contention with Io. Tetzelius.

48. For herevpon *Tetzelius* and his company, thinkinge to haue a ſufficient ground to proceed againſt Luther, accuſed him, aſwell in Sermons, as by letters wrytten to Rome and other places, of hereſie & ſeditious doctrine. Wheruvpon he was preſently, in the beginninge of the yeare 1518. cyted to appeare in Rome. Which he hearing of, made all the frends he could in the wourld for his defence. Which were many by the help of *Staupitius*, and eſpecially the good Duke Fredericke of Saxony, (moſt Catholike at that tyme, & in great authority with the Pope) Who had lately before founded the vniuer-

ſity of *VVittenberge*, wherin *Luther* was reader of diuinity: as alſo a Colledg of regular Canons, wherof one *Iuſtus Ionas* was head, and *Carolſtadius* Archdeacon of the towne. Both which ioyned with *Luther* preſently. Who vſed ſuch exclamations, aſwell in ſpeeches ſermons and epiſtles, as bookes wrytten and printed of this matter (togeather with proteſtations, that he was abuſed and oppreſſed by violence of the other part) as he cauſed many to take pitty of him. Eſpecially hauinge ſeene his humble letters wrytten this yeare vnto *Pope Leo decimus*, wherin he offered himſelf, to ſtand with all humility to the cenſure of the holy Canons, and of his holynes, and other Popes decrees in all things, yea to the orders of all lawfull Superiours. Wherby, and by interceſsion of Duke Fredericke of Saxony, the ſaid Pope was content to remitt his cytation to Rome, to the examination of his legate, *Cardinall Caietan*, then in Germany. Before whome Luther appeared this yeare, in the moneth of October at the Citty of *Auguſta*, where beſides many humble aunſwers, he left a proteſtation in wrytinge, which began thus.

Luther apppeareth at Auguſta before Cardinal Caietan *an. Domini* 1518.

49. *Ego frater Martinus Lutherus, &c.* I friar
„ Martyn Luther, of the order of Auguſtine,
„ do proteſt, that I do worſhipp, and follow
„ the holy Roman Church in all my ſayings
„ and doings, both preſent, paſt and to come.

And that yf any thinge hath byn ſpoken by me contrary, or otherwiſe then this: I will haue it held as vnſaid, &c. But notwithſtanding all this, he getting from the Cardinall, went forward in his former contentions. Eſpecially the next yeare followinge, *Maximiliã* the Emperor being dead, whome he had feared euer hitherto, as a ſeuere Catholike Prince. By whoſe death, Germany being without a head, and *Charles* the fifth, (that was afterwards choſen) being but a yong man of 18. yeares old, and therby thought flexible ynough to any Religion: Luther and his followers preſumed, that they might be the more bold, as they were. For that beſids the publike diſputatiõ with *Luther* & his frend *Carolſtadius*, had this yeare with Doctor *Eckius* and others at *Lipſia* againſt Indulgences: they ſett forth ſo many other ſcoffing pamphlets and Treatiſes to call in doubt, and bring in contempt diuers others points of religion alſo, as ſoone after there enſued an infinite tumultuation. And firſt of all, there ioyned with him (as our Author noteth) many poetts, grammarians, ſchoolmaiſters, players, painters, printers, and other ſuch like light people, that ſett abroad greedily his new deuiſes. And then ſoone after, the common rude Countreymen tooke the matter in hand againſt their Prelats, and then againſt their temporall Lords alſo, In ſo much, as in one

Luthers ſubmiſſion at Auguſta *an.* 1518.

Diſputatiõ with Luther at Lipſia.

VVhat manner of people tooke firſt with Luther.

ſummer there were ſlayne aboue one hundred thouſand men, and almoſt 300. Caſtles ouerthrowen in one prouince only of Germany, named *Franconia*.

50. After this Luther and his frends went forward with more nouelties of doctrine euery day. *Carolſtadius* and hee tooke wiues: but quickely fell out afterward and became enemyes, and heads of different doctrines and ſects, as * before hath byn ſhewed. There ioined with him alſo all ſuch prieſts, monks, and friars, as were deſirous to haue the vſe of women (as *Oecolampadius* a Brigittian monke, *Zwinglius* a pariſh prieſt, and many other like.) Ouer all whome Luther played Rex. And became ſo violent, as he played alſo *Hercules furens* in all his writings: as we may ſee, by that moſt infamous inuectiue againſt *K. Henry* the 8. ſet forth by him in the yeare of Chriſt 1524. In which yeare, in like manner, began from Luther the two ſects of Zwinglians and Anabaptiſts.

* *Cap.* 3.

51. And in this manner of tumultuation againſt all ſorts of men, and euery day increaſing or changing his nouelties in doctrine, he went forward vntill the yeare of Chriſt 1546. wherin he died: not full a whole yeare before the death of the forſaid K. Henry the 8. The manner of his death was (according to *Cochlaeus* and others) that hauing ſupped merily, eaten and drunken liberally, he died the very ſame night in his bed.

Luthers death *an.* 1546.

bed. And this is the ſumme of the ſtory of *Martyn Luthers* lyfe. Though infinite things be omitted for breuityes ſake, which ſhew him to haue byn farre from any Apoſtolicall ſpiritt: but rather to haue byn permitted by God for a ſcourge & firebrand to Chriſtendome in this our age, to moue warres, tumults, and ſedition. And in this ſenſe I acknowledge that fond exaggeration to be true, which is vſed by *Martinus Crucius* the *Grammarian* Hiſtoriographer of *Tubinga*, *quod plura geßit Lutherus verbo Dei, & calamo anſerino, quàm Alexander magnus, Iulius Cæſar, aut Carolus magnus, ferro & armis.* That Luther did more with his word of God, and gooſe quill, then Alexander the great, Iulius Cæſar, or Charles the great, did with there ſword, & armes; which is true, yf we conſider the warres, turmoyles, and bloudſhedd, wherof the one and the other haue byn authors, or giuen occaſion. But this is nothinge to the true prayſe of a holy man, or to the approbation of Luthers doctrine, the beginning, & progreſſe wherof is knowne to haue byn nothinge els, but pryde, emulation, enuie, ambition, ſenſuality, & contention. And ſo much in effect do Fox his owne fellowes, and brethren, the Sacramentaryes as well Zwinglians, as Caluiniſts, not only confeſſe, but alſo auouch in their wrytings againſt him, though our poore Raynard, to beguyle his Readers, doth ſett him heere

Martin. Cruc. Annal. Sueuorum lib. 11. cap. 20. pag. 3.

very demurely for ſo principall a Saint.

Zwinglius his iudgmēt of Luther.

Fox pag. 777. col. 1. n. 54.

Ochinus l. 2. dial.

Zuingl. in reſponſ. ad lib. Luth. de Sacrament.

52. For firſt *Vldericus Zuinglius*, whome Fox muſt needs hold for a great Saint alſo, being one of the cheefe beginners of his ſect, and whome in his Acts and Monuments he calleth *the bleſſed ſeruant and Saint of God*, though for the reaſon aforſaid he putteth him not in his Calendar: This man, I ſay, hauing byn Luthers firſt and cheefe diſciple in ghoſpellinge, and of whome our *Bernardinus Ochinus*, that read hereſie in London in K. Edwards dayes writeth: *Non dederat Deus omnia Luthero, ſed plura dedit poſteà Zuinglio*, God did not giue all to Luther, but gaue more afterward to Zwinglius; this man I ſay, in diuers bookes wrytten againſt Luther, ſheweth that he was a very poore Saint in his iudgment. *Tu leges fingis* (ſaith he) *iuxta quarum præſcriptum, &c.* Thou doſt feigne lawes, accordinge to whoſe preſcript, the holy ſcriptures ought to be vnderſtood, which yet in thy ſenſe
» thou canſt neyther proue nor defend. Thou
» doſt chaleng vnto thy ſelfe a ſingular praiſe,
» and doſt glory much of thy ſelfe, as though
» the ſcriptures, by thy labours and induſtry,
» had byn brought forth into light from vnder
» ſtooles and benches, where yt lay hidden
» in darkenes before; thou canſt not deny,
» of thou read ouer attentiuely thy owne
» booke wrytten againſt me, but that thou
» haſt played the madd & furious man therin;
» but I will demonſtrate more cleerly then

the ſunne, that thou neuer hitherto haſt fully knowne that ſhining light of the ghoſpell, wherof thou ſo much braggeſt, &c. Thou doſt corrupt and falſifie the word of God, followinge therin the *Marcionites* and *Arryans*, &c. Lo heere what a Saint Luther is by Zwinglius his cenſure, that falſifyeth & corrupteth the ſcriptures, is vainglorious, madd and furious in his wrytings, & neuer will knew the true light of the ghoſpell.

Zwingl in reſponſ. ad Confeſs. Luth.

53. And in another booke againſt the ſaid Luther, he wryteth thus: *Ex his luce clarius omninò videre licet Lutherū &c.* By theſe things we may ſee more cleere then the light, that Luther of purpoſe inuoluinge all things in darkeneſſe, doth ſtudy to deceaue his reader, by vſinge ſuch words as may be taken in another ſenſe, then he will confeſſe afterward, when he is called to accompt for the ſame. And is this integrity or ſincerity? Wherfore ſeeing that Luther doth affirme now one thinge, now another in the ſelfe ſame matter, neyther is he euer conſtant to himſelfe, there is no doubt, but that he doth thinke, that a man may vſe that lightneſſe and inconſtancy in handlinge Gods word, now ſaying, and now vnſaying, as ſhameleſſe Ruffians are wont to do in playing at dice, &c. Behould, I pray yow, how Sathan doth endeauour to poſſeſſe this whole man, for wheras he doth oftentymes erre, and is miſerably deceyued in the ſenſe of ſcripture, he

Falshood in Luther.

Luther miſerably deceaued in the ſenſe of Scriptures.

he will force God to excuſe him, and to ſatisfie for him, diuiſinge to himſelfe this ſhift and refuge: *Si ſeductus aut falſus ſum, Deus me ſeduxit & feſellit.* Yf I be ſeduced or deceaued, God hath ſeduced and deceaued me, &c. Behold heere Luthers Diabolicall ſhift detected by his owne ſchollar. But what? Do not Zwinglians and Caluiniſts perhaps vſe the ſame ſhifts? Let vs remember that hypocriticall Apoſtrophe, or exclamation of *B. Iewell* made at Paules Croſſe, in the beginning of Queene Elizabeth her raigne, when he propoſed notorious lyes vnto the people. *O Auſten! O Hierome! O Cyprian! O Athanaſius! O Irenæus! O Policarp! O Peter! O Paul! O Chriſt! yf vve are deceaued, then yow haue deceaued vs, &c.* But let vs go forward.

Iewells hipocriticall Apoſtroph at Paules Croſſe refuted afterward by Doctor Harding.

Zuingl. in ep. ad Lutherum.

54. The ſame *Zwinglius* in an epiſtle to *Luther* himſelfe wryteth thus: *Illud facile videmus, te vel imperitum, vel nimis rudem eſſe Theologum, &c.* We do eaſily perceaue thee to be or an vnlearned or to to rude diuine, for that diſputing of two natures in Chriſt, thou haſt not ſo much knowledg to diſtinguiſh them accordinge to the word of God, or yf thou didſt it not of ignorance, but rather wouldſt deceaue and peruert ſimple mens mynds, with confounding them togeather, then do we iudge thee for a deceauer and impoſtor, and denyer of Chriſt, and worſe then the heretike *Marcion* himſelfe. Thus wryteth Fox his Saint *Zwinglius* of his Saint *Luther*.

Let vs heare another Saint of his, equall to the former, which is *Oecolampadius* a marryed monke, by Luthers doctrine & perſuaſion, and one of his cheefeſt frends, till they fell out about matters of religion. Fox wryteth his ſtory, as of a great Saint alſo, ſayinge among other things, that his death was haſtened, by the ſorrow he conceyued of *Zwinglius* his frinde, being ſlayne in the field; and that he was one yeare older then Luther himſelfe, &c.

55. He in a certayne anſwere that he made to Luthers Confeſsion, wryteth thus: *Qualem hic ſe gerat Lutherus, quiſquis ſanioris iudicij & mentis eſt, facilè deprehendet, &c.* What manner of man Luther ſheweth himſelfe in this place, euery one that is of ſound Iudgment and mynd, will eaſily ſee, he concludeth this his booke of confeſsion with theſe words: *I do proteſt, that yf at any tyme herafter, I ſhall ſay or vvryte otherwiſe, then now I hold, in this my confeſsion (eſpecially about the Sacrament) that it is falſe and commeth from the diuell*: his former booke he began with the diuell, & now this booke he endeth with the diuell; and this is Gods iuſt iudgement, that thoſe men that will ſeeme to be wiſe, otherwiſe then by his word, ſhould become ſtarke fooles, as heere we ſee, for example, of 12. articles which *Luther* hath handled about his faith & confeſsion, wherof ſome be vayne, ſome deceytfully expounded, ſome be falſe and reprobate,

The iudgment of Oecolampadius concerninge Luther.

Io. Oecolampad. reſp. ad Luther. Confeſs.

» probate, ſome do playnly fight with Gods
» word, & with the articles of Chriſtian faith,
» and do diſſent wholy from them, &c. See heere a worthy deſcription of Luther, & of his beleefe, condemned by his owne principall ſchollar, for oppoſite to ſcripture and the word of God, wheras himſelfe did cry nothing, but *the ſcripture and the vvord of God.*

I. Caluins iudgment of Luther.

Io. Calu. In Inſt. fol. 113.

56. I might alleage many more teſtimonyes of the Sacramentary ſect, (Iohn Fox his brethren) about this Saint *Martyn Luther.* For firſt the ſentence of *Iohn Caluyn* of him is knowen, who lifteth him vp, to throw him downe with the greater fall; he prayſeth him to diſprayſe him: *Vt pollet eximijs virtutibus* (ſaith he) *ita magnis vitijs laborat.* As Luther is indued with excellent vertues; ſo is he alſo loaden with great vices. *Vtinam recognoſcendis ſuis vitijs plus operæ dediſſet, &c.* Would God he had beſtowed more labour in conſidering his owne vices, &c. And the whole ſchoole of *Tygurine,* followinge Zwinglian and Caluins doctrine againſt Luther, do in many places giue their iudgments of him as namely in their confeſſion ſett forth in the yeare 1544. while Luther was yet aliue, they wrote thus of him: *Proprij cerebri figmenta vſque adeo illi placent, vt quotquot illa, haud ſecus ac Dei oracula & reuelationes, non recipiunt, pro aſinis habet, & nihil intelligere putet.* The deuiſes of his owne brayne do ſo much pleaſe him, as that whoſoeuer do not receyue them,

The Tigurine proteſtāts cenſure of Luther.

Tygur. Theol. in Confeſſ. German. Impreſſ. an. 1557. *part.* 3. *fol.* 123. & 124.

them as Gods oracles and reuelations, he „ holdeth them for aſſes, and thinketh they „ vnderſtand nothing, &c. *Sed videat, ne huiuſmodi iracundijs & impijs dicterijs ſeipſum Hæreſiarcham declaret, &c.* But let him looke well to yt, leaſt by theſe irefull and impious reproches, he ſhew himſelfe to be an Archheretike. So Fox his good maiſters the Tygurines of his Saint Luther.

57. And there were no end, yf I would paſſe on to recyte all, that I find in Sacramentary wryters, againſt the ſpiritt of this their firſt father Luther, howſoeuer Fox doth make him a Saint heere in his Calendar. And amonge other *Conradus Rhegius*, a cheife Zwinglian, in his booke againſt *Heſſus* a Lutheran, wryteth thus: *Deus propter peccatum ſuperbiæ, qua ſeſe Lutherus extulit, quemadmodum pleraque eius ſcripta teſtificantur, verum illi ſpiritum abſtulit, vt prophetis illis 3. Reg. 22. atque eius loco iracundum, faſtuoſum atque mendacem ſpiritum dedit.* God for the ſinne of pride, wherby „ Luther did extoll himſelfe, as moſt of his „ works do ſhew, did take from him the true „ ſpiritt, as from the prophetts which are „ mencioned in the third booke of Kings and „ 22. Chapter, and in place of that his ſpiritt, „ gaue him an angry, proud and lying ſpiritt. „

Conr. Rheg. lib. cont. Io. Heſſum de Cœna Domini.

58. And *Ioannes Campanus*, another famous Zwinglian in Germany, wryteth thus. *Quàm certum eſt Deum eſſe Deum, tam certus & diabolicus mendax eſt Lutherus,* So certayne as it is that

Camp. in Colloq. lat. Luth. tom. 2. fol. 351.

is that God is God; no leſſe certayne it is, that Luther is a lyar, & appertayneth to the diuell. And herevpon all the whole ſchoole of diuynes of *Heydelberge*, the cheefe towne and vniuerſity of the *Count Palatine*, where Zwinglian & Caluinian doctrine floriſhed, in a publike Synod made this decree: *Lutheri & Brentij Catechiſmi extra Eccleſiam eijciantur, & eorum ſcripta nullam habeant authoritatem.* Let the Catechiſmes of *Luther* and *Brentius* his ſchollar be caſt out of the Church, and lett their wrytings haue no authority at all. Thus wrote Fox his brethren of his Saint *Martyn Luther*, and this was the iudgment and cenſure of his ſpiritt & wrytings. Now lett vs ſee how Fox and they will agree togeather. And ſo much both for the man and matter at this tyme.

Theolog. Heidelb. in ordin. Eccl.

59. Now as for theſe fiue companions of *Martyn Luther*, that went before him ſome little ſpace of tyme, as yow may ſee by the yeares appointed in the Calendar to each one (to witt, *Thomas* Norris, *Thomas Eckles* or *Eagles*, *Thomas Bungay*, *Pope* of *Eay*, and *Peake Martyrs*) Fox ſaith little or nothinge of them afterwards in his Acts and Monuments (for ſo much as I can hitherto fynd) except only of the firſt and the laſt, to witt, *Norris* and *Peake*, and that very briefely. For of the firſt he wryteth only thus: *I read alſo of one Thomas* Norris, *vvho likewiſe for the profeſſion of Chriſts Ghoſpell, vvas condemned by the Biſhopp of Norwich.*

Fiue of Luthers company that were before him.

Fox pag. 701.

Norwich, the laſt day of March, anno 1507. Heere yow ſee, all is called the profeſsiō of Chriſts ghoſpell, whatſoeuer yt pleaſed this *Thomas Norris* artificer of *Norwich*, to affirme contrary or different from the Catholike fayth. Yea though Fox doth not know, what the other ſaid or held, yet doth he preſume to affirme yt to be the profeſsion of the ghoſpell, whatſoeuer yt was. Which profeſsion notwithſtandinge could not be the ſame then, with Fox his profeſsion now: for that neyther *Luther, Zwinglius,* nor *Caluyn*, was then knowne to the world.

Thomas Norris artificer of Norwich.

60. I would aske Fox alſo, why *Norris* is put heere for a martyr vpon the 15, of February: yf he were burnt vpon the laſt of March, as here he affirmeth? Of the laſt alſo (to witt, of *Peake*, being a ſimple ignorant fellow of *Earlſtonham* in Suffolke, & his surname only knowne to Fox) he writeth no more of him, but that he was burnt at *Ipſwich* in the beginning of the raigne of *King Henry* the 8. condemned by the Biſhopp of *Norwich*, (as yt appeareth) for ſome Waldenſian opinions, and among other, for denying the *Reall preſence* in the Sacrament. which he did with ſuch hatred, pride and obſtinacy, as being bound to the ſtake to be burned, and three worſhippfull men being ſent to offer him his pardon and abſolution, yf he would recall his hereſies, about the Reall preſence, and other points (to witt,

Peake.

Fox pag. 1033.

Doctor Reading, *Doctor Harry*, and *Doctor Spring-well*) he ſpitt moſt ſpitefully in *Doctor Readings* face, ſaying: *I defie both yt and thee alſo*, and ſo ended the miſerable man his life: not knowinge what de denyed, nor what he defyed.

George Eckles, 1557.

61. And of like quality were the other three, *Eckles*, *Bungay*, and *Pope*. And as for *Eckles*, yf his name be not *Thomas*, (as in the Calendar yt is put downe) but *George*; and not martyred vpon the yeare 1511. and the 16. of February, but vpon the yeare 1557. and the ſecond of Auguſt (as Fox in his Acts & monuments doth declare) which to me is not vnprobable, (conſidering the ordinary difference and contrariety, which Fox hath with himſelfe betwene his Calendar & his monuments:) then was this *Eckles* a *Taylor preacher*, according to Fox his relatiō of him, and was condemned and executed for treaſon in *Q. Maryes* dayes, at *Chelmesford* in Eſſex, for going about to raiſe a rebellion. And his indightment ranne (as Fox ſayth) by the name of *George Eagles* otherwiſe called *Trudgouer-the-world*, in reſpect of his vagrancy. And that being a Taylor and vtterly vnlearned, tooke vpon him to preach hereſye, therby to mooue ſedition wherſoeuer he went.

Fox pag. 807.

62. The laſt of this Company (according to this Calendar accoumpt) is *George Carpenter* vpon the 20. of this moneth, a *German*

artificer burned at *Monachium* in *Bauaria, anno Domini* 1527. for denying the vertue of externall Baptiſme by water, and the *Reall preſence* in the Sracrament of the Altar. And this with ſuch obſtinacy, as (though he were a poore, rude, and ignorant man, & had both wife and children to care for, and was offered at the ſtake, that he ſhould cõferre with ſome learned man, and but thinke that he might be deceaued in his opiniõs) he would not; and ſo was burned. And this Anabaptiſt, Fox alſo hath drawen from *Bauaria*, to make vp his Catalogue of Engliſh Proteſtãt martyrs. And ſo much of theſe people.

Of Zwinglians, Caluiniſtes, and other like Saintes of this moneth, burned vnder Q. Marye. §. 3.

63. Now do enſue the third ſort of Foxian ſaints for this moneth, from K. *Henries* tyme downward, who though for the moſt part followed the opinions, not only of *Luther*, but alſo of *Zwinglius, Oecolampadius, Caluin, Beza*, and other freſher ſectaries: yet in diuers points ſhall yow ſee them iumpe in with other heretiks in like manner. For that they, who once haue left the ſure rule of the Church, for conſeruinge themſelues in vnity of beleefe, do runne comonly without ſtay into any fancy whatſoeuer, by a certaine wyld ſpiritt of hereſye, accompanyed

with pryde and obſtinacy, wherſoeuer yt lighteth. Which yf yow haue obſerued in the former two ſects of ancient ſectaryes: much more ſhall yow ſee the ſame in theſe that enſue. For that the newer the hereſie is, the more perfectly doth yt participate of the true ſpiritt therof.

64. There do follow then ſeauen more Foxian Martyrs, put to death vnder Q. Mary. Wherof fiue are Cardinall and Rubricated (to witt *Hooper, Rogers, Saunders, Taylor* and *Farrar*, all marryed Prieſts) the other two were poore willfull women of *Ipſwich, Agnes Potten* and *Ioane Trunchfield*, wyues to a beerebrewer and ſhoomaker, of that towne. Of all which we ſhall treate in order: And firſt of the rubricate, as principall. About whome is to be noted firſt, that all theſe fiue miſerable men, being Prieſts, were drawne into hereſie firſt and principally, by concupiſcence of the fleſh; and ſenſuall bayte of getting themſelues womē, vnder the names of wyues. Hauing no other pretence to enioy and defend the ſame, but by betakinge themſelues to all, or part of Luthers doctrine. For that, as yow ſhall ſee by their ſeuerall ſentences of condemnation, they were otherwiſe not all of one opinion in matters of Religion: but only of one appetite to haue the vſe of women, vnder pretence of lawfull marriage.

65. So then, to ſay ſomewhat of them in

order, as heere they ſtand in the Calendar: *Iohn Hooper* (as may be ſeene by Fox his relation of him) was a Prieſt in *Oxford* in the dayes of *K. Henry* the 8. infected with Lutheraniſme, by books that came from Germany. And there liued vntill the Statute of ſix articles came forth, vpon the yeare 1540. At which tyme deeminge yt not ſafe for to ſtay there any longer, eſpecially being detected, he gott himſelfe into the ſeruice of *Syr Thomas Arundell* (after put to death with the Protector by the Duke of Northumberland in K. Edwards dayes) a very Cath. Knight, and was his Chaplyn and Steward of his houſe. But being diſcouered by him alſo to be, as he was (to witt an heretike:) he was forced to leaue that harbour, & went ouer into France. And after a tyme not likinge matters there, returned into Englād againe. Which being knowne, and he ſought for by the Iuſtice, he changed himſelfe into a marryners habytt, made himſelfe maiſter of a boate, and went into Ireland. And from thence tooke a longer iorney into Zuitzerland, where he gott great acquayntance with *Bullinger*, ſchollar & ſucceſſor of *Zwinglius* chayre, firſt at *Baſill* and *Zuricke*, where alſo, *by his Counſell and doctrine* (ſaith Fox) *he marryed a vvyfe, vvhich vvas a Burgundian, and applyed very ſtudiouſly the Hebrue tongue.* And by Bullinger & this woman he was made alſo a Zwinglian. And ſo, when not long after

The ſtory of Iohn Hooper collected out of Fox him ſelfe.

Fox pag. 1365. col. 2. n. 84.

K. Henry was dead, and *K. Edward* entred the Crowne, and all hungry ſectaryes from abroad ſwarmed homward: *Hooper* came alſo. Yet not ſo ſoone, but that he found all chiefe places in England taken vp before his comminge, (his carriage perhaps of wife and children lettinge him) which vnexpected euent, made him the more willinge to ioyne at his arriuall vvith *Hugh Latymer*, who was alſo kept bare, though he had byn a Biſhop in K. Henryes tyme (as after ſhalbe ſhewed.) And both of them reſolued to be accuſers of *B. Bonner* of London, and ſome other Catholike prelats in dignity: therby to gett their places. Wherfore a comiſsion was procured to *Cranmer* & *Ridley*, and ſome others (as before hath byn ſaid) to ſitt in Iudgment vpon *Edmund Bonner* Biſhopp of London. And the firſt ſeſsion, by that comiſsion, was vpon the 10. of Septem. 1549. the accuſers being *Latymer* and this *Hooper*, as by Fox his relation appeareth.

A comiſsion for depriuing of B. Bonner by the inſtance of Hooper and Latymer.

66. But what opinion the Biſhopp had of them, and how diſdaynfully he tooke yt, to be accuſed by two ſuch men, appeareth by diuers anſwers of his. Firſt (ſaith he) I do alleage and ſay, that *Hooper* and *Latymer* are not to be admitted, as denunciators againſt
" me their Biſhopp. For that they and eyther
" of them haue byn, and be vile and infamed
" notorious, criminous perſons. And alſo
" open and manifeſt heretiks: eſpecially con-

Fox pag. 1194. & 1196.

cerninge the Sacraments of the Catholike Church, and namely the bleſſed Sacrament of the Altar. This cenſure gaue *B. Bonner* of them both, but of *Hooper* in particular, he ſpeaketh in diuers places with more diſdayne. As for example, where he had accuſed him for preachinge in defence of the reall preſence, and peruerted his meaninge: where I preached & affirmed (ſaith *B. Bonner*) the very true body and bloud of our Sauiour to be in the Sacrament, the ſelfe ſame in ſubſtance, that was hanged & ſhedd vpon the croſſe: he like an aſſe, (as he is an aſſe indeed) falſely changed and turned the word *that* into *as*, like an aſſe, ſayinge: that I had ſaid, as yt hanged, and as yt was ſhedd vpon the croſſe.

67. Agayne in another ſeſsion, *B. Bonner* being brought out to anſwere, and *Latymer* and *Hooper* produced to his face: he accuſed them, that *Latymer* & *Hooper* had conſpired, and aſſembled themſelues togeather againſt him their Biſhopp, with other of their faction, vpon the firſt day of September, &c. Wherto *Hooper* anſwered thus: *This vngodly man hath moſt vncharitably accuſed me, before your grace and this audience. VVheras I take God to record, I neuer ſpake, read, taught, or preached any heresie, but only the moſt true and pure word of God.* Behold: all, that euery one of them pleaſed to preach, is the *true and pure word of God.* But what anſwered the Biſhopp? It followeth:

Alteratiō betwene B. Bonner and Hooper.

Then ſaid the Biſhopp: I haue this varletts booke, vvhich he made againſt the bleſſed Sacrament, which yow ſhall heare. And then, as he was turning certayne leaues therof, *Hooper* began agayne to ſpeake. But the Biſhop turning himſelfe towards him ſaid: *Put vp your pipes, Syr, yow haue ſpoke your part, I vvill meddle no more vvith yow.* And therwith redd a certayne ſentence vpon the booke. At which words the people fell ſoddainly into a great laughing, and the Biſhop turning himſelfe backwards ſaid; *Ah vvoodcocks, vvoodcocks.*

68. Thus Fox ſetteth downe the matter, to make yt ſeeme that *B. Bonner* loſt his patience. Which yf he had ſomewhat done, among ſo many iniuryes and indignityes, as there were offered vnto him by Cranmer, Ridley and other proteſtant iudges there ſittinge vpon him, and vſing him contemptuouſly: yt had not byn maruayle. But by the way yow may learne, how ſubſtantially *Hooper* defended himſelfe from hereſie, by auouching that he held nothing, *but the true and pure vvord of God.* Which Latymer before had proteſted alſo for his part: *Latymer* (ſaith Fox) *firſt obtayninge leaue to ſpeake, ſaid, that the Biſhop of London had moſt falſely accuſed him, that he neuer held, taught, or preached any thing concerning the bleſſed Sacrament, otherwiſe then he ought to do, nor otherwiſe then according to ſcriptures, and true Catholike faith of Chriſts Church.* So ſaid he. And yet yt is euident, that theſe two did

not agree in diuers points. And *Hooper* came ſo full of Puritaniſme from *Zuricke*, as (contemning the groſſe opiniōs both of *Cranmer*, *Ridley*, and *Latymer*) that, when ſoone after he had procured vnto himſelfe the Biſhopricke of *Glocester*, he diſdayned to take his ordination from them, or to vſe the forme of apparell, which they vſed: & much leſſe to admitt the oath of ſupremacy, which they had taken both vnder K. Henry and K. Edwards his ſonne.

Hooper a Father of Puritans in England.

69. For better notice wherof, yow muſt know, that this *Hooper*, hauinge byn kept hungry hitherto vnder the Protector, by the oppoſition & ſecrett canuaſe of *Cranmer*, *Ridley* and *Latymer*, but eſpecially the former two; he ſeing his opportunity by the firſt impriſonment of the Duke of *Somerſett*, wherin his old maiſter *Syr Thomas Arundell* had a ſpeciall part with the Earle of *VVarwicke*; ſeing alſo, that the ſaid Duke was come forth of the tower much abaſed and depriued of his protectorſhip, and that now *VVarwicke* did all: though he had profeſſed before in his defence againſt *B. Bonner*, that he ſerued the ſaid Duke and Ducheſſe, as their Domeſticall Chaplayne, yet now thought he beſt to turne the leafe, and by help of his foreſaid old maiſter, *Syr Thomas Arundell*, who could do all at this tyme with the Earle of *VVarwicke*, (and was glad perhaps to haue ſuch a fellow in court to ſerue

Fox pag. 1199. *col.* 2. *n.* 38.

V 3

his turne) to enter into the ſeruice, and peculiar dependance of the ſaid Earle, as he did, and preſently gott by his meanes the Biſhoppricke of *Gloceſter*. But when he ſhould come to be conſecrated or inueſted by *Cranmer* and *Ridley*, that maligned him, they would not do yt, except he would conforme himſelfe in all points to them, both in apparell, opinions, and ſwearinge alſo to the Supremacy. Which he being loath to do, for that he had promiſed perhaps the contrary to *Bullinger*, and that *Caluyn* had wrytten earneſtly about that tyme, againſt the Church ſupremacy taken by K. Henry: he gatt firſt his ſaid patrone the Earle, that was no great proteſtant, but vſed all for his turne, to wryte for him to the Archbiſhoppe *Cranmer*, that he might be borne withall in ſome points, and not preſſed to conforme himſelfe to him and *Ridley* in thoſe things, which offended his conſcience. And the Earles letter was of the 23. of Iuly 1550. when the ſaid Earle was now in his greateſt power, and the Duke of *Somerſett* brought vnder, he hauinge byn lett out of the tower in the moneth of *Aprill* before, with loſſe of his protectorſhipp. The copy of the Earles letter recorded by Fox is this.

Caluin. comment. in cap. 6. Amos Proph.

Th'Earle of VVarwicks letter to

70. After my moſt harty commendations to your Grace, theſe may be to deſire the ſame, that in ſuch reaſonable things, wherin

this bearer my L. Elect of *Gloceſter* craueth to be borne withall at your hands, yow would vouchſafe to ſhew him your graces fauour: the rather at this my inſtāce. Which thinge partly I haue taken in hand by the Kings Maieſties owne motion. The matter is weighed by his highneſſe, none other, but that your grace may facily condeſcend thervnto. The principall cauſe is, that yow would not charge this ſaid Bearer with an oath burdenous to his conſcience. And ſo for lacke of tyme I committ your grace to the tuition of almighty God. From Weſtminſter the 23. of Iuly, 1550.

to excuſe Hooper from the oath of ſupremacy and wearing of a Rochett.

Your graces moſt aſſured louing frend,
Iohn VVarwicke.

71. Heere yow ſee the Earle wryteth earneſtly, though briefely; and ſaith he doth yt euen by the Kings owne motion. Who, as head of the Church, had well weighed that the Archbiſhop might ſafely do yt in conſcience. He ſaith alſo, that the principall cauſe of *Hoopers* ſcruple, was an oath to be taken in his conſecration, which yow muſt thinke was not to the Pope, & conſequently muſt needs be to the King, that occupied his place. And though Iohn Fox diſſemble the matter, and ſaith in the margent, that this diſcord was about rituall gouernmentse

yet

yet is yt euident, both by that which the Earle wryteth heere of this oath, as alſo much more by the Kings letter, which was wrytten the next moneth after, to diſpence with the forfait of *Premunire*, incurred by *Hooper* for refuſing the ſame (as *Cranmer* and *Rydley* vrged againſt him:) that yt could be no other oath, but the oath of *Supremacy*, which *Hooper* (as a Puritan refuſed) for that yt agreed not with *Caluyns* freſheſt doctrine. Yow ſhall heare the Kings letter alſo, for that it was penned more diligētly in Hoopers prayſe by the Earles appointment, then his owne former letter: to angre perhaps more therby *Cranmer* and *Ridley*, that could not abide him, & to ſhew the Earles power, that could make the King wryte, what he would. Thus then Fox ſetteth downe the Kings letter, wrytten to *Cranmer* in that behalfe.

Hooper refuſeth the oath of Supremacy.

The K. letter in the behalfe of Hooper.

72. Right Reuerend Father, and Right truſty and welbeloued, we greet yow well. Wheras we, by the aduiſe of our Councell, haue called and choſen our right welbeloued, & well worthy *Maiſter Iohn Hooper* profeſſor of diuinity, to be our B. of *Gloceſter*, as well for his great learning, deep iudgment, and long ſtudy both in the ſcriptures, and other profound learning, as alſo for his good diſcretion, ready vtterance, and honeſt life for that kind of vocation, &c. From conſecrating of whome, we vnderſtand yow do

> ſtay, becauſe he would haue yow omitt and lett paſſe certayne rites, and ceremonyes offenſiue to his conſcience, whereby ye thinke, you ſhould fall in *Premunire* of lawes: we haue thought good by aduiſe aforeſaid to diſpence, & diſcharge yow of all manner of daungers, penaltyes and forfitures yow ſhould runne into, and be in, any manner of way, by omitting any of the ſame. And theſe our letters ſhalbe your ſufficient warrant & diſcharge therfore. Giuen vnder our ſignett at our Caſtle of *VVindſor* the 5. of Auguſt the 4. yeare of our Raigne.

73. This letter yow ſee was wrytten 13. dayes after the foreſaid letter of the Earle. And by that the King doth diſpence in the forfitures of *Premunire*, for the omiſsion of the rites, and ceremonyes, and oath before mentioned, requyred in the conſecration of Biſhops: certayne yt is, that yt could be no other, but the oath of Supremacy, as hath byn ſaid. Which thing being of ſo great importance, example & conſequence, as *Cranmer* and *Ridley* made both the King and the Earle, & all the Councell afterward to ſee, and that their whole Eccleſiaſticall gouernment, and State depended theron, and that this new phantaſticall fellow coming from Zuitzerland, would condemne them that had taken the ſaid oath before, both vnder K. Henry and K. Edward, and would therby giue a preſident to other to refuſe the

ſame hereafter, and that he was to be puniſhed for hauinge moued ſuch a matter of ſcruple in mens mynds, in ſo dangerous and tickleſome a tyme, as that was, when ſo many had refuſed to ſweare, and ſome alſo taken armes, both in *Deuonshire*, *Norſolke* and other places, for reſiſtinge of the ſaid Kings Eccleſiaſticall authority and proceedings therin: with theſe I ſay, & like arguments, they ſo moued the King and his Councell, & ſo terrified *Hooper*, as he was glad to take what oathes ſoeuer they would offer him, and putt on alſo what apparrell they would giue him. And ſo confeſſeth Fox himſelfe in effect, notwithſtandinge he ſeeke to extoll him euery way, for an Apoſtolicall man.

Reaſons & arguments wherby Cranmer & Ridley ouercame Hooper.

And thus he beginneth his ſtory of him.

Fox pag. 1366.

74. I cannot tell (ſaith he) what ſiniſter and vnlucky contention, concerning the or-,, dayning & conſecration of Biſhops, and of ,, their apparrell, with ſuch other like trifles ,, began to diſturbe the good and lucky be-,, ginning of this godly Biſhop, &c. And then ſettinge downe the foreſaid letters of interceſsion, both of the King and Earle he ſaith: ,, Notwithſtandinge this graunt of the King ,, and Earles letters aforeſaid, the Biſhops ſtill ,, ſtood earneſtly in the defence of the forſaid ceremonyes, &c. In concluſion this Theologicall contention came to this end, that the Biſhops (*Cranmer* and *Ridley*) hauing the vpper hand, *Maiſter Hooper* was fayne to

Fox cannot agree his ſaints togeather.

agree to this condition, that ſometymes he ſhould in his ſermons ſhew himſelfe apparayled, as the other Biſhopps were. Wherfore he being appointed to preach afore the King, as a new player in a ſtrange apparell, he commeth forth on the ſtage. His vpper garment was a long ſcarlett ſhymar downe to the foote: and vnder that a white lynnen rochett, that couered all his ſhoulders. Vpon his head he had a geometricall or mathematicall capp; that is a foure ſquared capp, with foure Angles, deuidinge the whole world into foure parts, albeit his head was round. What cauſe of ſhame the ſtrangenes hereof was that day to that good preacher, euery man may eaſily iudge. But this priuate contumely and reproach in reſpect of the publike profitt of the Church, which he only ſought, he bore and ſuffered patiently. And I would to God in like manner, that they which tooke vpon them the other part of that tragedy, had yelded their priuate cauſe (whatſoeuer yt was) vnto the publike concord and edifyinge of the Church. For no man in all the citty was one hayre better for that hoate contention.

The deſcription of Hoopers atyre enioyned him by Cranmer and Ridley.

75. Heere yow ſee, that Fox now cannot agree his martyrs togeather: and confeſſeth playnly, that *Cranmer* and *Ridley* had priuate cauſes againſt *Hooper*, which was indeed their priuate hatred towards him, for his proud imperious hereticall veyne. Wherby he

Priuate cauſes of emulatiō againſt Hooper.

he would ſeeme to contemne them, that had not byn in *Zuitzerland*, but had accomodated themſelues to K. Henryes Religion firſt, and then to the Protectors afterward: and had not yet gone ſo farre, as he and his would haue them. But yet rather then he would leeſe the good Biſhoppricke geuen him, he was content (good man) for the *publike profit of the Church* (as Fox ſaith) *to beare this priuate contumely* of wearinge a Rochett, and a ſcarlett ſhymar with a ſquare capp. But yet he confeſſeth, that they were neuer frends afterwards, vntill in Queene Maryes dayes, when they were all priſoners togeather.

Fox pag. 1367. col. 2. n. 73.

76. Thus by the way (ſaith Fox) thou haſt heard (good Reader) the weakneſſe of theſe men, now yt remayneth to record „ their godly reconciliations in tyme of per- „ ſecutions, who afterward being in priſon, „ for the truthes ſake, reconcyled themſelues „ agayne, &c. But heere I might anſwere to Fox, that this reconciliation was rather made among them by the Catholiks, that put them togeather in priſon: then by any vertue of their owne. Who in ſo long time, as they liued in proſperity, would neuer be reconcyled, eyther in opinions or frendſhip among themſelues. And moreouer *Hooper*, when he ſaw that he muſt needs ſweare & weare a Rochett, he thought he would do yt for ſomewhat: and ſo by his patron the

The Reconciliation betwene *Hooper Cranmer & Ridley.*

forſaid Earle of Warwicke, he gott another Biſhoppricke much bigger then the former, to witt, the Biſhoppricke of *VVorceſter*, and held both togeather for edification ſake. And wheras in the beginninge of his preaching in England, after his comming from Zuitzerland with his *Burgundian* wife, he preached earneſtly (as Doctor Saunders alſo noteth) againſt plurality of benefices in the Catholike Cleargy, & inueighed againſt the Pope for diſpenſing therin: he now, by diſpenſation of the King child, gott two Biſhoppricks. Which are farre more incompatible, then two particular benefices.

Hooper gott two Biſhoppricks togeather.

Sand. l.2. de Schiſmate Angl.

77. And thus paſſed the wourld with this good fellow, vntill Q. Mary came to the crowne. At whcih tyme for his hereſies eſpecially, and partly alſo for that he was inuolued not a little in the rebellious action of his old patron the Earle of *VVarwicke* (afterward Duke of *Northumberland*) he was called to accoumpt, accuſed, examined, condemned, and ſent to *Gloceſter* to be burned, vpon the 9. of February, 1555. Where he had infected the people with many abhominable hereſies. Yet doth Fox ſo highly eſteeme him, as he maketh a ſpecial chapter with this title: *A compariſon betwene maiſter Hooper, and Polycarpus.* In which chapter he compareth in all points moſt impiouſly, this new fangled libertyne heretike, to that old glorious martyr and Biſhopp.

Fox pag. 1373.

Fox his wicked compariſon betwene *Hooper* & *S. Polycarpe.*

78. But I could note eaſily many differences, yf I would ſtand vpon them. As firſt, that *Polycarpe* was a true Biſhopp, and this a falſe; that he was ordeyned by the Apoſtles themſelues, and this by Apoſtatae s, *Cranmer* and *Ridley*. *Polycarpe* by authority immediately deriued from Chriſt: But *Hooper* by authority taken from a Child Prince, that had none therin himſelfe. *Polycarpe* had but one Biſhoppricke, and inſtructed the ſame moſt carefully with piety; this had two Biſhoppricke s, and infected them both with hereſy. *Polycarpe* was a great faſter and louer of penance: this man, of good cheere and liberty. *Polycarpe* was a great prayſer and obſeruer of chaſtity; this man had his Burgundian ſiſter to keep him dayly company. *Polycarpe* was burned for defending the name and religion of Chriſt: this for impugning and deprauing the ſame by many foule & fond hereſies. And finally *Saint Polycarpe* was martyred by Iewes and infidells, with furie and deſpite: this man was lawfully chaſtiſed by his Chriſtian Superiours, according to the Eccleſiaſticall Canons; but yet ſeeking firſt with all Charity to conuert him, as by Fox his owne narration appeareth.

The difference betwene S. Polycarpe & Hooper.

79. And thus much of this compariſon with *Saint Polycarpe*. And with this would we leaue both the martyr and martyr-maker, but that we muſt add a word of Fox his ordinary ſleight and falſhood, in paſsing

ouer or ſhuffling vp cōfuſedly thoſe things, which pleaſe him not in his Saints, or make not for him. As in this place he omitteh firſt, the whole iudiciall ſentence giuen againſt *Hooper*, by *Doctor Gardener* Biſhop of *VVincheſter*, & his aſsiſtants. To which ſentence not withſtanding, *Doctor Bonner* Biſhopp of *London* remitteth himſelfe in his degradation: and by which, (yf Fox had truly put yt downe, as he found yt in the regiſter) we ſhould haue ſeene the particular hereſies, for which he was condemned. But yt pleaſed him not ſo to doe, nor yet to lay open vnto vs, the particular ſpeaches & anſwers vſed by *Hooper*, about wyuing. Which were ſo abſurd, baſe and carnall, as Fox confeſſeth, that all the hearers cryed out againſt him. Though he relateth the matter with all the aduantage he could deuiſe, being to ſay ſomwhat therof. For thus he wryteth:

The deceatfull ſhifts & ſleights of Fox in ſhuffling thinges vp that pleaſe him not.

80. At *Maiſter Hoopers* comming in, the Lord Chancelour asked him, whether he
was married? *Hooper* anſwered, *Yea my Lord:* ,,
and will not be vnmarryed, vntill death vnmarry me, ,,
&c. Then the matter concerning marriage ,,
was no more talked of, for a good ſpace: ,,
but as well the commiſsionars, as ſuch as ,,
ſtood by, began to make ſuch outcryes and ,,
laughed, and vſed ſuch geſtures, as was vn- ,,
ſeemly for the place, and ſuch a matter. The ,,
Biſhopp of *Chicheſter*, *Doctor Day*, called *mai-* ,,
ſter Hooper hypocrite with vehement words, ,,
and

Fox pag. 1368.

„ and ſcornefull countenance. *Becconſall* called
„ him beaſt, ſo did *Smith* one of the Clarks of
„ the Councell & diuers other that ſtood by.
„ At length the Biſhopp of *VVincheſter* ſayd:
„ that all men might liue chaſt that would, &
„ brought in this text *Matth* 19. *There be that*
„ *haue gelded them ſelues for the kingdome of heauen.*
Maiſter *Hooper* ſaid, that text prooued not,
that all men men might liue chaſt, but ſuch
only, to whome yt was giuen; and began to
„ read that, which went before in the text.
„ But there was ſuch a clamour and cry, moc-
„ king and ſcorning, with calling him beaſt,
„ as the text could not be examined. &c.

Hoopers anſwers about his wife.

81. This is the Relation of Fox, and noe man (I thinke) is ſo ſimple, but that he will eaſily imagine, that ſuch a commotion and vehemency of ſpeach, could not be moued in ſuch a ſeſsion of the Chauncelour, Biſhops & Councelours, and audience round about, except *Hooper* had behaued himſelfe very abſurdly in that matter of wyuing, and of his *Burgundian* ſyſter. And indeed his very firſt anſwere to the Chauncelour, when he ſaid: *Yea my Lord, and vvill not be vnmarryed till death vnmarry me, &c.* Importeth, that he was very eagerly ſett on that matter, when he anſwered ſo reſolutely to ſuch a company, and in ſuch a place and tyme. Seeminge to profeſſe, that though he were neuer ſo ould, and that his Burgundian woman ſhould dy, or leaue him: yet would he haue another

Hoopers anſwere to the L. Chancelor about his marriage.

another euen to the laſt day of his owne life. Wherby alſo he ſeemeth to inferre, that eyther marriage was abſolutely neceſſary to all: or at leaſt wayes, that it was of more perfection in a Biſhopp to marry, then not to marry. Confeſsinge alſo plainly by his ſpeach afterward, that himſelfe had not the gift to lyue chaſt, no not in thoſe old dayes of his, nor when he was in priſon & tribulation, and ſhortly after like to be burned. Such was the perfection euen of theſe moſt principall Foxian Saints and Martyrs. Yea Biſhopp-martyrs; farre vnlike to the old Martyrs & Biſhops of the ancient Church. And thus much of *Hooper*: the reader may ſee what we haue wrytten more of him, in the Latyn woorke * before mentioned, intituled *Certamen Eccleſiæ Anglicanæ.* Now then ſhall we paſſe to handle the ſtory of another of them, no leſſe immerſed in this puddle of carnality, then the former, to witt, *Iohn Rogers.* Who yet profeſſed a kind of puritaniſme, with *Hooper* in thoſe dayes, as preſently ſhall appeare.

* *Initio primæ partis.*

82. This *Iohn Rogers*, according to the relation made of him by Fox, was a Prieſt alſo in the tyme of *K. Henry* the eyght, when Luthers doctrine began firſt to be ſpread in England. Which he hauinge read, and finding himſelfe by the ſpiritt therof to be enclyned to ſome noueltyes in Religion, (but aboue all to marry ſome woman) and fearing,

The ſtory of *Iohn Rogers*, burned for hereſie *anno* 1555.

ring, that yt was not ſecure to attempt the ſame in England in thoſe dayes: he gatt ouer firſt to Flaunders, and there became Chaplyn to the Engliſh marchants in Antwerp. Where amonge other men he fell acquaynted with *VVilliam Tyndall*, and *Miles Couerdall,* two Prieſts of the ſame humour, and retyred thither much for the ſame end. Who both by their doctrine and life, did ſet forward this *Iohn Rogers,* in his former appetyte both of hereſie and wyuinge. Fox alſo ſaith, that Rogers did aſsiſt *Tyndall* in ſetting forth his Engliſh tranſlation of Scriptures, which you haue heard * before condemned by *K. Henry* the eight, & a whole parlament, *for erroneous, falſe, crafty, and wicked* (as are the words of the ſtatute) And after *Tyndall* was burned in Flaunders in the yeare 1536. *Rogers* went to *VVittenberge* in *Saxony*, to liue with *Martyn Luther,* by whome he was both confirmed in his Religion and prouyded of a Dutch wyfe, which, as Fox teſtifyeth, brought him forth no leſſe then eight children in very few yeares, with which load of wyfe and children, after both K. Henry and Luther were dead (for they died both within the compaſſe of one yeare) *Rogers* with the ſame returned into Englād in K. *Edwards* dayes, togeather vvith the two marryed fryars, *Martyn Bucer* and *Peeter Martyr* & their ſiſters, who all three bringing there women as pledges with them, that they would accommodate

* *part. 2. cap. 10.*

The returne of Rogers with two married Friars into England, commodate themſelues in all things to the Protectors will, and ſtate of Religion in England both preſent and future, they left their old Maiſter Luther and his opinions, and fell to Zwinglianiſme; as a thing much more fauoured by the gouernours at that tyme. And this Rogers, for his maintenance and feeding of his Germane hungry family, got with much a doe the Viccaridge of *Saint Sepulchers* without newgate, and afterward, when *Q. Mary* came to raigne, ſhewinge himſelfe not only turbulent, concerning the ſtate and *Q. Maryes* comming in, but alſo obſtinate in hereſie, he was condemned and burned in Smithfield, vpon the yeare 1553. and fourth of February.

83. The articles, for which he was condemned, were principally two, as appeareth in his ſentence. Firſt *that the Catholike Church of Rome is the Church of antichriſt.* The ſecond, *that in the Sacrament of the Altar there is not, ſubſtantially nor really, the naturall body and blood of Chriſt.* In which ſecond propoſition he contradicteth his maiſter Luther, as yow ſee, as well as vs. And for that there is no more mention but of theſe two articles only, in his ſaid condemnation, it is very like that he did accommodate himſelfe in the reſt, for which cauſe it may be thought that he had thoſe fauours, which Fox recyteth, to witt that he had twiſe pardon offered him, wheras *Hooper* had but once, after his condemna-

Fox pag. 1352. col. 2. nu. 30.

Fauours vſed to I. Rogers.

demnation, yf he would recall theſe propoſitions, once in the priſon, & the other time at the fyre ſyde. And albeit they would not ſuffer him to haue the company of his woman, which he called his wife, as he earneſtly deſired after his condemnation (therby not to conſent to the continuance of his ſinne with her) yet when he went to the fyre in *Smithfield*, they ſuffered his ſaid wife and all his children to repreſent themſelues to him, therby to moue him to enter better into himſelfe, & to haue conſideration both of him and them, but the poore mad fellow being entred now into the proud veyne of being a Martyr, and ſore inueygled in that veyne, by letters and meſſages of diuers of his brethren and ſiſters from abroad, he could not well goe backe, his creditt lyinge therin, and eſpecially, and for ſo much as he was held for a prophet, & did fortell things to come, as Iohn Fox affirmeth, wherof one principall propheſie forſooth was, that he told the printer of Iohn Fox his *Acts* and *Monuments*, that the ſaid printer ſhould liue and ſee religion change againe, & that then yf the proteſtants did not put in execution that forme of Eccleſiaſticall gouernement, which he & *Maiſter Hooper* had agreed vpon, which was a kynd of puritaniſme in that tyme, that then the end of the proteſtants at their ſecond returne into England, ſhould be worſe then theirs, that were burned in *Q. Maryes*

A terrible Propheſy of Rogers againſt the proteſtants of theſe dayes. *Fox pag.* 1356.

Q. Maryes dayes. And this propheſie ſaith Iohn Fox *is notoriouſly to be marked.*

84. Now what this agreement of *Hooper* & *Rogers* was, Fox doth alſo ſett downe, to witt, that the Cleargy ſhould weare no ſquare cappes, tippets, ſurpleſes, and the lyke, and that ouer euery 10. churches or pariſhes in England, there ſhould be a learned ſuperintendent appointed, who ſhould haue vnder him faithfull readers, and that all Popiſh Prieſts ſhould cleane be putt out, and not be admitted to read their ſeruice, *he proteſtinge*, ſaith Fox, *to the foreſaid printer, that yf they would not ſo doe, their end ſhould be worſe then theires that were burned in Q. Maryes tyme.* This is that notorious markable propheſie and commination, which Fox doth ſett forth, and affirme to be true and highly to be eſteemed, out of which we may inferre, that ſeeing the proteſtants of theſe daies, after their ſecond reſtorement in England vnder *Q. Elizabeth*, haue not thought beſt to admitt or follow the former puritanicall deuiſe of *Hooper* & his prophet, about apparell and gouernment in their Cleargy, *Ergo* they are within the compaſſe of this terrible commination of *vvorſe then burninge, &c.*

Fox ibid. pag. 1356. col. 2. num. 20.

85. And by this yow may ſee in part alſo, what *Rogers* was, to witt a bold, turbulent, ſeditious ſpiritt. And it is to be noted, that *Hooper* hauing got a *Burgundian* wife in *Zwit-*

zerland, duringe K. Henryes tyme, as before we haue ſhewed, came home in the beginning of K. Edwards raigne, together with this *Rogers* and his Dutch woman, or very ſoone after, and *Hooper* hauinge liued with *Bullenger*, a Zwinglian Caluiniſt of the purer ſort, in *Strasburge* and *Geneua*, perſuaded *Rogers* to be of that ſect alſo, putting him in hope, that they two ioyninge together, ſhould be able to gouerne all amonge the new Engliſh Cleargy, and ſo bring in Caluiniſme alſo euen in the higheſt ſorte of puritaniſme, whereby they being ſingular, ſhould be the more reſpected of all. Vnto which perſuaſions *Rogers* yealded eaſily, being of that conſtitution which before we haue ſaid, to witt very tumultuous and vnquiet, as appeareth partly by that which Fox himſelfe ſetteth downe of him, of a certaine treatiſe made by him, *to proue that it is lawfull* (as his owne words are) *for any priuate man, to reaſon and vvryte againſt a vvicked act of Parlament, & vngodly Councell, &c.* Wherby he ment to drawe all publike matters both of State and Religion, handled or to be handled in England by Parlament or ſynod, to his particular examination, cenſure and iudgment: and of ſome few that would ioyne with him, as *Hooper* and other like ſpiritts. He propoſed alſo for a point of reformation among the reſt, (as Fox relateth) *that the Papiſts in England for a difference betweene*

A cōpact betwixt Hooper & Rogers for the dominier in England.

Fox pag. 1353. col. 1. nu. 72.

them and proteſtants, ſhould be conſtrayned to vveare vpon their ſleeues a chalice & an hoſt ouer it; which in his common welth ſhould perhaps haue byn putt in execution. And hereby alſo he ſhewed his ſpiritt. Wherfore *Hooper* that was of nature no leſſe turbulent, then he, thinkinge him a fitt companion for his humor, ioyned with him at the beginninge: perſuadinge themſelues, that by their credit of hauing liued and ſtuddied abroad for diuers yeares, the one in *Saxony*, the other in *Zwitzerland*, they ſhould haue byn able to ouerrule matters in religion at their pleaſure. But they were deceaued. For they found *Cranmer* & *Ridley* in authority before them. Who ſpying their inclinations, kept them downe. And as for *Rogers* he could neuer gett higher dignity, then to be vicar only of *Saint Sepulchers*, though he read a diuinity lecture alſo (ſuch as it was) in *S. Paules* of London.

Rogers deuiſe for different apparell of the Catholiks.

86. *Hooper* alſo, duringe the tyme of the Protector, could ſcarſe gett any thing. But after his fall, he got by *Dudley* Earle of *VVarwicke*, to be Biſhop both of *Gloceſter* & *VVorceſter* (as before hath byn ſhewed) though *Cranmer* and *Ridley* ſought to hinder him. And before they would conſecrate him, they humbled him vnto the ground, and made him glad to weare a ſquare capp, typpet and Rochett, or any other thinge that they would appoint. Though hitherto he

and Rogers had gone in their round capps, aud had profeſſed ſo to do vnto their liues end. And Fox doth commend Rogers highly, for that he perſeuered therin and neuer wore a ſquare capp, tippet or Rochet all the dayes of K. Edwards raigne, as he ſaith. And thus much of this Foxian Martyr and prophet *Rogers*. And he that will read both their anſwers & ſpeeches, about their women and wyuinge, in their examinations before the B. of Wincheſter & others: ſhall fynd them to haue byn both of one ſenſuality in that behalfe, & to haue had no other ſpirit at all, but only liberty of the fleſh. And the like we ſhall ſee in their fellow marryed Prieſts that follow, which now we ſhall proſecute in order.

Of Laurēce Sanders a marryed Prieſt burnt for hereſie.

87. And as for *Laurence Sanders*, which is the third of this quadrillio of marryed Prieſts, he was ſomewhat of a more quiett nature, as he was alſo leſſe learned, then Rogers. For that being firſt an apprentiſe in London (as Fox declareth:) he afterwards ſtudied and became a Prieſt, and gott diuers benefices, both in the countrey, and alſo in London, where he was perſon of *Alhallowes* in *Bredſtreet*. And in the beginninge of K. Edwards dayes, being drawne with ſenſuality tooke a wife, which bound him ſo to follow the new doctrine, as at the very entrance of Q. Mary he preached ſo ſeditiouſly in *Northampton*, as he was thervpon

apprehended, but lett go againe by mediation of his brother *Edward Sanders*, who after was a iudge. The articles, which he defended, are not ſett downe by Fox in particular, nor yet the ſentence, by which he was condemned: yet may it appeare by certayne letters of his ſaid brother the iuſtice, recorded by Fox, that amonge other hereſies, he was fallen alſo into the opinion of *Zwinglius* about the Sacrament, for thus wryteth the ſaid Iuſtice to him in one letter. As concerning your conſcience in Religion, I beſeech God it may be lightened by the holy Ghoſt, &c. Wherin yow are diſſenting from many holy men, ſpecially in the Sacrament, maketh me in my conſcience to condemne yours. For allthough I haue not hitherto fancied to read *Peter Martyr*, and others ſuch: yet haue I had great deſire to ſee *Theopilact* and diuers others of his ſort and opinion, both notable and holy Fathers, yf any credit be to be giuen to the writings of our ancient Fathers before vs. And ſurely the ſentences and iudgment of twoe or three of them, hath more confirmed my conſcience then 300. *Zwinglius*, or as many Lutherans, can, or ſhould do, &c.

Fox pag. 1365.

Iuſtice Sanders letter to his brother the Prieſt.

88. Thus wrote Iuſtice *Sanders* to his brother *Lawrence.* And in another letter to him he ſaith amonge other things, that he had read *Saint Bernards* meditations vpon the Bleſſed Sacrament, and the confortable vſe therof.

Fox pag. 1165.

therof. And with all ſent him the booke a little before Chriſtmaſſe, addinge theſe words: *I am fully determined* (ſaith Fox) *duringe my life, to giue more faith vnto the confeſsion of holy Bernard, then to any Luther or Latymer, &c. Deſiringe yow (as yow tender my naturall, godly and frendly loue towards yow) that yow vvill read ouer this booke this holy tyme at my requeſt, &c.*

Fox *ibid.*
Fox ſcoffeth at S. Bernards meditations.

99. Thus laboured he to recall his brother. But Fox ſetteth downe no anſwere of his to theſe letters, but ieſteth at the Iuſtice his meditation out of S. Bernard ſayinge: *That it vvas perhaps vvhen the Sanctus vvas in ſinging, and the organs piped merely.* This is the ſpiritt of ſcoffinge heretiks. But for the reſt of Prieſt *Saunders* letters, the moſt part were to his woman, which he called his wife. Who, as ſhe is ſuppoſed to haue byn the cheefe cauſe to draw him firſt by ſenſuality into hereſie: ſo was ſhe alſo the cheeſe meane to hould him therin. Which is more confirmed by a certayne tale, that Fox himſelfe relateth of the ſame woman, comminge with a childe in her armes to viſitt him in the priſon. But the keeper hauinge no warrant to giue her licence: yet tooke he her child, and carryed yt in to the Father Prieſt, deliuering it vnto him in the preſence of diuers. *Then* (ſaith Fox) *Laurence Sanders ſeing his little ſonne, reioyced greatly, ſayinge: that he reioyced more to haue ſuch a boy, then he ſhould, yf two thouſand pounds in money vvere giuen him, &c.* And vnto the

Fox pag. 1361. col. 1. nu. 6.

ſtanders by, that praiſed the pretynes of the child, he ſaid: falling as it were into certayne extaſis of ſenſuall ioye, *what man fearing God, would not looſe his life preſent, rather then by prolonginge it heere, he ſhould adiudge this boy to be a baſtard, his vvife a whore, & himſelfe a whoremonger?* Yea (ſaith he) *if there were no other cauſe, for which a man of my eſtate ſhould looſe his lyfe: yet vvho vvould not giue yt, to auouch this child to be legitimate, and his mothers marriage to be laufull & holy?*

The abſurd ſenſuall ſpeech of Sanders and Fox about wiuing.

89. Thus farre Fox. Who ſeemeth to like very well this argument & profe of *Sanders.* To witt, that he would dye for legitimation of his brattes: *therby to proue his vvoman no whore.* Whoſe honeſty how well it was cleered by his burninge, euery man doth ſee. But let vs heare now a graue commentary of Iohn Fox vpon the foreſaid words of Sanders. *I do not, good readers,* (ſaith he) *recyte this ſayinge of Maiſter Sanders, to lett thee ſee only vvhat he thought of Prieſts marriage: but cheefly to lett all marryed cooples learne, to beare in their boſome true affections naturall, but yet ſeaſoned vvith the true ſalt of the ſpiritt. Vnfeynedly mortifyed to do the naturall vvorks and offices of marryed cooples, ſo long as vvith their doing, they may keepe Chriſt vvith a true confeſſinge faith, in a conſcience vnfoyled. Otherwiſe both they and their owne liues are ſo to be forſaken, as Chriſt requireth, &c.*

Fox ibid. Foxes abſurd documents about naturall affectiōs.

90. This is Iohn Fox his ſpirituall expoſition and document to marryed cooples. To witt, *to beare true naturall offices with the ſeaſoning*

ſoning ſpirituall ſalt, &c. Which ſalt, what it may be, I meane not to ſtand heere to diſcuſſe, let euery man gheſſe. And ſo I leaue this ſalter, who from this ſpirituall contemplation (into which he fell into by occaſion of *Sanders* extaſies about his wife and children) he returneth to his hiſtoricall narration againe. Telling vs how the ſaid *Lawrence Sanders*, perſiſtinge in his former opinions, was condemned and ſent to *Couentry*, where he was burned vpon the eyght of February *anno Chriſti* 1555. And with that were his children made legitimate, and his wife proued an honeſt woman, as much as himſelfe an honeſt man. And thus of him.

The ſtory of *Doctor Rowland Taylor* burned for Lutheraniſme *an. Dni.* 1555.

91. There followeth in order *Rouland Taylor* Doctor of law and a maryed Prieſt (for all them were ſo) who in K. Henry the 8. his time, did help to burne *Lambart* & other Zwinglian heretiks, as Fox himſelfe doth confeſſe in the Story of *Lambart*, and after we ſhall ſhew. But being a very groſſe and ſenſuall fellow (as well in mynd, as in body) he tooke a wife, firſt ſecretly in K. Henryes dayes, as may be gathered by that he profeſſed before his iudges in *Q. Maryes* raigne, that he had 9. children by her in the yeare of Chriſt 1554. which being not full eyght yeare after K. Henryes death, he could not well haue 9. children, but that he had kept her in K. Henryes dayes alſo. He was in religion a Lutheran, and noe Zwinglian, as

may appeare by his anſwers to *B. Gardener* and *B. Bonner*, related by Fox himſelfe, eſpecially *pag.* 1382. & 1383. Though Iohn, like a Fox indeed, doth ſeeke by all arts & ſleights to diſguiſe the matter, in relating it ſo, as he might ſeeme a Zwinglian. And in one place, where Taylor ſaith in his confeſsion to the B. of Winchester, that in the bleſſed Sacrament, *vve eat the body of Chriſt and drinke his bloud, &c.* Fox putteth it downe with a parentheſis of his owne *(through faith)* and yet bringeth in the Biſhop as allowinge his ſpeech: *Thou ſaiſt vvell (quoth the B.) &c. But further thou ſhouldeſt ſay, that yt is a ſacrifice alſo.* Which approbation is vnpoſsible that the Biſhopp would haue giuen, yf *Taylor* had expounded his faith in the ſenſe of *Zwinglius*, and denyed the reall preſence, as Fox by his parentheſis would make him ſeeme to do.

92. But this is Fox his endeauour, to couer the difference of faith & beleefe in his martyrs, if it were poſsible. But eſpecially doth he diſſemble thoſe that are Lutherans: as *Friar Barnes*, of whome we ſhall ſpeake afterwards, & this *Taylor* & *Farrar* in this place, who were Lutherans and no Zwinglians. And for this cauſe doth he leaue out the whole ſentence and condemnation againſt him, and yet like a ſimple fellow, as he was, he ſetteth downe ſo much of *Taylors* owne letters to his frends, as do plainly declare the

Fox his falshood and vanity in ſettinge things downe.

the cheiſe articles, for which he was condemned. To witt, *for holding Prieſts marriage to be lawfull, after holy orders taken: and for denying Tranſubſtantiation, and the Popes Supremacy.* Not mentioninge the reall preſence at all, which ſhould haue byn the cheiſe point named, yf he dad denied the ſame.

93. And in very deed the miſerable mans buſynes, was principally to haue his womã, as hath byn ſaid. For which he ſetteth downe a great ranke of proofes out of ſcriptures and Fathers: but ſo triuiall and little to the purpoſe, as they are not worth the reciting. As for example, he alleaged that God ordained Marriage in paradiſe, & ſaid: *Non eſt bonum hominem eſſe ſolum.* It is not good for man (ſpeaking of Adam) to be alone without a wife. *Ergo* yt is good alſo for prieſts to haue wyues, notwithſtãding their vowes to the contrary, & not to liue alone. Againe God ſaid in the ſame booke of *Geneſis: Creſcite & multiplicamini*, grow aud multiply, which (as yow know) was ſpoken to beaſts alſo. And yet he inferreth, that God meant, that Prieſts muſt attend to multiply alſo, &c. And by the good applying of theſe and like textes, yow may ſee the ſpiritt of heretiks, how they vſe ſcripture, or rather abuſe the ſame moſt abſurdly to their owne fancyes, no one of theſe places concluding any thing at all towards his caſe: yet heare, what Fox ſaith of this his defence before the

Geneſ. 1.

Geneſ. 2.

the Biſhops, and therby iudge of the truth of all the reſt of his ſtory.

94. *VVhen he came thither*, ſaith he, (to witt, before the B. of Wincheſter and other Biſhops) *he ſtoutly and ſtrongly defended his marriage, ſhewing by the ſcriptures of God, by the Doctors of the primitiue Church, by the lawes, Ciuill & Canon, that it is lawfull for prieſts to marry, &c.* So lyeth Fox. And after this telleth vs a large tale, how he was condemned, & ſent backe to his benefice of *Hadley* to be burned. Where by force and violence, he had hindred a prieſt to ſay maſſe, at the beginninge of *Queene Maryes* dayes: and was like to haue raiſed a commotion of the people about yt. So boyſterous and turbulent a fellow he was. Fox alſo ſetteth downe ſundry execrable prayers, which he made againſt the Pope at diuers tymes, when he was examined. Which declareth ſufficiently his furious ſpiritt. He telleth moreouer, that this Doctors honeſt wife kneeled downe and held vp her hands, & with a loud voyce ſaid: *I beſeech God the righteous iudge to reueng this iniury, &c.* He telleth vs in like manner, that the Sheriffe perſuadinge him to acknowledg his errors, and aske pardon of them, whome he had deceaued: he anſwered him contemptuouſly ſaying; that indeed he perceaued now that himſelfe had byn deceaued in ſome points, and had deceaued alſo others. The firſt, for that he thought he ſhould

Fox pag. 1312 col. 2. nu. 3

Fox pag. 1380.

A groſſe ieſt of Doctor Taylor.

ſhould haue byn buryed in the Church or Churchyard of *Hadley* pariſh, & now he ſaw that he muſt be burned. And the ſecōd, that a great cōpany of wormes of that place, had hoped to haue made good cheere vpon his fatt body, which now ſhould be deceaued, for that his fleſh was to be made aſhes. And this noteth Fox in the margent, *for a goodly apothegma of Doctor Taylor Martyr*. And with this he ſaith he went to the fire; where we muſt leaue him eternally, as I feare.

The ſtory of Rob. Farrar falſe Biſhop of S. Dauids burned *an. Domini* 1555.

95. The fifth and laſt of this rubricated ranke, is *Robert Farrar* Prieſt, and Chaplyn to Cranmer in K. Henryes dayes. By whome he learned to gett himſelfe a woman alſo, vnder the name of a wife. And afterwards in the beginning of K. Edwards dayes, he gatt ſo farre in fauour with the L. Protector *Seymour*, as he made him Biſhop of *S. Dauids* in *VVales*. But when the Protector afterwards fell, others of his owne ſect (eſpecially *Thomas Yonge*, which afterward in Q. Elizabeths tyme was Archbiſhops of *Yorke*, & *Rowland Mericke*, afterwards B. of *Bangor*, and ſome other that were Canons then of the ſame Church) exhibited 56. Articles againſt him, as Fox relateth. For which he was called to *London*, and put in priſon, in K. Edwards dayes, and ſo remayned vntill the tyme of *Q. Mary*. When, being vnderſtood that he was a Lutheran heretike, he was called before the B. of *VVincheſter* and other

Commiſsioners, and after diuers examinations he was condemned (as appeareth by his ſentence regiſtred in Fox) for 3. or 4. propoſitions. *Fox pag. 1412.* First, *that any Prieſt or religious man, after his vow, may lawfully marry.* 1. Secondly, *That in the Bl: Sacrament there remayneth the ſubſtance of bread and vvyne, togeather vvith the body and bloud of Chriſt.* 2. Thirdly, *That it is no ſacriſice propitiatory.* 3. Fourthly, *That only faith iuſtiſieth.* 4. By the ſecond of which propoſitions, we ſee plainely that he was a Lutheran, and no Caluiniſt nor Zwinglian. He was ſent to be burned in *Carnaruan* in Wales, in the yeare of Chriſt 1555. And by all theſe fiue we may perceaue, that the hauinge of women was the cheefe motiue, that drew them to hereſie, and held them therin.

96. And with this we might end this moneth: but that only there remayne two women martyrs, for the laſt two dayes of February, to witt *Agnes Potten*, and *Ioane Trunchfield*, both of *Ipſich.* Agnes her husband was a beere-brewer, and *Ioanes* husband was a ſhoomaker. And Fox recounteth, that there was a miniſter of that towne named *Samuell*, who had diuers viſions about theſe two holy women, whome he guyded and had brought into their hereſies. And that *Ioane* the ſhoomakers wife had her viſions alſo. And then, talking of their Religion, he ſaith thus: *Their opinion or perſuaſion vvas this, that in the Sacrament vvas the memoriall only of*

Two matron Martyrs, as Fox calleth them a berebrewer and ſhoomakers wife. *Fox pag. 1547.*

Chriſts

Chriſts death and paßion. For (ſayd they) *Ieſus Chriſt is receaued vp into heauen, and is on the right hand of God the Father, accordinge to the ſcriptures, and not in the Sacrament, &c.*

97. Lo the deepe diuinity of theſe two artificers wyues. Is it not like, that they vnderſtood well theſe matters, and could diſtinguiſh, how Chriſt might be in heauen, and how in the Sacrament? And yet (ſayth Fox) *they vvere conſtant euen to their burning, &c.* Wherof I maruayle not. For that nothinge is more ordinary to the ſpiritt of error, then obſtinacy, as the examples of Anabaptiſts in theſe our dayes do make yt euident. But yf a man ſhould haue asked theſe two poore women aſunder and ſeuerally, of diuers other points of Religion, (far more eaſy to be vnderſtood, then this of the Sacrament) what anſwers, thinke yow, ſhould he haue receaued, and how like or conformable the one to the other? And yet doth Fox commend highly this their conſtancy in dying. *VVherin* (ſayth he) *their Conſtancy is vvorthily vvondered at, that ſtoode ſo manfully to the confeßion and teſtimony of Gods vvord and truth. In ſo much, that vvhen they had prepared and vndreſſed themſelues to the fyre, they did vvith comfortable words of the ſcripture, earneſtly requyre the people to creditt and lay hold on the vvord of God, and not vpon mans deuiſes, and inuentions.* **Fox** *ibid.*

98. Thus ſayth Fox. Who whether he were more madde or fooliſh, then the ſaid

two women, is hard to iudge. For what could theſe two ſimple women (I pray you) the brewer and ſhoomakers wyues tell, what the word of God and truth was, or what the ſcriptures did determine about ſo high queſtions? Or what cõfortable words could theſe ſilly womẽ ſpeake to the people at the fireſide, but only fancyes and preſumptions of their owne, or ſome deuiſes of *Samuell* the miniſter, that was their maiſter to their perdition? Surely, theſe people ſeeme rather poſſeſſed, then inſpired: and for ſuch I leaue them. And herewith will make an end of all the Foxian Saints of this moneth, hauing byn much more longer, then I purpoſed at the beginning. We ſhall procure to be ſhorter in the moneths, that enſue.

The compariſon of the Catholike Calendar, with this of Fox, for this Moneth of February. §. 4.

99. And now ys yt eaſy for euery man of wiſdome & conſideration to behould, what manner of men and women Fox hath gathered heere togeather, for Martyrs and Saints of this moneth. To witt a number of ignorant artificers: workemen, ſpinſters, ſouldiars, ſenſuall Prieſts, libertynes, ſorcerers, coniurers & open malefactors. Whome to compare with the antiquity, venerability, learninge, piety and ſanctity of thoſe of the Catholike Calendar, putt out by him,

Diuers ſorts of Saints in the Cath. Calēdar.

were a great iniury to them. Yet may we conſider briefly (yf yow pleaſe) the ſame points, which in the ranke of Catholike Saints, of the precedent moneth, were conſidered. That is to ſay, Martyrs, Virgins, Biſhops, Confeſſors, & Religious men of extraordinary auſterity in life. And of the firſt ſort of Martyrs are, *Saint Valentyne, Saint Fauſtine, Saint Iouita, Saint Polieuctus, Saint Iulian,* and others; Of Virgins & Martyrs both are, *Saint Agatha, Saint Dorothee, Saint Apollonia, Saint Soter, Saint Eulalia.* Of Biſhopp Martyrs are *Saint Ignatius, Saint Blaſius, Saint Lucius, Saint Oneſimus, Saint Symeon, Saint Seuerian.* Of Biſhops Confeſſors and learned Doctors, are *Saint Barbatus, Saint Eucherius, Saint Cæſarius, Saint Alexander,* and *Saint Leander.* And finally for admirable extraordinary ſtraytneſſe, & ſeuerity of Eremiticall and monaſticall life, *Saint Romanus* occupyinge the laſt day, may ſerue for a liuely ſpectacle in this moneth. Wheras on the other ſide, among Fox his Saints, there is neither Eremiticall, nor monaſticall life, nor ſolitude eyther from the world or women, nor any one ſo much as pretending the title of virginity in any ſex, nor any true Biſhopp indeed, yf their ordination be examyned: nor any Confeſſor or Confeſsion, of one and the ſelfe ſame fayth among them: and conſequently no Martyrs or wittneſſes at all, but only of diſcord, diſagreement, and diſſention.

100. But in our Saints all the contrary is to be found. For as touching vnion in faith both amōg themſelues from tyme to tyme, and with vs, that are Catholiks at this day, the demonſtration is quicly made. Firſt, for that al thoſe, that are in the calendar of this moneth here recyted, hauing liued in the firſt ſeauen ages after Chriſt (as in the number of yeares, ſet before each Saint for their antiquity, may appeare) moſt certaine yt is, (as before hath byn noted) that the Catholike Church of that tyme (to witt, of euery age) would neuer haue admitted them into their Catalogue of Saints (as they did, reiecting others) yf in all and euery point of faith and religion, they had not fully agreed with them. For as they reiected others for diſſenting; ſo would they alſo haue reiected theſe. And this is for the firſt 700. yeares after Chriſt, wherin they liued.

Proofe that all Saints of the Cath. Calēdar, were of one Religion.

101. But now for the other later ages, which haue inſued ſynce, Fox himſelfe will not deny, but the publike Church of Chriſtendome hath agreed in Religion with vs that are now: and conſequently would neuer haue admitted thoſe former Saints and Martyrs for theirs, yf in beleefe they had byn diſcrepant from her. Moreouer, he that ſhall read the liues of theſe Saints, or the works of ſuch of them, as haue left any thing written, he ſhall eaſily find of what religion they were. As for example, tou-

The ſecond proofe.

ching

S. Ignatius. See *Tritemius in catalog. ſcript. Eccleſ. Et Euſeb. l.*3. *hiſt. Eccleſ. cap.* 30. *Part.* 1. *cap.* 4. 5.

ching *Saint Ignatius* (the very firſt martyr of this moneth) he that ſhall peruſe his epiſtles to the *Epheſians, Magnetians, Trallians, Romans, Philadelphians, to Saint Policarpe*, and others, ſhall ſoone perceaue, that he was no proteſtant. And the *Magdeburgians* do reiect him in diuers points, and namely about the holy ſacrifice of the bleſſed body and bloud of Chriſt, as in the firſt part of this Treatiſe more particularly we haue declared. This man left a ſcholler behind him named *Hero*, that was his ſucceſſor in the Biſhoprike of Antioch, and a glorious martyr after him. And what doctrine he taught him, is euidẽt by the prayer, which the ſaid *Hero* made to him after his death, ſaying among other things: *Sacerdos Dei Ignati, memor eſto mei filij tui Heronis, vt & ego ex hac vita exiens, ſanctis connumerer.* &c. *O ter quaterq; beate Pater Ignati, memẽto mei quem nutriuiſti.* O prieſt of God *Ignatius* be myndfull of mee, thy ſonne *Hero*: that when I go forth of tihs life, I may be numbred among the Saints, &c. O thrice & fourtymes happy Father *Ignatius*, remember mee, whome thou haſt brought vp, &c. Which doctrine *Saint Ignatius* would neuer haue taught him, nor he haue vſed, yf eyther of them had byn a proteſtant. And this of the firſt day.

Euſeb. in chron. cod. Vatican. apud Baron. anno 110. *Annal.*

Purification of our B. Lady.

102. The ſecond day in our Calendar hath the feaſt of the *Purification of our Bl. Lady*, as before hath byn ſhewed. Which Fox alſo

admitteth into his Calendar for faſhions ſake, though the reformed Churches of his religion in *Geneua, Holland, Scotland, France*, & other places do reiect the ſame, as a Iewiſh ceremony. But he admitting yt into this Calendar, geueth therby teſtimony alſo to our religion. And he that readeth, what our countreyman *Saint Bede* aboue 800. yeares gone, wryteth of the vſe of this feaſt, in thoſe dayes within our Iland: ſhall ſee the deuotion of that people vpon this feaſt to haue byn the ſelfe ſame in England then, that ours is now. For thus he writeth: *Die Sanctæ Mariæ, plebs vniuerſa, cum Sacerdotibus & miniſtris, &c.* Vpon the day of our Lady, the whole multitude of Chriſtian people, togeather with Prieſts and their miniſters, do go forth in proceſsion ſinging hymnes in tuneables voyces, through Churches and conuenenient places of the Citty, & euery one do beare burning wax candells in their hands, giuen them by the Biſhops, &c. Thus wrote he of this feaſt of the *Purification*. And lett the reader conſider, whether this agree with our vſe or with the proteſtants.

Bed. l. de temp. ratione c.10.

103. Vpon the third day is *Saint Blaſius* B. of *Sebaſta*, as in the Calēdar yow haue ſeene, that ſuffered vnder *Diocletian* the Emperor, in the third age after Chriſt. In the ſtory of whoſe martyrdome, yt is recorded among other things, that after many other tormēts giuen him, yt was ordayned for his greater

S. Blaſius.

See *Martyr. Rom. & Acta S. Blaſij apud Lippom. tom. 5. & Sur. tom. 1. & 6. Nombr. tom. 1.*

terror, that ſeauen women, (whome he had inſtructed in Chriſtian faith) ſhould be put to death before him by exquiſite torments: for that they had gathered vp for relikes ſome part of his bloud, when his fleſh was torne with iron hooks. Which women, yf they had byn taught by proteſtāt preachers, they would not haue committed ſuch an error. And conſequently we may gheſſe, of what Religion their Maiſter and Biſhopp *Saint Blaſius* was.

S. Eutychius.

104. Vpon the fourth is the Memory of *S. Eutychius*, who hauing ſuffered a renowned martyrdome in Rome, about 250. years after Chriſt, his ſaid glorious conflict was wrytten breefly in verſes, by *Pope Damaſus* the next age after. Which are yet extant in an old marble Table, to be ſeene in the Church of *S. Sebaſtians*, in the Coemitery or buryinge place of *Saint Calixtus*, in the way *Appia*, ſome myle from Rome. In which epitaph, after *Saint Damaſus* hath declared the diuerſity of torments, which *Saint Eutychius* did ſuffer: he ſheweth further, that his body being caſt into a dungeon, was reuealed by night, and in ſleepe, and therby ſought for, found out and worſhipped. For theſe are his laſt foure verſes.

Damaſ. in tab. marmor. Eccl. S. Sebaſt.

Nocte ſoporifera turbant inſomnia mentem;
Oſtendunt latebram inſontis, quæ membra teneret.
Quæritur, inuentus colitur, ſouet, omnia præſtat,
Expreſſit Damaſus. Meritum venerare ſepulchrum.

The ſenſe of which verſes is this: That there being great deſire to know, where this martyrs body lay, there came troubleſome dreanes by night about the ſame (*he doth not ſay whether to himſelfe or others, but to himſelfe is moſt like*) and theſe dreams or viſions by ſleppe did declare, where the hole or caue was, which cōteyned the innocent martyrs body. Whervpon he was ſought out, and being found was worſhipped, and thervpon he fauoured them from heauen, and procured them all the benefitts which they demaunded. This ſtory hath *Damaſus* expreſſed. Do you worſhipp ſo worthy a ſepulcher. Lo heere the faith of that tyme, wherin Martyrs bodyes were ſought, retayned and worſhipped: and the Martyrs themſelues prayed vnto with beleefe, that they could help vs from heauen, & performe what ſoeuer we deſired at their hands. neyther is yt like that *Pope Damaſus* was different in religion from the martyr *Eutychius*, whoſe ſtory he wrote; and conſequently, this martyr alſo was of our religion.

S. Eutychius proued to be of our Religion.

105. Vpon the fifth day is *Saint Agatha*, virgin and martyr, put to death in *Sicilia* vnder *Decius* the Emperor: about the ſame tyme, that *S. Eutychius* was in Rome. And the Pope *Damaſus* wrote an Eccleſiaſticall Hymne in her praiſe, which beginneth: *Martyris ecce dies, &c.* And *Saint Iſidorus* Archbiſhopp of *Syuill* wrote other two hymnes in her praiſe alſo.

See *Collect. poët. Chriſt. & Breu. Tolet. S. Iſidor. & Sacram. S. Gregor.*

and the ſame *S. Greg. l.3. regiſt. ep.* 19.*& l.*3. *dial.c.*30. *Adrian. PP. ep. ad Carol. magnum.*

alſo. And moreouer it appeareth by the miſſall of *S. Gregory*, that this feaſt of *S. Agatha*, in his tyme & before alſo, was celebrated in Rome with great ſolemnity: and that there was a peculiar Church dedicated vnto her. And *Pope Adrian* in his epiſtle to *Charles* the great doth affirme, that the ſaid Church of *Saint Agatha* was adorned with diuers ſorts of pictures by the foreſaid *Saint Gregory*. Yea long before that tyme, yt appeareth by an inſcription in marble yet extant in that Church, that one *Ricimerus*, a noble Gothe, had adorned that Church with diuers ſacred pictures of Chriſt, and his Apoſtles in Muſaicall worke, wrytinge vnder: *pro voto ſuo adornauit*, he adorned this Church for ſatisfaction of his vow. Wherby we may gather, of what Religion theſe men were in thoſe dayes. Which was the ſame (no doubt) wherof the forſaid *S. Agatha* was, whoſe Church they adorned.

106. And thus we might go forward from day to day, examining and weighing euery Saint, as they ly in order: and conſider of what religion they were of. But yt were ouer tedious. As for example, *Saint Richard* our Engliſh King of the Eaſt Angles, commeth vpon the ſeaueth day of this moneth. Who aboue 800. yeares gone leauinge his worldly inheritance, & pomp therof, went in pilgrimage into forrayne Countreyes, & namely to Rome in tyme of *Pope Zacharias.*

The ſtory of K. Richard. *an.* 750. See *Sur. tom.*1. *die* 7 *Feb. &* D *moch. l.* 2. *de*

Being inuited thervnto the ſooner (as yt ſeemeth) for that he had three Children abroad before him, labouringe in Gods vineyard, for conuerſion of ſoules to Chriſt, with great opinion of ſanctity: namely *VVillebald* Biſhopp of *Eyſt* in Germany, and *VVinibald* Abbott of *Heidelam*, and *VValburga* a famous virgin for her ſanctity, Abbeſſe of a new monaſtery at *Heidentien* in the ſame countrey. And beſides this, his brother in law *VVinifrid*, called afterward *Boniface* (whoſe ſiſter named *Bonna* was K. Richards wife, and mother of the forſaid three Children) was Archbiſhopp of *Mentz*, and afterward a glorious Martyr. Whervpon this good King, being inuited by theſe occaſiõs, & for the loue of the Celeſtiall Kingdome, to leaue the troubles of this world, and to betake himſelfe wholy to deuotion, went ouer the ſeas, and put himſelfe into many temporall needs and neceſsityes. And after his pilgrimage thorow Germany and Italy to Rome, and other holy places, he died at the Citty of *Luca* in *Toſcane*, as appeareth by the Epitaph yet extant there, vpon his ſepulcher. And his ſacred body is kept, and honoured there with great celebrity. So that of this mans Religion no doubt can be made at all.

ſacrificio miſſæ, cap. 35. in cat. Epiſcoporum Eyſtenſiũ. Marcellinus in vita S. Simeberti c. 6. & 14.

His Epitaph beginneth *Hic rex Ricardus requieſcit ſceptifer almus, &c.*

107. The laſt two of this moneth are *Saint Leander* Archbiſhop of Siuill, and *S. Romanus* Abbot and Eremite of the mountaynes of

S. Leander & S. Romanus.

Burgundy, both liuing about one time. And to the former doth *S. Gregory* the great dedicate his moſt excellent worke, conteyninge 35. bookes of Morality vpon Iob. And they two were ſo great frends togeather, as they cannot be preſumed to haue byn of differēt Religion. Nor yet *Saint Romanus*, that was a monke, as they were; and both lyued, and wrought many miracles in the ſame age with them. And for that we haue ſhewed before, in the firſt part of this Treatiſe, that *Saint Gregory* was of our Religion, and ſent that Catholike faith into England, & forme of beleefe, which now Catholiks do there hold: this is ſufficient to confirme, that theſe Saints alſo were of the ſame Religion. And this may ſuffice for breuityes ſake in this point; neyther ſhall yt be needfull to paſſe any further in other compariſons of this moneth. Which yet might be many. As for example, there being 9. or ten Biſhops, and diuers Prieſts named for Martyrs and Confeſſors in this moneth, none of them all can be ſaid to haue byn marryed. Wheras Fox nameth no one Biſhopp or Prieſt of his Religion (as I ſuppoſe) in this his Catalogue, which had not a woman vnder pretence of marriage: that being commonly their principall ground & motiue, for their difference from vs in Religion.

Other Compariſons betwene the two Calendars.

108. Agayne, we hauinge fiue or ſix women virgins & martyrs named in this moneth:

neth: Fox hath none at all, but two old ſpinſters, *Agnes Potten*, and *Ioane Trunchfield*, wiues of a ſhoomaker and beerebrewer in Ipſich, as before hath byn ſaid. Wherby yow ſee the inequality of this compariſon. I leaue to proſecute other ſuch compoſitions, & moſt odious oppoſitions made by Iohn Fox. As for example, that he putteth out of his Calendar holy *Ignatius* B. & Martyr, who ſaw alſo Chriſt in fleſh (as himſelfe teſtifieth,) to putt in *VVilliam Thorp* Prieſt, that held extrauagant Waldenſian opiniōs, both againſt him and vs. He putteth out *Saint Blaſius* B. and Martyr, to putt in *Iohn Claydon* a Wickliffian currier of leather. He putteth out *Saint Eutychius* Martyr, to put in *Richard Turwyn* a ſouldiar & baker. He putteth out *Saint Agatha* virgin and martyr, to putt in *Ziſca* a Bohemian outlaw, & famous murtherer. He putteth out *Saint Richard* an Engliſh King, to putt in *Richard Houeden* a wolwynder of the Lollards Sect. He putteth out *Saint Lucius* B. and Martyr, to putt in *Syr Roger Onley* a coniuring Prieſt, hanged and quartered for the ſame. And (to go no further in examininge of theſe points) he putteth out *Saint Eulalia* virgin and martyr, to put in *Eleanor Cobham* condemned for ſorcery. And by this yow may eaſily ſee, what good proportions fall out in theſe compariſons, yf we would proſecute the ſame. And ſo much for this moneth.

Hereticall ſpinſters oppoſed againſt our ancient virgins and martyrs.

OF THE MONETH OF MARCH, AND FOXIAN SAINTS *and Martyrs therin conteyned, namely* Bilney *and* Cranmer, *that are the principall, with others accompanyng them.*

CHAP. VII.

IN this moneth of March, there being 31. dayes, one only is allowed by Iohn Fox to the Saints of our Calendar, to witt, the *Annuntiation of our Bl. Lady*, vpon the 25. day. All the reſt are reparted out to his Saints, whome for breuities ſake in this place, we will diuide only into two ſorts. The firſt, of thoſe that were made martyrs or Saints vnder K. *Henry* the eight or before: which arriue to the number of 14. and their captaine rubricate martyr, is *Thomas Bilney.* The other ſort are ſuch, as died vnder *Q. Mary*, being in number 16. their chiefe ringleader in redd letters, being *Doctor Cranmer* Archbiſhop of *Canterbury.* We ſhall treate of both ranks in order, preferring ſtill, as reaſon is, the rubricate martyrs in euery order.

Of ſuch as liued vnder K. Henry *the eight, or before him.* §. 1.

Thomas Bilney & his examinatiõ.

2. Firſt then of *Thomas Bilney*, the rubricate martyr of this firſt order, we haue ſpoken

ſufficiently, as vvell in our forenamed woorke of *Certamen Eccleſiæ Anglicanæ,* as alſo before in the ſecond part of this Treatiſe. Where we ſhewed, how he recanted twiſe his errors, and perſeuered in the laſt recantation vnto his death. Yet heere briefly we will repeate againe, that *Bilney* according to Fox his owne narration, being a maiſter of art in Cambridg, was one of the firſt, that in K. Henryes dayes ſhewed publikely to fauour of Luthers opinions, in his ſermons at *Ipſwich* and other places. For which cauſe, in the yeare 1527. he was called to London before *Cardinall VVolſey*, and *Cuthbert Tonſtall* B. at that tyme of London, and at this examination there were 34 interrogatoryes propoſed vnto him, all concerning points of Catholike religion, called in controuerſy by the ſectaries of thoſe dayes. The which Fox confeſſeth, that both *Bilney* and his fellow *Thomas Arthur* anſwered, according to our faith in the moſt of them. *For ſo much* (ſaith he) *as in the moſt part of theſe articles, Bilney with Arthur ſeeme to conſent, and agree, yt ſhall not be needfull to recite them all, but only ſuch wherin he ſeemed to diſſent from them*, (to witt, from the Cardinall and Biſhopp.) *Fox pag. 910. col. 2. nu. 24.* *Fox pag. 912. col. 1. nu. 12.*

3. Behould heere, that Fox his martyr doth agree with vs in the moſt part of 34. controuerſies, by his owne confeſsion. And how then can he be a martyr of his Church that held more points againſt him, then

with him? But yf yow do examine indeed the anſwers of *Bilney*, which Fox putteth downe vnto theſe interrogatoryes: yow ſhall find, that *Bilney* did agree with the Catholiks in more then 30. of the foreſaid 34. articles. And yet were they interrogatoryes, that did touch the quicke. As for example, the firſt was, *vvhether Bilney and Arthur did beleeue in their harts, that the Aſſertions of Luther were iuſtly condemned. And whether Luther and his adherẽts were wicked & deteſtable heretikes, or noe?* The ſecond was, *vvhether Eccleſiaſticall Conſtitutiõs did bind, & ought to be obſerued for cõſcience, and not only for feare?* Theſe were the firſt two interrogatoryes. And now heare, what Fox ſaith: *To the firſt and ſecond Articles* (ſaith he) *Maiſter Bilney anſwereth affirmatiuely.*

Bilney agreed in more articles with the Catholiks, then with the proteſtants.

4. Lo heere *Bilney* cutteth out in one word from Fox his Calendar, not only himſelfe, but Luther & all the packe of Lutherãs beſides, in that he affirmeth them to be deteſtable heretiks. The like he doth afterwards in many particular articles, confeſsinge the vſe of images, keeping of feaſts, praying to Saints, the vſe of beads, beleeuing of purgatory, approbation of the maſſe, vſe of Reliques, pilgrimage and the like. And in ſome other articles, in which Fox ſaith he did diſagree from vs, he ſpeaketh ſo abſurdly, as I thinke Fox himſelfe wilbe aſhamed to defend yt. As for example, in the 6. article, he is asked, *vvhether a man may beleeue vvithout*

note of hereſie, that the ſoules of Peter and Paul and of our bleſſed Lady be not in heauen? Fox ſaith, *to the ſixth article he anſwered, that he doth not beleeue that they are in heauen.* And who would allow of ſuch an anſwere, but only Fox, that careth not what he allow, ſo yt be different from vs!

Fox pag. 912. col. 1, nu. 50.

5. But now followeth a point of great conſideration, to be weighed in many of theſe Foxian Martyrs. Which is, that albeit *Bilney*, by Fox his owne cõfeſsion, did agree with vs in many more articles of controuerſy, then with them: yet our Church condemneth him for an heretike in reſpect of thoſe few articles, in which he did diſſent: and would haue done for one only, yf there had byn but one. But Iohn Fox his Church draweth him vnto them, notwithſtanding ſo many articles, wherin he diſagreed from them. Which is a token, that we follow rule and reaſon, and exact manner of proceeding: Wheras they runne at randome, and haue no rule, direction, ground or lymitt at all. And this ſhall yow ſee veryfied in many other examples hereafter.

A poinc of great conſideration.

6. But now yt enſued ſoone after, that *Bilney* (as Fox alſo confeſſeth) recanted publikely, all thoſe points, wherin he had ſeemed to diſſent from vs, & for his pennance did go in a ſheete before a proceſsion into Paules, bearing a fagott on his ſhoulder in teſtimony of ſome points of hereſie, that he

had held once, but now repented. Wherupon he being diſmiſſed, and afterward accuſed the ſecond tyme, that he had fallen into ſome of his former errors, he was conuicted and condemned agayne, and for relapſe to be burned. Which he ſeing, & God lighteninge his mynd by aduerſity, and by conference with learned men: he made a ſecond voluntary recantation before his death, with ſo great ſigne of inward true repentance, as *Syr Thomas More* wrote afterward, and affirmed in diuers parts of his works (when he was Chancelor of England) that he was held by all Catholike men that ſaw his demeanor, to be a ſaued ſoule, & to haue ſatisfied for his former offences, by the patient bearing of that death by fire. Seing he went to confeſsion, and demaunded abſolution moſt humbly, as alſo receaued the bleſſed Sacrament vpon his knees before he died.

See the preface of Syr Thomas More to his aunſwere of Tyndall. *pag.* 349. & in the ſame anſwere againe. *pag.* 587.

7. And albeit Fox would ſeeme to call in doubt, by fooliſh arguments & coniectures of his owne, this ſecond recantation and abiuration, as alſo his dyinge in Catholike Religion: yet being ſo publike an Act, as yt was, and ſo reſolutely affirmed by the L. Chancelor of England, againſt *Tyndall* and other heretiks, euen in that tyme, when great numbers of men were yet liuing, that had bin preſent at his death; euery man will iudge of what weight Fox his contradiction,

ction, founded vpon bare coniecture, is, or ought to be eſteemed, in reſpect of the Chancelors aſſeueration, in a matter of publike fact. And thus much of *Thomas Bilney*, and his ſtory. Of whome Iohn Fox ſeemeth to make a great accompt, as of one of the firſt *Protoproteſtants* of England, and father of their ſect in thoſe dayes: being putt to death in the yeare of Chriſt 1531. Though, as yow haue ſeene, he neyther agreed with them in moſt articles of beleefe: and wherin he had at any tyme yelded to them, he recanted & made ſatisfaction afterward, and ſo died a Catholike. Yet doth Fox put him downe for a Captayne redcote Martyr of theirs: and for more honour accompanieth him alſo in this place, with a traine or guard of a dozen other inferior blackcoted Martyrs, all burned in K. Henryes dayes, or before. Thoſe that went before were *VVilliam Taylor Prieſt*, & *Iohn Veſſalianus*, & *Veſelus* or *Baſilius*, two outlandiſh Saints, the one burned in the tyme of K. Edward the 4. *an.* 1479. at *Mentz* in Germany, the other in K. Henry the 7. his tyme 1490. who being both ſtrangers, we ſhall firſt ſpeake of the Engliſh Prieſt *Taylor*.

Bilney made a proto martyr of the proteſtants by Fox.

8. This man was burned by ſentence of the Archbiſhopp of Canterbury *Chicheſley* in the ſecond yeare of K. Henry the ſixth, *anno Domini* 1422. And I would haue thee to marke (gentle Reader) with ſome atten-

VVilliã Taylor Prieſt burned for hereſy *an.* 1422.

tion, what a Martyr Fox hath gotten by this *VVilliam Taylor*, whome he calleth *the Conſtant vvittnes-bearer, and teſtis of Chriſt doctrine.* For firſt he confeſſeth, that the difference, which this Taylor had in opinion from the Cath. Church at that tyme, was in one only article about prayinge to Saints. And that in this he did not agree with the proteſtants neyther: but only diſſented in ſomewhat from vs, by ſaying; *that euery petition or prayer made for any ſupernaturall gift, ought to be directed to God alone, & not to any creature.* Theſe be Fox his words. *And further* (ſaith he) *Taylor ſo proſecuted his mind heerin, that he ſeemed little or nothing to differ from the ſupertion of the papiſts. As moſt playnly appeareth by his owne vvords: Nunquam negaui, aut negare intendo merita aut ſanctorum ſuffragia, tam Beatorum, quàm viantium.* I did neuer deny, nor do intend to ,, deny the meritts of Saints, or their ſuffrages ,, and prayers, which are in heauen, or vpon earth, &c. And moreouer (ſaith Fox) he inferred the example of *Moyſes*, who prayed to God alleaginge the meritts of *Abraham, Iſaac* and *Iacob*, which were dead. And furthermore he paſſed to the teſtimony of *S. Ierome* (holdinge the ſame doctrine of praying to Saints) and from that he paſſed to the example of *S. Stephen*, of whome *S. Hierome* ſaith: *quod nunc magis exauditur pro veneratoribus ſuis, quàm tunc exauditus eſt pro lapidatoribus.* ,, That S. Stephen being now in heauen, is

more

Fox pag. 605. col. 1. nu. 12.

Fox ibid.

Taylor more for vs then the proteſtants. And con feſſeth praier to Saints & their meritts.

Fox pag. 606.

more heard by God, when he prayeth for „
thoſe, that do honour him vpon earth, then „
he was in the tyme of his paſsion, when he „
prayed for thoſe that did ſtone him. „

9. All this and more, bringeth Iohn Fox againſt himſelfe out of *Taylors* wrytings: to ſhew, that albeit he diſagreed from vs in ſome circumſtance of this article of praying to Saints; yet that he agreed with vs in the ſubſtance of the cõtrouerſy againſt the proteſtants. And why then (think you) did Fox bring him in with the title, *of a conſtant wittnes-bearer, and teſtis of Gods doctrine*, as before yow haue heard? For yf he held all the errors of the papiſts, but only in this one article; and in this alſo held the cheefe points with them againſt proteſtants, as Fox confeſſeth, and in noe one point at all held abſolutely with the proteſtants: how was he *a conſtant vvittneſſe-bearer of Chriſts doctrine*, yf papiſts doctrine be not Chriſts doctrine? And heere is to be remembred agayne, that which was before noted in *Bilney*; that they will needs haue for their Saints thoſe, that in more points agree with vs againſt them, then with them againſt vs.

10. But let vs heare Iohn Fox his reaſon, why he hath bin ſo diligent in expounding *Taylors* opinions againſt himſelfe. *Thus much* (ſaith he) *out of the foreſaid wrytinge of VVilliam Taylor, I haue excerpted, to the intent, that the indifferent Reader vſinge his iudgment heerin, may ſee* Fox pag. 606.

how little matter vvas in this man, vvherfore he ſhould be condemned by the papiſts, &c. Thus farre Fox. WherVnto I will anſwere, firſt for the papiſts, and then concerninge him. As for *Taylors* condemnation by the Archbiſhopp *Chicheſley* and the B. of *VVorceſter*, Fox confeſſeth in this place, that it was brought in againſt him, that he held his former opinion of praying to Saints, or making any petition vnto them, to obtayne by their ſuffrages any ſupernaturall gyft, as grace, or the like, (though naturall or temporall gifts we might aske by their meanes) was not only vnlawfull, *but alſo Idolatry.* Which was not only a falſe and fooliſh opinion, to diſtinguiſh in the matter or gyft, that Saints may aske for vs, or we pray to them to obtayne for vs; but being accompanied alſo with the other circumſtance, of his obſtinate holdinge yt to be idolatry, (eſpecially hauing abiured the ſame once before vnder Archbiſhop Arundell, in the tyme of K. Henry the fifth his raigne, as Fox * alſo confeſſeth) was hereticall and blaſphemous, and worthily puniſhed by thoſe watchmen of Gods Church, which defended vnity, & reſiſted all innouations of beleefe, both great and ſmall. And this be ſpoken for their iuſtification in this matter, and for defence of the exact manner of proceeding of the Catholike Church, in admitting *nihil coinquinatum* no defiled thing, or

VVilliã Taylor was worthily cõdemned.

**pag.605*

Apoc. 21. verſ. 27.

or patched beleefe, but that all muſt be abſolute and vniforme for matters of faith in her.

11. And on the other ſide, I would haue the diſcreet Reader conſider the miſerable ragged condition of the proteſtants Church, that admitteth to their communion and ſociety, *for a conſtāt witneſſe bearer of Chriſts doctrine*, ſuch a fellow as this, that was contrary to them in all points, and diſagreed with vs only in one peece of an article, and that not in their fauour: and that our Church condemninge him and caſting him out for that one peece, their Church taketh him in with all his faults, making him a Martyr & Saint amonge them, who had neuer any communion with them: And this only, for that in ſome things he diſagreed from vs. What will yow ſay to this, and what difference is there betweene our Church, and them in purity of proceedinge? Surely no leſſe, then betweene a moſt honeſt houſe or exact monaſtery of Religious women, that admitt none to their cohabitation, but pure and vnſpotted Virgins: and a ſtewes or brodell houſe, that imbraceth all broken, ſtayned, or corrupt people, without difference whatſoeuer. And ſo we leaue *VVilliam Taylor* vnto them.

The beggarly cōdition of the proteſtant Church.

12. As for the other two fornamed ſtrangers, *Ioannes de Veſſalia*, and *Baſilius*, yt imorteth vs little to treat, ſeing they were not of

Ioan. de Veſſalia a Ducth prieſt burned in Mentz *an. Dñi* 1479. *Fox pag.* 766.

England. Fox ſaith, that *Ioannes de Veſſalia* was a Ducth prieſt, condemned by *Dietherus* the Archbiſhop of *Ments*, by occaſion of the *Thomiſts* vpon certaine articles gathered out of his books. The firſt wherof was, *that free-will was nothing worth.* And another, *that Prelats haue no authority to make lawes, more then any other men.* And then, *that the ſaid Prelats had no authority to expound Scripture, more then any other men.* He diſclaymed from the Bohemians or Huſsits and their opinions, and confeſſed the reall preſence in the Sacrament, though togeather therewith, the ſubſtance of bread alſo as Luther did. All this is cleere by Fox. Which being ſo, I do not ſee, how he could be of Fox his Church, which holdeth the contrary. But eſpecially I ſee not, how he can be ſo holy a martyr with Fox, as he ſeemeth to accompt him. For ſo much as *VVeſalianus* recanted all his opinions againe, that were contrary to the Roman faith, and ſo died a Catholike. And this by Fox his owne teſtimony alſo, whoſe words are theſe. *All-though this aged and feeble ould man, by vveaknes vvas conſtrayned to giue ouer vnto the Romane Clergy, by outward profeſsion of his mouth: yet notwithſtandinge, his opinions and doctrine declared his inward heart, of vvhat iudgment he vvas, yf feare of death preſent, had not otherwiſe inforced him to ſay, then he did thinke.*

Great abſurdity in Fox in making thē his ſaints that abiured his religion. *Fox pag.* 667. *col.* 1. *nu.* 30.

13. Thus Fox. And I would aske him, whether a man may be a true proteſtant

Martyr of his Church, that not only doth not dy for profeſsion of their faith: but for feare denyeth & abiureth alſo publikely the ſame, as Fox confeſſeth of this man? And yf ſuch a one cannot in any reaſon be a Martyr, but rather is, & ought to be accompted an Apoſtata: then yow ſee, what choſen ſtones John Fox admitteth vnto the buildinge of his Church! But I muſt aduertiſe yow further, that Fox his fraud ceaſeth not heere: but leaueth out of the Regiſter, of this wicked heretiks opinions, diuers other moſt abhominable. Which we may gather by his owne words, where hauing recyted the former opinions, of *Veſſalianus* before mentioned, and ſome others, which for breuityes ſake I omitted, he addeth theſe words. *Other articles vvere alſo gathered out of him by his aduerſaryes, but in ſuch ſort, that they may ſeeme rather to haue followed their owne malitious gathering, then any true intelligence of his mynd.*

A notorious fraude & wickednes of Io. Fox. *Fox pag. 606.*

14. Behould heere the cauſe, vvhy he thought good to leaue out the other articles found in the regiſter, amongſt which one was, *the denyinge of the holy Ghoſt to proceed from the Sonne, as vvell as from the Father.* As* *Alanus Copus* teſtifyeth, and Fox himſelfe heere dareth not deny yt, though he put yt in afterward ſo ſleightly & cunningly, as he would not haue his Reader to make any great reflexion theron. Nay, that which is worſe, he ſo putteth yt downe, as he ſheweth plainly

* *Dial.6. pag.555.*

to fauour that wicked hereſie himſelfe, in hatred of the Church of Rome. *He was charged* (ſaith he) *with the old opinion of the Grecians, vvhich they did hold contrary to the Roman Church, concerninge the proceeding of the holy Ghoſt.*

Fox pag. 666. col. 2. nu. 66.

15. Se yow, how ſleightly Fox putteth downe, & paſſeth ouer this important matter? *He vvas charged* (ſaith he) *vvith the old opinion of the Grecians, &c.* As for his charginge he was no otherwiſe charged, then in the former opinions taken out of his owne books, and wrytings. And wheras Fox calleth yt, *the old opinion of the Grecians*, and not an hereſie, he goeth about to authorize the ſame by antiquity (as yow ſee) & as though it were but ſome particular tolerable opiniō of the Greeks, againſt the Roman Church. Wheras in deed yt is a moſt blaſphemous & pernitious hereſie, as all true Chriſtians do acknowledge. And was begonne only by the later Grecians, ſince their Apoſtaſy from the Roman Church, as thoſe do playnly and aboundantly proue, that in our tymes and before haue wrytten againſt the ſame. Who amonge other points do ſhew moſt euidently, that the old Grecian Fathers were vtterly againſt yt, as appeareth by infinite places of their works, which theſe men alleadg. Wherfore for our Fox to come now agayne, and qualify yt only for an old opinion of the Grecians, contrary to the Roman Church, is a ſigne, that eyther he knoweth

Fox goeth about to authorize the Grecian hereſie againſt the proceeding of the holy Ghoſt from the Sonne as well as from the Father.

knoweth not what hereſie meaneth, or careth not of what old, or new hereſie himſelfe and his Saints be, ſo they be contrary to the Roman Church. And ſo much of this fellow.

16. As for his other Dutch Companion *VVeſelus*, or *Baſilius* of *Grounningen* in *Friſeland*; Fox ſaith, that he was a great intrinſecall friend to this *Ioannes de Veſalia*, and concurred with him in many points of doctrine. Though I doubt not, but that they differed in more. And one is mentioned by Fox, which I know not in what ſenſe yt can be defended by himſelfe: to witt, *that the ſentence of excommunication is of more force, proceeding from a true, godly, honeſt, ſimple and learned priuatt man, then from the Pope or other Prelate, &c.* Wherby he taketh away all power, and priuiledge of ordinary iuriſdiction, and putteth it in the hãds of euery priuate man, that may thinke himſelfe to be *true, godly, honeſt, &c.* Another propoſition of his was; *that vvhen the Pope, or Prelats gouerne not vvell, the inferiors (be they neuer ſo baſe) ought to reſiſt.* This yow ſee tendeth playnly to ſedition; and is taken out of the ſecond and third articles of *VVickliffe* before recyted. *VVherin he held, that magiſtrats in mortall ſinne, were no magiſtrates: but loſt their authority.* And this is Foxes holy confeſſor, who yet in moſt other things held againſt him. And therfore this fellow was only brought in to make vp number, and to fill

VVeſelus, or *Baſil.* of *Grounningen* a libertyne Prieſt. *an.* 1490.

Fox pag. 671.

Fox ibid.

Sup. cap. 3.

fill vp the dayes of his Calendar. To which effect alſo, he draweth in other fiue ſtrangers more, without any purpoſe at all: but only for encreaſinge his number. To witt, *Henry Sutphen*, *Iohn Hughleyn*, *Petrus Fleſsidius*, *Adolphus Clabaccus* & *Patricke Hamelton* Dutchmen, and Scotts: all ſett downe for Martyrs vpon the 4.6.7. and 8. dayes of this moneth, and burned in the 15.17. and 19. yeare of the raigne of K. Henry the eyght, though not in England, but in forrayne Contreyes. And ſo indeed do nothinge appertayne vnto vs.

Henry Sutphen an Apoſtata monke martyr. Iohn Hugleyn an Apoſtata prieſt martyr.

17. *Henry Sutphen* was an Apoſtata monke burned at *Dieſſmar* in Germany, *anno Domini* 1524. for Lutheran opinions. *Iohn Hugleyn* an Apoſtata Prieſt was burned at *Marſburg* by the B. of *Conſtance* vpon the yeare 1526. *for that he did not hold* (ſaith Fox) *the B. of Romes doctrine in all points.* Geuing vs heerby to vnderſtand, that in moſt points he did. And yet muſt he needs be their Saint.

Petrus Fleſsidius & Adolphus Clabaccus German martyrs.

18. *Peter Fleſsidius* and *Adolphus Clabaccus*, were Germans alſo, and burnt at *Colen* in the yeare 1529. whoſe particular propoſitions Fox doth not ſett downe: being ſufficient for him to make them his martyrs, for that they were puniſhed by our Church for any cauſe whatſoeuer.

Patricke Hameltō Abbott Scotſmā martyr.

19. The fifth is *Patricke Hamelton* burnt in Scotland, vnder that moſt noble and Catholike King *Iame* the fifth, *anno Domini* 1528. by the ſentence of the Cardinall Archbiſh.

of Saint Andrewes. This man (ſaith Fox) was borne of an honorable houſe, as his Syrname importeth, & bare the title of the Abbott of *Ferme.* but whether he were a monke or no, Fox telleth not. For he is wont to diſſemble ſuch matters oftētymes, for the creditt of his martyrs. But thus much is euident by his narration of him, that being a yong man of a forward wyt, went into Germany & ſtudied at *Marſpurg*, an vniuerſity of the *Lantgraue of Heſſe*, about the yeare 1527. where being infected with many noueltyes of doctrine, not yet well digeſted into any order, nor brought into knowne diſtinct claſſes, of *Lutherans, Anabaptiſts, Zwinglians, Oecolampadians, Carolſtadians*, and the like, he returned into Scotland full fraught with them all. And began of his owne head not only to teach, but to preach them publikely in Scotland, as the words of his condemnation do teſtifie. Which comming to the Kings eare, that was ſo godly, zealous and Catholike a Prince, as hath byn ſaid: cauſed him to be apprehended, conuinced, & adiudged according to Eccleſiaſticall Canons. He held, as Fox affirmeth theſe propoſitions among others. *Fox pag. 887.*

20. Firſt. *That a man hath no freewill at all.*

2. *That the holy Patriarcks were in heauen before Chriſts paſsion.*

3. *That no Pope after Saint Peter had power to looſe or bynd ſynnes.*

Patricke Hameltons opinions.

4. *That himſelfe* (*Maiſter Patricke Hamilton*) *was a Bishopp.*

5. *That the Popes lawes be of no ſtrength.*

6. *That all, Chriſtians worthy to be called Chriſtians, do know themſelues to be in the ſtate of grace.*

7. *VVhoſoeuer is in deadly ſynne, is vnfaythfull.*

8. *That it is diuelish doctrine, to inioyne to any ſynner actuall pennance for ſynne.*

9. *That himſelfe (M. Patricke) doubted, whether children departing incontinently after baptiſme, are ſaued or damned.* Wherto we may ad another ſet downe in his condemnation, which is:

10. *That children preſently after their baptiſme are yet ſynners,* &c.

31. And beſides all theſe articles, there are three or foure other againſt the Pope, and good works, and auricular confeſsion. But nothing either againſt the reall preſence or the maſſe, that might tend to *Zwinglianiſme* or *Caluiniſme*, whoſe opinions were not yet much knowne to the world. For that this mans condemnation was vpon the yeare 1527. and the laſt of February, as the ſentence regiſtred by Fox doth declare. So as *Maiſter Patricke* could not be of Fox his religion, whatſoeuer religion he was of. Nor will Fox dare to auow all his propoſitions in England at this day, yf he were aliue againe, though heere he call him, *The true Saint of God, whoſe innocent bloud was ſhedd for defence of the ghoſpell.* And thus by faire words, he would make fooles fayne.

Fox pag. 889. col. 1. nu. 11.

22. There follow of this ranke that were burned vpon this moneth of March, vnder King Henry the eight in England, in the yeare of Chriſt 1530. and 1531. fiue others: to witt, *Thomas Hitton*, *Dauy Foſter*, *Edward Freeſe*, *Valentyne Freeſe* with his wife, and *Father Batte*: all Martyrs and Confeſſors. And firſt of *Thomas Hitton* there remaineth nothing in wryting (ſaith Fox) but only that he was an honeſt poore man, and burned by *VVilliam VVarham* Archbiſhopp of Canterbury, and by *B. Fisher* of Rocheſter, at *Maidſtone* in Kent, in the yeare of Chriſt 1530. *for the conſtant and manifeſt teſtimony* (ſaith Iohn Fox) *of Ieſus Chriſt, and of his free grace & ſaluation.* And this in general. But what in particular his teſtimony was, or what were his opiniōs, wherof he gaue teſtimony, eyther for Chriſt, or againſt Chriſt, this Fox telleth vs not. But only ſetteth out a particular pageāt of his burning. But *Syr Thomas More*, in his preface to his anſwere of *Tyndall*, telleth vs further that he was a prieſt: and imployd in carrying in and out books from *Tyndall*, and was taken at *Graues-end* vpon ſuſpition to haue ſtolne certayne lynnen clothes from thee hedge. But after in his anſweres, which there you may * ſee, he ſhewed himſelfe to be a moſt fond, but yet wilfull heretike. For which he was burned at *Maidſtone*, as hath byn ſaid.

Thomas Hitton.

Fox pag. 909.

**pag.*356.

23. About the other 4. alſo there is little

to ſay,

Dauy Foſter and *Valentine Freeſe* & his wife, artificers Martyrs.

to ſay, but that two of them (to witt, *Dauy Foſter* & *Valentyne Freeſe* with his wife, both artificers) were burned at Yorke, the next yeare after *Hitton* was burned at *Maydſtone* in Kent, being ſimple and willfull people, for ſundry hereticall opinions obſtinatly held, againſt all the arguments and perſuaſions, that could be vſed to the contrary.

Father Batte cõfeſſor.

24. The other two, *Edward Freeſe*, brother to the forſaid *Valentyne*, & old *Batte* (whome Fox for reuerence calleth *Father*) were no Martyrs, but confeſſors of Fox his Church. Batte being an old obſtinate fooliſh fellow, vvho, vvith his vvife, tooke vpon him to ſpread abroad Luthers doctrine in thoſe dayes. For which cauſe they were put in priſon, but eſcaped by rũning away thence by night. And this is all the hurt, that hee & his wife had.

Edward Freeſe a painter martyr.

25. The other (*Edward Freeſe*) was firſt a painter, and then a monke at *Beary* Abbey in Yorkeſhire. From whence he ranne away, and became a paynter agayne. And more then that alſo, a Lutherã in Religion, tooke a wife, and in all his paintings would ſhew his humor of hereſie, wherin he was ſo dronke in thoſe dayes of their primitiue Church, as Fox wryteth of him in theſe words: *This painter would euer be wryting on the walls with chalke or coales, in one place he wrote this: Doctor Dotipole* (meaning his Biſhopp) *vvould make me beleeue, that the moone is made of greene cheeſe.*

Fox pag. 936. *col.* 2. *nu.* 40.

cheeſe. So wryteth Fox in his commendation. And telleth moreouer, *that being fallen out of his vvitts, he vvas ſent backe to the ſaid Abbey agayne: but could neuer be recouered, but that he behaued himſelfe like a vvild man, ſtaring and gazing vpon the people*. So ſaith he. And this is the worthyneſſe of this his confeſſor: more fitt for bedlam, then for a Calendar. And with this we end his Catalogue of thoſe, that ſuffered in this moneth before Q. Maryes dayes. Now follow the reſt, which are ſome 16. more, as before hath byn ſaid.

Of thoſe, that were put to death for Proteſtant Religion in this moneth vnder Q. Mary. §. 2.

26. The cheefe Captayne of this ranke, as before hath byn ſaid, is *Thomas Cranmer* ſomtymes Archbiſhopp of Canterbury. Of whome (for that we haue ſpoken much before in both the former parts of this Treatiſe, and are to add ſomewhat more afterward in the end of this Calendar, by occaſion that Fox preferreth him before 600. *Thomas Becketts* of Canterbury) yt ſhalbe ſufficient to recount briefly, in this place, the ſumme of his beginning, progreſſe, and ending. Remitting the Reader to that, which we haue treated more of him, in the Latyn booke of *Certamen Eccleſiæ*, both vnder K.

Henry and K. Edward, as alſo in the former two parts of this preſent woorke, towards the end therof. Firſt then, according to Fox his narration of him, he was borne in Nottingamſhire, and brought vp in Cambridg. Where being fellow of Ieſus Colledg, he gat him a wife ſecretly, and kept her in an Inne, called the *Dolphin* in Cambridg. By reaſon wherof, and for that he often reſorted vnto his wife in the ſaid Inne, *he vvas much marked* (ſaith Fox) *by ſome popish marchants, and a ſlanderous report vvas raiſed againſt him afterward for the ſame, vvhen he vvas Archbishopp: as though his firſt beginning had byn the art of an hoſteler. But after*, he ſaith, *that his vvife died in childbed.*

The ſtory of Tho. Cranmer Archb. of Canterbury.

Fox pag. 1688.

27. Doctor Saunders wryteth, that from Cambridg he went to the ſeruice of *Syr Thomas Bullen,* Father to *Q. Anne,* and by his preferment was made Archbiſhopp of Canterbury after *VVarhams* death: for that the King ſaw him forward and reſolute in the matter of *Q. Catherins* diuorce. Fox would haue men thinke, that *Cranmer* was inclyned to be a proteſtant from his youth: and well yt may be, in reſpect of his inclynation to liberty & ſenſuall life, as appeareth not only by his haſty marriage, when he was a fellow of the foreſaid Colledg, & by othe prohibited to mary (duringe his being there at leaſt:) but alſo for that, (as *Doctor* * *Saunders* writeth) ſoone after his being Archiſhopp though he were a Prieſt, and had made a vow of chaſtity,

Sand. l. 1. de ſchiſm. Anglican.

* *Ibid.*

ſtity, yet got he a woman and carryed her about with him in a cheſt, when he had occaſion to remoue. Wherof enſued a ſtrange chance at one tyme. For that carryinge downe his ſaid cheſt among other of his furniture, when he went from London to Canterbury: yt happened, that at *Graues-end* (where the B. lay one night) his cheſts were brought a land, & put in a gallery. And this amonge other being much recomended to the ſhipmen, (as conteyning pretious ſtuffe belonging to my Lords grace) they ſeuered yt from the reſt, and putt yt vp endlonge againſt the wall in my Lords chamber, with the womans head downeward, which putting her in ieopardy to breake her necke, ſhe was forced at length to cry out. And ſo the chamberlyns perceauinge the error, tooke her forth fowly diſſigured, and as good as halfe dead. This is a moſt certayne Story, and teſtifyed at this day by *Cranmers* ſonnes widdow, yet liuinge, to diuers gentlemen her frends, from whome my ſelfe had yt. But Iohn Fox to excuſe this his incontinency ſaith, that he tooke a wife ſecretly by his owne authority in K. Henryes dayes. And thus much for his life.

A ſtrang accident happened to Crāmers woman.

28. But as for matters of faith & Religion, yf *Cranmer* had any, yt is cleere, that he was a Catholike in moſt points during K. Henryes raigne. As the King himſelfe alſo was, to whoſe will and liking, (as well in this, as

The notorious inconſtãcy & ſecularity of B. Crãmer.

* See the Statute made to the ſame effect *an.* 28. *regni Henr cap.* 7. *an. Dñi.* 1536.

* *Statut. anno* 32. *Regni Henr. cap.* 25. *anno Dñi*, 1540.

in all other things) he reſolued to conforme himſelfe, as appeareth by his approuing and reprouinge diuers of his Maieſties Marriages, done and vndome by *Cranmers* owne hands. As for example, he diuorced him of his owne authority from *Q. Catherine*, and marryed him to *Q. Anne Bullen*. And after the death of that Queene, agayne he came and auowed in the open * Parlament, and vnder his hand wrytinge, yet extant in publike printed record, (to his eternall ſhame) that the ſaid Queene was neuer true wife vnto the ſaid King. After this agayne, he marryed the King to *Q. Iane Seymour*, and ſhee being dead to *Q. Anne* of *Cleeue*. And within the compaſſe of one yeare, he came againe to the Parlament, and ſaid, that neyther this (to witt, Q. Anne of Cleeue) was euer true wife vnto the King. Nay, which is moſt ridiculous, & ſheweth no conſcience to haue byn in *Cranmer* at all, he teſtifyed to diuers noble men, and by them to the whole parlament, as the * Statute recounteth, that the King in all this tyme, which he had lyued with his ſaid wife, had neuer knowne her carnally. And ſo he induced the poore afflicted lady, to yeld & ſubſcribe to the ſame, with the laughter and admitation of the whole Parlament & realme. So franke was *Cranmer* in ioyninge and ſeparatinge wyues from K. Henry.

29. After this agayne, he marryed the

King to *Q. Catherine Howard*: and after her beheadinge to *Q. Catherine Parre*. Againſt whome (yf the King had lyued) there is no doubt, but that *Cranmer* ſeing his Maieſties auerſion from her (which grew to be great, as Fox alſo confeſſeth, and *Saunders* ſaith he meant to burne her for hereſie) would haue concurred alſo to her ouerthrow. For that was his nature then and euer after, to runne after the tyme. As we may ſee, by his ioyning with the Protector, in the begynning of K. Edwards dayes, for ouerthrowing of K. Henryes will & teſtamēt preſently vpon his death: as alſo with *Dudley* afterward againſt the Protector: and with the ſame *Dudley* & Duke of Suffolke after that againe, for the ouerthrow of the Kings two daughters (*Mary* and *Elizabeth*) as appeareth by his owne hand wryting of the 9. of * Iuly 1553. And after that againe, with *Arundell, Pembroke, Pagett* and others, for the ouerthrow of the Duke of Northumberland and Suffolke, when the world began to go againſt them, as appeareth by another * letter ſubſcribed with his owne hand of the 20. of Iuly: a leuen dayes after his former to the contrary. He played the tyrant alſo egregiouſly in K. Edwards dayes, in oppreſſing iniuriouſly without all forme of law or reaſon, his fellow Cath. Biſhops: namely *Bonner* of London, and *Gardner* of *VVincheſter*, & ſome others, ſitting in iudgmēt vpon them,

Fox pag. 1132.
Sand. l.1. de ſchiſm.

* Se this letter in *Fox pag.* 1279.

* Se this in Stow. *pag.* 1036.

and depriuinge them in the nonage of a child, for holding the ſame Religion, which himſelfe had often ſworne vnto in K. Henryes time & profeſſed vnto that day: yea & had defended the ſame alſo in print, and had burned others for impugning the ſame. And this for his manners.

30. But as for his Religion, he was (as before we haue ſaid) full iumpe alwayes with them, that gouerned and could do moſt. So was he with K. Henry all dayes of his life. And in the beginning, when the King vpon his firſt breach with the Pope, was ſomewhat careleſſe, & large towards the proteſtants, *Cranmer* was ſo alſo, ioyninge with *Cromwell* to protect them. But when afterward the King grew to be more ſtrayte and rigorous in that point, eſpecially after the Statute of ſix articles, made againſt the profeſſors of the new ghoſpell, *Cranmer* was ready to proſecute the ſame, as we may ſee by the ſentence of death, pronoūced againſt *Iohn Lambert, Thomas Gerrard, VVilliam Ierome, Anne Aſcue,* and others, condemned by him to the fyre, for denyinge the reall preſence in the Sacrament. True yt is, that he was grieued at the ſtatute of the ſaid ſix articles, wherof Fox maketh a long lyinge diſcourſe of his ſtoutneſſe therin: but the very truth was, that he was grieued only at the ſeuerity of the ſaid Statute againſt Prieſts incontinency. For that he had the vſe of a woman in

See this Statute of ſix articles againſt the proteſtants *an. 31. reg. Henr. cap. 14. an. Dñi. 1539.*

in ſecrett (as before hath byn ſaid) and was afeard that by the Statute he ſhould be inforced, eyther to leaue her company, or be in ſome danger for the ſame.

31. And as for the reall preſence in the Sacrament, in whoſe denyall conſiſteth principally Fox his ſect of the Zwinglians and Caluiniſts, he was ſo earneſt at that tyme againſt them, as he did not only profeſſe yt openly and eagerly before the King and his nobility, in his publike diſputation againſt the forſaid Iohn Lambert, in the moneth of Nouember 1538. but that he wrote alſo a ſpeciall booke therof. And when K. Edward came after to raigne, & that the Protector and other his followers inclyned much to Zwinglianiſme: yet is yt knowne, that *Cranmer* was a principall cauſe of that firſt ſtatute, made in the firſt yeare of K. Edward the 6. *cap.* 1. which hath this title: *An Act againſt ſuch perſons, as ſhall vnreuerently ſpeake againſt the Sacrament of the body and bloud of Chriſt, commonly called the Sacrament of the Altar, &c.*

See Fox *pag.* 1005.

Cranmer wrote a booke for the reall preſence and another againſt yt; as K. Henry did againſt the Pope.

32. But when after he ſaw, that thoſe, who gouerned, were bent wholy that way: he thought good to accommodate himſelfe alſo. And for gayning of more credit, wrote a ſpeciall booke againſt the reall preſence. Which two books, the one for the reall preſence, and the other againſt yt; *B. Bonner* (being called into publike iudgment before

Cranmer and *Ridley*, to be depoſed by them) brought them forth, and would haue read them there, or at leaſt wiſe diuers ſentēces therof that were contrary one to the other. But *Cranmer* ſitting in iudgment & bluſhing at that offer, would not ſuffer yt to be ſhewed. Fox relateth the ſtory thus: *Bonner* pulled out of his ſleeue another booke, and ſaid to the Archbiſhop my Lord of Canterbury, I haue heere a note of your booke, wherin yow do affirme the verity of the body and bloud of Chriſt to be in the Sacrament. And I haue another booke of yours

B. Boner vrgeth Cranmer with inconſtācy & cōtradictions to himſelfe. *Fox pag.* 1200. *col.* 1. *num.* 2.

„ of the contrary, which is a maruelous matter.
„ To which the Archbiſhopp anſwered,
„ that he made no books cōtrary one to another,
„ and that he would defend his books,
„ howbeyt he thought the B. of London vnderſtood
„ them not. For I promiſe yow
„ (quoth he) I will find a boy of 10. yeares
„ old, that ſhalbe more apt to vnderſtand that
„ matter, then yow my Lord of London be.
„ And then the commiſsioners not thinkinge
„ good to ſpend more tyme, willed him (to
„ witt the B. of London) to anſwere to the
„ articles obiected againſt him by *Hooper* and *Latymer*, &c.

33. Thus wryteth Fox of that combatt. And then noteth in the margent: *The Archbiſhop purgeth himſelfe and his books.* But what a purgation this is, euery man ſeeth. Sure I am, that it was an vncyuill and inſolent

kynd of anſwere of *Cranmer* to ſuch a man, as the B. of London was. But yet he had vſed the ſame once before in another ſeſſion, where B. Bonner had told him alſo of this booke, wrytten by him in defence of the reall preſence, which Fox relateth thus. In good faith, my L. of Canterbury (ſaid Bonner) I would one thing were more reuerenced, then it is. What is that, ſaid the Archb.? The bleſſed maſſe and Sacrament, quoth he. Yow haue wrytten very well of the Sacrament, I maruayle you do no more honour yt. The Archbiſhop of Canterbury therwith, perceauing his ſubtilty and groſſe blyndnes, ſaid: yf yow like yt well, yt is because yow vnderſtand yt not. The other then, addinge vnto his former groſſe ignorance and obſtinate impudency, anſwered: „ I thinke I vnderſtand yt better, then yow „ that wrote yt. But the Archbiſhop replyed. „ Truly I will eaſily make a child, that is but „ 10. yeares old vnderſtand therin as much as „ yow, &c. And thus much of that booke for the reall preſence. And by this yow may ſee the humour of *Thomas Cranmer*, and of Fox that commendeth him for yt.

Fox pag. 1194. col. 2. num. 30. Contumelious ſpech of Cranmer vnto B. Bonner in publik Iudgmēt commēded by Fox.

34. Well not long after this agayne, yt came to paſſe within the ſpace of two yeares or therabout, (the wheeles of the world turninge round) that theſe two men depriued by him, (to witt, *Bonner* and *Gardner*) with other Biſhopps, were his iudges

agayne, both for his conuiction of Treaſon in the Parlament, in reſpect of his conſpiring againſt K. Henryes children: as alſo for hereſy in his trial at Oxford. In both which, he was condemned, and thervpon he both asked pardon for his treaſon, and obtayned the ſame, and recanted his hereſies with abiuration & ſubſcription of his owne hand, yet extant. Which Fox denyeth not, and would haue perſeuered (no doubt) therin, yf he might haue inioyed his life therby, as he fully hoped. But when he perceaued, that he muſt needs dy, as a relapſe in hereſie: he was ſo exaſperated therby, as he fell backe againe to his former opinions, and was burned in Oxford for the ſame, in the moneth of March 1556. Though much doubtfull what to beleeue in many points, as by his anſwers, articles, and letters ſett downe by Fox, may eaſily be gathered.

Fox pag. 1710.

The burning of B. Cranmer in Oxford *an.* 1557.

35. And this was the end of that miſerable man, after ſo many turnings and wyndings, both in matters of Religion and manners; And ſuch Apoſtles and pillars had the proteſtants religion, at her firſt entrance into England, & yet yt is to be noted, that Iohn Fox is ſo blynd, paſsionate and willfull in this behalfe, as beſides other infinite lyes, & improbable narrations for ſetting forth the ſingular, and extraordinary prayſes of this his patriarke *Cranmer*, he maketh one very large diſcourſe, to proue this man, to haue

byn an exact patterne of a holy Biſhopps lyfe, deſcribed by *Saint Paul* to *Tymothe* and *Titus*, which Fox ſetteth downe, as taken out of both epiſtles, in theſe words: *A Biſhop* (ſayth he) *muſt be faultleſſe, as becommeth the miniſter of God, not ſtubburne, nor angry, no drunkard, nor fighter, nor giuen to fillthy lucre, but harborous, one that loueth goodnes, ſober-minded, righteous, holy, tẽperate & ſuch as cleaueth vnto the true word, & doctrine, that he may be able to exhort, &c.*

1. Tim. 3.
Tit. 1.
Fox pag. 1690.

36. Vpon which words, thus alleaged out of the Apoſtle, he frameth, as I ſaid, a very long diſcourſe, diuiding the ſame into heads or chapters, according to the diuerſity of theſe vertues, ſhewing that Cranmer did exceed in them all. But firſt yow muſt note, that he leaueth out of this accompt the word, *pudicum*, that importeth chaſtity, and then in the words heere alleaged out of the epiſtle to *Titus*, he tranſlateth the word * *continentem* for temperate, which word yet, both in Greeke and Latyn, is kowne to ſignify principallie the vertu of Chaſtity & continency from the vſe of women (as incontinency ſignifieth the contrary vice) wheras the word *temperate* is referred commonly to eating and drinking; ſo as this vertue of Continency Fox ſeemeth not ſo much as to aſcribe vnto his patriarke *Cranmer*, as indeed he could not.

* *Græcè Encrateia.*

37. And ſurely yt is to be noted, as els where I haue ſignified, that continency

being

A note about profeſſiõ of continency of proteſtãt prelats.

being a holy gyft of God, as themſelues confeſſe, yet that this gyft of ſole lyfe, is neuer aſcribed lightly by themſelues to any of their cheefeſt Saints, as the examples heere of *Cranmer, Ridley, Hooper, Rogers,* and others the like do make it euident, among whome euery one had his woman, therby to teſtify that they had not that gyft. And as they were all void therof by their owne Confeſsion, ſo may we ſuſpect alſo of the reſt; and for examples ſake we ſhall runne ouer briefly ſome excellencies, heere noted by Fox to haue byn in *B. Cranmer*, out of thoſe places of *Saint Paul.*

VVhether Crãmer were faultles. *Fox pag.* 1690.

38. And firſt he ſetteth downe the firſt excellency, *that a Biſhop muſt be fautleſſe*; wherin in effect he ſaith no more for *Cranmer*; *but that albeyt he was not voyd of all faultes* (which we eaſily grant him) *yet had he as few faultes as any man commonly.* Which notwithſtandinge Fox endeauoreth not otherwiſe to proue, but only by telling vs a long narration what time he did riſe, what time he went to bed, how much he ſtudied, how much he played at honeſt games after dynner & ſupper, and other ſuch toyes of no moment; & particularly, *that at ſupper yf he had appetite* ſaith Fox *(as many times he would not ſup) he would ſyt downe at the Table, hauinge his ordinary prouiſion of his meſſe furniſhed vvith expedient company, he wearing on his hands his gloues, becauſe he would, as yt were therby wayne himſelfe from eating, &c.* But how

Fox ibid.

likely a tale this is, and how much to the purpoſe, and of what weight to proue *Cranmer* faultles, the reader may gheſſe.

39. The ſecond Chapter is entituled thus; *that a Biſhop ought not to be ſtubburne* (the Latyn and Greeke text ſaith *proud and arrogant:*) *This vice* (ſaith Fox) *vvas not in Cranmer, but only ſtoutnes in Gods cauſe and his Princes.* For proofe wherof he telleth vs full falſely, that *Cranmer* withſtood very ſtoutly the Statute of 6. articles in K. Henryes dayes, againſt the power of the whole Parlament, and then that in K. Edwards dayes he withſtood the great power of the *L. Dudley,* Duke of *Northumberland,* about the matter of diſſoluinge of chaunteryes & chauntery lands: *He would not conſent* (ſaith Fox) *to the diſſoluing of chaunteryes, vntill the K. came of age, to the intent, that they might then better ſerue to furnish his royall eſtate, then to haue great treaſure conſumed in his nonage; vvhich his ſtoutneſſe* (against the Duke of Northumberland) *was thought a thing incredible, &c.* But now in the firſt example vnder K. Henry yt is euidently falſe, by that which we haue ſpoken before, for that he durſt not ſtand or ſpeake in that matter in K. Henryes tyme; but followed the ſaid Kings will, both in that & all other things; & accordingly for the execution of the ſaid Statute of ſix articles, gaue ſentence of death vpon many proteſtants, as before hath byn ſhewed. And as for the ſecond inſtance yt is ano-

VVhether Crāmer were ſtout? Fox pag. 1691.

Fox ibid.

A manifeſt fitten of I. Fox.

Stow pag. 1003.

VVhether Cranmer were angry?

a notorious lye,for that the chaunteryes,left ſtandinge by K. Henry, were giuen to K. Edward by Parlament, preſently at his firſt entrance, which begon the 4. of Nouember, in the firſt yeare of his raigne, as both *Stow*, *Holinshed*, and other chroniclers do ſhew,when yet there was no Duke of Northumberland for diuers yeares after; ſo as our Fox at euery turne is taken in manifeſt lyes; as namely alſo in the third commendation immediatly followinge, *that Cranmer vvas not giuen to anger at all*;the playne contrary wherof may be ſeene in his ſpitefull and diſdaynfull words,giuen to *B. Bonner, B. Gardener* and others in publike iudgment, as before yow haue heard.

VVhether Crāmer were couetuous.

Fox pag. 1692.

40. I will not proſecute the reſt of his excellencyes, as, *that he was not couetous*; *&c.* wherof yet he confeſſeth:*that the L. Tho. Seamour, being of the priuy chamber (and a great Proteſtant) made a long complaint to K. Henry, ſaying, that my Lord of Canterbury, did nothing els, but ſell his woods, and lett his leaſes by great and many fines, making hauocke of all the royalties of the Archbiſhoppricke, and this only to the entent, to gather vp treaſure for his wife and children, keeping no manner of hoſpitality, &c.* To which complaint Fox ſaith,that the King would giue no eare at all,but ſent him one day to *Lambath* to ſee my Lords hoſpitality there, and after that would neuer harken to any cōplaint againſt him in that behalfe. Which was rather a

bearing of him out by the King, vpon affection, then any way iuſtifying him yf the ſtory were true which Fox telleth vs about this matter, as yt ſeemeth rather a meere dreame and fiction of his owne, as are many hundred other in this booke. For who is hee, that knew K. Henry and his condition, will beleeue, that he would make ſo light accompt of ſuch an accuſation, made by ſo great a man as *Syr Thom. Seamour* was, eſpecially telling him, that *Cranmer* had wife and children at that tyme, when the K. and Parlament had made yt death for prieſts to haue wyues. But I ſhall ſhew yow yet ſome more ſtrange leaſings, then this, of Iohn Fox, about this his Patriarche.

The improbility of Foxes tale about *Syr Tho. Seymour.*

41. The laſt excellency which he giueth to Cranmer out of *Saint Paul*, is, that he was conſtant: *For yf this conſtancy* (ſaith he) *be not in a Prelate, he is worthy of no commendation, &c.* But now how conſtant a man *Cranmer* was in all his wayes, opinions, and actions, yow haue heard in part by that I haue ſpoken before, yet Fox with a braſen face writeth thus of him: *The worthy conſtancy of this Archbiſhop, neuer for the moſt part ſhrunke for no manner of ſtorme, but was ſo many wayes tryed, that neyther fauour of his Prince, nor feare of the indignation of the ſame, nor any other wordly reſpects, could alienate or change his purpoſe, grounded vpon that infallible doctrine of the ghoſpell, &c.* Thus wryteth Fox moſt contrary to the knowne truth

Fox pag. 1693.

VVhether Crāmer were a cōſtāt prelate or no?

Fox ibid.

truth in that behalfe, yet for ſome ſhew of proofe herin, he telleth vs many coyned hiſtoryes: firſt the former ſitten ſo often repeated, to witt, that in the Parlament of the yeare 1540. wherin the Statute of ſix ar-
,, ticles was made, *Cranmer* ſtood againſt the
,, whole parlament for refuſinge that Statute
,, 3. daies togeather, and in the end, went out,
,, and would not yeld; and that the K. tooke
,, it in good part; which is knowne to be moſt notoriouſſy falſe, for that the ſaid K. being the proper inuentor of that Statute, would neuer haue borne any ſuch reſiſtance in any ſubiect, as may well appeare by the death of *Cromwell*, who in the next yeare after was beheaded, among other cauſes, for that he had repyned at that Statute. And *Cranmer* was neuer in ſuch a pickle of feare in his life, as at that tyme, leaſt his woman ſhould be knowne, and he brought in queſtion vpon that Statute. For auoydinge wherof, the trunke was inuented, before mentioned, to carry her vp and downe in ſecrett.

42. Secondly Fox telleth vs another tale, how that K. Henry hauinge receaued a grieuous complaynt from his priuy Councell, that *B. Cranmer*, & ſome of his Chappell, had preached ſundry hereſies in Kent, he reſolued with them that on the next day, at 9. of the clocke, he ſhould be called before them, and from thence ſent priſoner to the tower; but that in the meane ſpace, the K. called

Cranmer deludeth the Cou̅cell, whe̅ he ſhould go to the Tower.

called *Cranmer* vnto him, ſhewed him all the *Fox pag.*
accuſations, taught him how he ſhould anſwere, 1694.
and finally gaue him his priuy ſignett, „
wherby to appeale from them to him, when „
the ſaid Councellors ſhould preſſe him with „
proofes, and offer to ſend him to the tower. „
Which is a more improbable fiction then
the former, that the King would ſo much
diſgrace his Councell, as to cauſe them to
call him before them, charge him with heresies,
giue commiſsion to impriſon him in
the tower, and then all to be deluded by the
King himſelfe vnder hand, as Fox deuiſeth.
But lett vs ſee further.

43. The third example is, that wheras one
Syr Iohn Goſtwicke knight, accuſed Cranmer
openly in the Parlament houſe, for diuers
hereſies, and namely againſt the Sacrament
of the Altar, preached partly in ſermons at
Sandwich, and partly vttered in certayne
lectures at Canterbury, Fox ſaith that K. Syr Iohn
Henry hearinge therof, and vnderſtandinge Goſtwicke
that *Syr Iohn Goſtwicke* dwelled in Buckingamſhire, knight.
asked how he could haue ſo open
an eare, as to heare ſo farre of, what *Cranmer* *Fox pag.*
had preached or read in Kent, and thervpon 1694.
commaunded him to reconcyle himſelfe to „
Cranmer, or he would pull his goſlings feathers, „
&c. So wryteth he, but how likely
this is alſo to be true, euery man of meane
iudgment may conſider, when K. Henry
was ſo reſolute in puniſhing heretiks, as the

examples of Cromwell, Barnes, and others, (whome otherwiſe he loued,) may declare; eſpecially yf they were against the bleſſed Sacrament, as *Gerrard, Hierome* and *Lambert* whome he burned.

Cranmer againe & againe accuſed of hereſy.

44. But lett vs heare a fourth example of
Iohn Fox, which is, that not long after, all
the Prebendaryes of the Church of Canter-
bury, togeather with diuers Iuſtices of peace
in Kent, accuſed *Cranmer* agayne of diuers
hereſies, and gaue vp to the Kings Councell
a whole booke of articles to that effect; But
the King, as before, ſhewed all (ſaith Fox)
,, vnto the Archbiſhopp himſelfe, and he de-
,, nying the accuſations, humbly requeſting
,, on his knees that the matter might be exa-
mined; the King appointed *Cranmer* him-
ſelfe to be cheefe Cōmiſsioner in his owne
cauſe: *He kneeled downe to the King* (ſaith Fox)
and beſought his Maieſtie to grant out a commiſsion,
to whomſoeuer yt pleaſed his highnes, for them to try
out the truth of this accuſation. In very deed ſaid the
King. I do ſo meane, & yow your ſelfe ſhalbe cheefe
commiſsioner, to adioyne vnto yow ſuch two or three
more, as yow ſhall thinke good your ſelfe, &c. And
ſo *Cranmer* being made iudge in his owne
cauſe; he courſed thoſe Prebendaryes and
Iuſtices of peace that had accuſed him, and
made them all cry creeke, if we beleeue Fox.

Fox pag. 169. col. 1 nu.64.

45. And theſe are the examples alleaged by Fox, full wiſely as yow ſee, to proue the conſtancy & fortitude of *Cranmer*. But who

doth not ſee, that yf theſe tales were true, as in many points they ſeeme not probable, but that they make rather againſt him, then for him. For firſt they do not prooue his fortitude, but rather his good fortune, and fauour with the Prince, that bare him out in all cauſes, good and badd, without examination. To which effect Fox alſo wryteth, that *Cromwell* before his fall ſaid vnto him: *My Lord of* Canterbury, *yow are moſt happy of all men, for yow may do and ſpeake vvhat yow liſt, and let all men ſpeake againſt yow what they can, the King vvill neuer beleue any one vvord to your detriment or hinderāce. Therfore yow are moſt happy, &c.* So ſaid *Cromwell*, but this is a happines that may happen to the worſt, and moſt wicked men in the world, & little indeed ſoundeth yt to *Cranmers* cōmendation, ſeing that yt is probable, he could neuer haue gotten ſuch high priuiledg in the Kings fauour, to beare him out in all matters, euen in hereſie it ſelfe, but by notable feedinge his humors in other things. And yow ſhall neuer read of any holy Biſhopps, that had ſuch fauours vvith ſecular Princes of King Henryes humour.

Fox pag. 1694. col. 2. nu. 56.

Cromwells ſpeach to Crāmer.

46. Secondly, theſe examples do rather ſhew Inconſtancy of *Cranmer*, in matters of Religion, then Conſtancy. For when he being accuſed in thoſe dayes of articles vttered by him of proteſtancy, and namely of thoſe opinions about the bleſſed Sacramēt,

which

which afterward in K. Edwards dayes he held openly, and now vttered ſecretly: if the man (I ſay) had byn conſtant or ſtout, as Fox doth make him, he would haue ſtood to yt, and auouched the ſame openly to the King, and not haue denyed the fact, and deſired a commiſsion to cleare himſelfe as he did, wherby it is euident, that he perſuaded the King, that all thoſe things were falſe that were obiected againſt him, about the opinions and doctrine of the new religion, and that he forſwore and abiured the ſame, by ſolemne proteſtations to the K. as *Cromwell* did alſo at the day of his death. Wherfore this proueth rather Inconſtancy, as I ſaid, then any Conſtancy to be in *Cranmer.*

About the Conſtancy of Crāmer.

47. But indeed I do not beleeue that theſe tales are any way true, conſidering how improbable they are, in reſpect of the nature & condition of K. Henry, & of thoſe times, and for that a man may gather out twenty other lyes at leaſt, in this narration of Fox, about Doctor *Cranmer*, apparantly to be ſeene, wherof one is very famous, & I cannot omitt yt; he ſetteth yt downe in theſe words: *A ſollemne Embaſſage was ſent vnto the Biſhopp of Rome* (ſaith Fox) *being then in Bonony by K. Henry, about his diuorce with Queen Catherine, vvherin vvent the Earle of VViltſhire, Doctor Cranmer, &c. And vvhen they came before the Pope, ſitting on high in his cloth of State vvith his ſandalles on his feet,* * *offering as yt were his foote to be kiſſed, the*

Fox pag. 1689.

* As though the Pope

Earle of VViltſhire diſdayning therat. ſtood ſtill, and made noe countenance thervnto, ſo that all the reſt kept themſelues from that Idolatry, howbeyt the Earle hauing there a great Spannell, come out of England vvith him, vvhen the Pope aduanced his foote to be kiſſed, whether the Spannell perceaued the Popes foot of another nature, then yt ought to be, or whether yt vvas the vvill of God, to ſhew ſome token by the dogg to the Pope of his inordinate pride, that his feet vvere more meete to be bytten of dogges, then kiſſed of Chriſtian men, the Spannell (I ſay) when the Pope extended his foote to be kiſſed, no man regarding the ſame, ſtraight vvay (as though he had of purpoſe byn appointed thervnto) vvent directly to the Popes foote, and not only kiſſed the ſame vnmanerly, but as ſome playnely reported and affirmed, tooke faſt vvith his mouth the great toe of the Pope, ſo that in haſt he pulled in his glorious foote from the Spannell, vvherat our men ſmiling in their ſleeues, vvhat they thought, God knoweth, &c.*

did vſe to offer his foote to men ſtanding.

* As though the Pope wanted Chamberlaines to keepe out Spānels.

A Spanell kyſſed the Popes foote.

48. Thus farre Fox, and then addeth, that the Pope notwithſtanding made very much of them, and ordeyned *Cranmer* to be his penitentiary, but refuſed to diſpute with him about the Kings cauſe, as our Embaſſadors required; and 20. other ſuch vayne fooliſh tales he telleth, as euery man may ſee they were made out of his fingars ends. And therfore this ſhall ſuffice for *Cranmer* and his ſtory, hauing dilated my ſelfe longer heerin, then I purpoſed at the beginning. Now will we treate of the reſt, that were made

Fox ibid.

Martyrs with him vnder Q. Mary, which in all are 15. ſett downe by Fox in blacke attyre, as yt were to honour, and court his Archbiſhopp. Wherof the better halfe (to witt 8.) were burned vpon the yeare of Chriſt 1555.

Raulyns VVhite fisherma͂.

49. The firſt two of this ranke are but common ſeruingmen, *Raulyns VVhite* fiſher, and *Thomas Tompkins* weauer. The ſecond two, *Thomas Higbed* and *Thomas Cauſton* are gentlemen Martyrs. Of the firſt, which is *Raulyns VVhite*, Fox telleth a wonderfull ſtory of the motion of the holy Ghoſt in him; how that he being a ſimple vnlearned ould fiſherman, of *Cardiffe* in South-wales, and vnderſtandinge in K. Edwards dayes, that there were new doctrines ſtirring, and that they were to be had by reading the Bible in Engliſh: yt greeued him ſore, that he could not read. Wherevpon he reſolued to ſett his little fiſherboy to ſchoole to learne to read: which when he could do meetly well, he bought a Bible for him, and cauſed the boy to read the ſame vnto him diligently. And the old fiſherman, by the gyft he had receyued of interpretation, did expound the ſame as he thought beſt, *being* (as Fox ſaith) *a diligent ſearcher of the truth.* Wherevpon both he & his boy, leauing their occupation, fell to preaching, & went vp & downe Wales togeather, the boy bearing the Bible, and he expoundinge the ſame. And at laſt *Rawlyns*

Fox pag. 1414. col. 1. nu. 60.

Fox ibid.

became ſo feruent in his phantaſticall opiniōs, which Fox ſetteth not downe in particular, as he ſhould haue done (though eaſily they may be imagined:) that in Q. Maryes daies, he being reprehended & brought before the B. of *Landaffe*, he would needs diſpute with him. And when the B. kneeled downe to pray, this other fond old man would not pray with him, but ſaid, *That he vvould pray to his owne God.* And being afterward condemned to be burned for his obſtinacy, he ſent for his wedding garment to be burned in, controuled a preacher moſt proudly at the fire ſide, & ſo ended this life, more then halfe franticke with hereſie, at Cardiffe in the yeare 1555.

Thomas Tōpkins weauer of Shordiche.

50. Of the ſecond, which is *Thomas Tompkins* weauer of *Shordiche* without Biſhopps gate in London, there is no matter of moment left wrytten by Fox: but that he was burned in Smithfield in the ſame yeare 1555. vnder Q. Mary. That he had a great fayre beard, which *B. Bonner* gaue 12. pence to haue it cut of, ſuſpecting perhaps by his obſtinate anſweres, that ſome euill ſpiritt lay in that beard, as ſomtymes hath fallen out in like men. Fox ſaith moreouer, that he was ſo feruent and deuout in his new doctrine, *that yf any woman had come to him with her webbe, (as ſomtymes they did 3. or 4. in a day) he would allwayes begin with prayer.* And further Fox confeſſeth, that B. Bonner vſed all means to

Fox pag. 1393.

recall him from Zwinglianiſme, which the weauer had made choiſe to hold, and dy for. And to terrify him the more, he ſaith that the B. cauſed him to putt his hand in a candle, to proue the fyre before he went to yt. And therof he maketh a great painted pageant with many exclamations of cruelty. But yf the B. had done yt to the end, that by ſchorchinge his hand, he might haue ſaued his whole body and ſoule: who would deny, but that it had bin piety, & no cruelty? But Fox alleaging vs no record or wittnes for the ſame, but his owne words, deſerueth little creditt; Eſpecially ſeeing that himſelfe confeſſeth, that the Biſhop vſed all meanes poſsible, as hath byn ſaid, to recall him: callinge the ſaid *Tompkins* diuers tymes before him, perſuading with him, as well by himſelfe, as by *Doctor Fecknam* Deane of Paules, *Doctor Harpesfield* Archdeacon of London & others: deferringe him from the moneth of September vnto March, to be able to do the more with him. But all would not ſerue. For that the weauer ſtood obſtinate in his opinions, affirminge that Chriſts body was not in the Sacrament, vnder the formes of *Bread* and *VVyne*, and that baptiſme was not good, except yt were miniſtred in the vulgar tongue, & other ſuch fancyes. And then added with his owne hand. *I do teſtifie & declare, that I do and will ſtand to my confeſsion, declaration and beleefe, in all the premiſes and euery part therof,*

The obſtinacy of *Tompkins* the weauer.

Fox pag. 1395.

therof, &c. By me Thomas Tompkins of Shordich. And ſo was *B. Bonner* forced to burne him, ſoare againſt his will, in Smithfield vpon the 16. of March 1555.

51. As for the two gentlemen *Higbed* and *Cauſton* (burned in *Eſſex*, the ſame yeare 1555.) Fox ſetteth downe diuers examinations of theirs, togeather with articles propounded vnto them, & their anſwers vnto the ſame, all which anſwers do tend principally to ſhew, that they were Sacramentaryes, and held Zuinglius opinion in the article of the reall preſence. And yet the tenth article or interrogatory, miniſtred vnto them, being about the approbation of the doctrine of *Robert Barnes*, *Iohn Frith*, *Thomas Gerrard* and others condemned before them, (the firſt of which three was an earneſt Lutheran, the third an earneſt Zuinglian, & *Iohn Frith* indifferent betweene them both, as * after yow ſhall heare): Theſe two wiſe gentlemen notwithſtandinge, admitted them all three for true Doctors of their religion, for that they were contrary to their aduerſary the Pope and his Church. And moreouer to the 9. interrogatory, which was; what lawfull ground they had to depart from the faith and religion of their anceſtors? They anſwered in theſe words: *That they thought to haue a iuſt and lawfull cauſe, and ground, becauſe they haue now read more of the ſcriptures, then eyther themſelues, their parents or kinsfolks haue read or ſeene*

Thomas Higbed & Thomas Cauſton gentlemen.

* *Iulij* 2.

Fox pag. 1399.

or ſeene hertofore. Lo heere what a goodly ground theſe wiſe gentlemen bring forth, dependinge only of their owne readinge of ſcriptures, and expoſition therof, as they thinke beſt. And thus much of them.

52. There follow the other foure of this ranke, to witt, *VVilliam Hunter*, apprentiſe to a weauer, *VVilliam Pigott*, and *Stephen Knight* artificers, and *Iohn Laurence miniſter martyr* (as Iohn Fox calleth him) although more truly he ſhould haue ſaid *Friar martyrs.* For he was an Apoſtata friar, & therof made a miniſter. The firſt of theſe foure, Fox ſaith was an Apprentiſe in London of 19. yeares old. By whoſe narration it appeareth, that he ranne from his Maiſter in London, that dwelt in Colmans ſtreete. Though Fox ſaith, that his Maiſter gaue him leaue to be gone, for auoydinge of further trouble. But he going to *Burntwood*, where his Father dwelt, found an Engliſh Bible in the Chappell of the ſaid towne, wheron he began to read, and after became a diſputer about the reall preſence. And Fox ſetteth downe largely his diſputations, firſt with one *Frances Atwell* a Sommouer, then with *M. Thomas VVood* Vicar of Southwell, thirdly with *M. Browne* a Iuſtice of peace, fourthly with *B. Bonner.* Ouer all which I. Fox maketh this apprentiſe *VVilliam Hunter*, (though he were but a boy, and ſcarſe able to read) to haue had the victory and ſuperiority in diſputing and reaſoning.

VVilliam Hunter an apprẽtiſe a great Doctor.

53. He wryteth alſo, that the ſaid apprentice had a propheticall dreame of his burning: Which fell out afterward as he had dreamed. He ſetteth downe his exhortations to his father and mother at the ſtake, when he ſhould dy: as alſo his ſpeaches to the Sheriffes, full of preſumptious folly. And finally he recounteth a myracle happened vnto him at the fire. For that it being a darke obſcure day, he made the Sunne appeare at his callinge. For thus he wryteth. *Then ſaid VVilliam: Sunne of God ſhyne vpon me, and immediatly the ſunne in the element, ſhined out of a darke cloud, ſo full in his face, that he vvas conſtrayned to looke another vvay. VVherat the people muſed, becauſe yt was ſo darke a little before.* Thus wryteth Fox of the miracle of his Yong Martyr *VVilliam* the *vveauer.* And with this he was burned vpon the 26. of March. 1555.

Fox pag. 1398. col. 1. nu. 90.

VVilliam Pigott, & Stephen Knight **artificers**

45. As for his other two companions (*Pigott* and *Knight* artificers) Fox wryteth not much of them: but only, that they were examined diuers tymes, and brought forth to anſwere before *B. Bonner*, togeather with *Hunter* and *Tompkins* the two weauers, who behaued themſelues moſt obſtinately. And being demanded, what they thought of the beleefe and ſaluation of their parents & anceſtors, and old Fathers, that were Catholiks? *they anſwered* (ſaith Fox) *that they beleeued their parents and other expreſſed in the ſaid articles ſo beleeuing, to haue byn deceaued.* And then

being asked agayne in the 9. article, what ground they had to hold a different beleefe from their ſaid anceſtors, and to ſtand ſo reſolutely vpon the ſame: they anſwered, *That they had no other ground to maintayne their opinions, but the truth, vvhich (as they ſaid) had byn perſuaded vnto them by learned men, as* Doctor *Taylor of Hadley, and ſuch other, and therin they would dy, &c.* And then addeth Fox: *And vvhen the B. ſaw, that neyther his fayre flatterings, nor yet his cruell threatnings vvould preuayle, he gaue ſentence of death againſt them, and ſo they were burned.*

Fox pag. 1402.

55. Of this ranke burned in this yeare 1555. is the aforſaid *Iohn Laurence*, that was a Dominican friar and prieſt, and now had gott himſelfe a woman. All which Fox ſetteth downe in theſe words: *The Biſhopp* (to witt, Bonner) *vſed certayne talke vvith Iohn Laurence. VVhervnto he anſwered, that he vvas a Prieſt, and vvas conſecrated and made Prieſt about* 18. *yeares paſt: and that he vvas ſomtyme a blacke friar profeſſed, that alſo he vvas aſſured vnto a mayd, vvhome he intended to haue marryed, &c.* Wherby may be gathered, what manner of fellow he was, and that the B. had charged him about his vow and profeſſion, and ouer much familiarity with women. Which yet in Fox his Religion, is held for no fault in a fryar. And finally ſhewing himſelf obſtinate, both in this & in the denyall of the real preſence, and other ſuch points, he was condemned and burned at *Colcheſter* vpon the 20. of March

Iohn Laurence a marryed friare.

Fox pag. 1403. col. 1. nu. 1.

March 1555. And being put in the fiar, Fox telleth vs alſo another miracle of him. To witt, that God mooued the harts of yonge children, that ran about the fyre wherin he burned, to cry & repeat often: *O Lord ſtrengthen thy ſeruant, and keep thy promiſe.* As though theſe yonge children, yf the matter were true, might not be inſtructed by elder heretiks to cry and ſay, as they did? But theſe be Foxes miracles. And ſo much of him, and of thoſe, that were burned in this yeare.

A fond fayned miracle.

Fox ibid. col.1.n.1.

56. There enſue three other burned for like fancyes in the next yeare after, to witt 1556. *Iohn Spicer* maſon, *VVilliam Coberley* taylor, and *Iohn Mandrell* cowherd. All three as ignorant & obſtinate, as any of the former, and the Captayne & teacher of the reſt, was the cowheard, of whome Fox wryteth. *That being borne in the Pariſh of Keuell in VViltshire, after the ſcripture vvas tranſlated into English by the faithfull Apoſtle of England VVilliam Tyndall* (you haue heard before how K. Henry the eight with the whole Parlament condemned the ſame for falſe, crafty, erroneous and hereticall:) *he became a diligent hearer and feruent imbracer of Gods true Religion. So that he delighted in nothing ſo much, as to heare & ſpeake of Gods word, neuer being without the new teſtamēt about him, although he could not read himſelfe. But when he came into any company, that could read, his booke was alwayes ready: hauinge a very good memory, ſo that he could recite by hart moſt places of the new teſtament.*

Io. Spicer maſon.
VVilliam Coberley taylor.
Io. Mandrell cowherd.
Fox pag. 1719.
See the Statute *anno* 32. *Henr.* 8. *cap.* 26.

57. Thus

Ibid.

57. Thus wryteth Fox of his proſelyte *Mandrell* the Cowheard: making this note in the margent, *Mandrell conuerted firſt by Tyndalls teſtament.* He telleth moreouer, that he was ſo forward in K. Henryes dayes, that he was made to recant openly, & to weare a white ſheete, and beare a candle in his hand about the markett towne of *Vyes.* For which cauſe and ſhame he was forced to fly into Gloſter ſhyre, *aud there entertayned himſelfe vvith keeping their cattle, vvhome he knew to feare the Lord*: And namely of one *Iohn Bridges.* And after this coming agayne to a frend of his, and brother in the Lord, named *Antony Clee,* dwelling at the *Vyes,* they two conferred in a garden, whether he ſhould returne home agayne or no: his ſaid brother alleaged *Saint Mathewes* ghoſpel *cap.* 10. for his not returning, where yt is wrytten: *fly yow from one citty to another.* But *Mandrell* (ſaith Fox) replyed by the words of the Apocalips *cap.* 21. prouinge therby that he muſt returne home. And ſo he did. Where he ioyned with the forſaid *Spicer* and *Coberley,* the maſon & taylor, who were his ſchollers in this new doctrine. By whoſe ioyninge with him, he being more emboldened (as yt ſeemed) went to the pariſh Church of *Keuell* to cōtradict the prieſt, as occaſion ſhould be offered. And ſo, when the vicar of that pariſh talked by chance out of the pulpitt of purgatory; *Mandrell* cryed out, *yea that is the Popes pinfold, &c.* A phraſe

Mandrel Spicer & Coberley cōſpired togeather to cōtradict a prieſt.

(yow ſee) fitt for his occupation. For which insolent Act, the whole Church roſe vp againſt them, and drew them to the ſtocks while ſeruice was a ſaying, and afterwards preſented them to the B. of Saliſbury. Who after many rude and inſolent anſwers receyued from them, was forced at length to repreſſe them by fire. *Fox ibid.*

58. There inuectiues were much againſt the vſe of Images, & headſhip of the Pope. And being asked about the firſt; *vvhether Images vvell vſed vvere not good?* Maundrell the Cowheard anſwered: *Yea yf they were of wood, they vvere good to roſt a ſhoulder of mutton.* And being demaunded about the ſecond, whether they would haue the Church, to haue no head at all vnder Chriſt? They anſwered: *Yes they vvould haue Q. Mary to be head next vnder Chriſt.* Wherof one inferred, that yf ſhe were head, ſhe might well force them to be of her Religion, or cauſe them to be puniſhed, as they weare nowe. And this is the ſtory of theſe three Martyrs burned all at one ſtake in Saliſbury, *for teſtimony of the ghoſpell*, as Iohn Fox his phraſe is.

The anſwers of the cowheard & his fellowes in points of religion.

59. There remayne only fourth more, for the endinge of this moneth. Which are, *Richard Crashfield*, *Cuthbert Simpſon*, *Hugh Fox* and *Iohn Deueniſh*. The firſt burned at *Norwich* vpon the yeare 1557. The other three togeather, the next yeare after, in Smithfield. *Crashfield* was a ſimple yonge artificer of *Norwich*. *Fox pag. 1824.*

Richard Crashfield artificer.

Norwich. Who being brought before the Chancelour of that Dioceſſe Doctor *Dunnings*; Fox deſcribeth their conference in ſuch ſort, as he maketh the old Doctor to be vtterly vanquiſhed by a yonge artificer. Aſcribing to the one nothing, but blynd & impertinēt queſtions, without ſenſe or ſubſtance: and vnto the other ſharp and graue ſentences out of the Scriptures. As any man may ſee and laught at, that will read their conferences in Fox his idle acts and monumēts. Adding in the end of all, theſe words: *Thus haſt thou heard (gentle Reader) the examinations of this godly yong man. VVho not long after was by the Sheriffes & officers brought to the ſtake: where with much patience & conſtancy, he ended his bleſſed martyrdome.* So wryteth he; and that one *Thomas Carman* was apprehended at the ſame ,, tyme, for that he had eyther pledged *Crash-* ,, *field* at the fireſide, or prayed with him. Wherby you may perceaue, that they went drinkinge at that tyme, yf not dronke, to theſe kind of martyrdomes.

Fox ibid.

60. The other three, (*Simpſon*, *Fox*, and *Deuenish*) were all of one company, and burned togeather. *Cuthbert Simpſon* was a marryed deacon, (as Fox calleth him) or *Bible-Clarke* of the ſecret proteſtant Cōgregation, that was in London in Q. Maryes tyme: & kept the names of the brethren of that aſſembly, collected almes amongſt them, and the like. Wherin *Hugh Fox* and *Iohn Deuenish* were

Cuthbert Simpſon a marryed deacon.

Hugh Fox Iohn Deuenish.

were (as they ſeeme) his aſsiſtants. Who being apprehended and brought before the B. of London, and ſtanding in diuers hereſies belonging to Caluiniſme, they were all three condemned & burned in Smithfield. *Theſe three perſons* (ſaith Fox) *and bleſſed vvittneſſes of Ieſus Chriſt, Simpſon, Fox, and Deuenish, as they vvere apprehended all togeather at Iſlington: ſo all three ſuffered togeather in Smithfield. In whoſe perfect Conſtancy the Lord, for vvhoſe cauſe and quarrell they ſuffered, be exalted for euer, &c.* Thus he.

Fox pag. 1845.

61. Neither doth he wryte any thing more of *Hugh Fox* and *Iohn Deuenish*. But about the firſt (to wit, *Cuthbert Simpſon*) for that he was Deacon of the Congregation, and kept the booke of ſecret names, Fox maketh a great adoe. Affirming, that diuers torments were vſed to him in the Towar, to make him diſcouer thoſe names. He telleth alſo two propheticall viſions, ſeene partly by him ſelfe, partly by *Iohn Rough*, a Scottiſh miniſter of the ſaid Congregation, taken with him at *Iſlington*. Which *Rough*, hauing byn a Dominican friar in Scotland, was runne from thence, and had taken a woman in England named *Kate* (as Iohn Fox ſetteth yt downe) togeather with his viſion in theſe words:)

62. The friday night before *Maiſter Rough*, miniſter of the Congregation, was taken, being in his bed, he dreamed, that he ſaw two of the guard, leading to priſon *Cuthbert*

The viſion of *Io. Rough* the Scottiſh friar about *Simpſon*. *Fox pag.* 1843.

Simpſon Deacon of the ſaid Congregation: & that he had the booke about him, wherin were wrytten the names of all them that were of the Congregation. Wherupon being ſore troubled, he awaked and called his wife, ſaying: *Kate ſtrike light, for I am much troubled vvith my brother Cuthbert this night.* When ſhe had ſo done he gaue himſelfe to read on his booke. And then feelinge ſleepe to come vpon him, he putt out the candell, & ſo gaue himſelfe to reſt againe. But being a ſleepe he dreamed the like dreame: and awaking therwith, ſaid: *O Kate, my brother Cuthbert is gone.* And ſo they lighted a candle againe & roſe: & *Cuthbert* ſoone after came in to them, &c.

Fox pag. 1844.

A fayned apparitiō to Simpſon in the priſon.

63. This is one miracle which Fox recounteth. Now ſhall yow heare another of *Simpſon* himſelfe, ſett downe alſo in Fox his owne words: *The day before Simpſon* was condemned (ſaith he) *Cloney* the keeper of his priſon being gone forth, about eleuen of the clocke towards midnight, *Cuthbert Simpſon* (whether in a ſlumber or being awaked I cannot ſay) heard one comminge in, firſt openinge the outward dore, then the ſecond, after the third, and ſo lookinge in to the ſaid *Cuthbert*, hauinge no candle nor toarch, that he could ſee, but geuing a brightneſſe and light moſt comfortable & ioyfull to his hart, ſayinge ha vnto him, and ſo departed agayne. Who yt was, he could not

tell, neyther dare I defyne; this, that he ſaw, he himſelfe declareth, &c.

64. This is the viſion which Fox recounteth of his Deacon Martyr *Cuthbert Simpſon*, and for defence wherof he maketh a longe diſcourſe, why all viſions are not to be miſtruſted or reiected: but that his mens viſions, may be beleeued, though ours, and thoſe of monks and friars be not. Which diſcourſe is ſo fond and childiſh, as I thinke not worthy the recitall heere, he going about in euery other place to diſcreditt all ſuch kynd of Supernaturall effects in Cath. Saints, though neuer ſo authenticallie related or recorded by ancient authors. And yet heere would he haue vs beleeue, the dreame of a marryed friar, and the imagination of his proteſtant Deacon. Who fancyed in the Darke (and Fox alſo doubteth, whether in a dreame) that one came in & ſaid *(ha)* vnto him, & ſo departed againe, without ſaying any more. And theſe new miracles he bringeth vs, with theſe his new Saints in ſteed of all the ancient Catholike Saints, & their miracles. Which he diſgraceth, and for the moſt part excludeth: the one from his Calendar, and the other from his Treatiſe of Acts and Monuments. And with this I will end this moneth.

The compariſon of this moneth of March. §. 3.

The difference betwene Fox his Saints & thoſe of theſe Catholiks.

65. It ſhall not be needfull to make repetition of thoſe things heere, in this third moneth concerninge the Catholike Calendar, which we haue wrytten before in the two precedent monethes of Ianuary and February: to witt, of the ſundry different ſorts & degrees of Saints therin conteyned, and the manifold oppoſitions, which they haue againſt thoſe of Fox his Calendar, whether we conſider antiquity, learninge, dignity, ſanctity, cauſe of their ſufferings, and other like qualityes, conditions, and circumſtances. But eſpecially, their vnion and conformity in points of faith and religion, for which they ſuffered from tyme to tyme, wherin Iohn Fox his Saints had the differences and diſagreements, which before yow haue heard.

Honor due to the Saints of the Cath. Church.

66. Neyther ſhall yt be needfull to go about to demonſtrate in this place, how all theſe of the Roman Catholike Calendar, were true Catholikes indeed and of the Roman faith, & contrary in that point alſo to Iohn Fox his Saints. For that the reaſons before alleaged in the foreſaid two monethes, do ſerue in like manner for this, and for all the reſt, that do enſue. To witt, that

the Roman Catholike Church would neuer haue held them for Saincts, nor honoured them, as ſhe doth, by perpetuall memory and feſtiuity in her Calendar: yf in any article they had byn different from her in religion. And ſecondly, that the hiſtory of their liues yet extant wrytten by authors, that lyued eyther with them or ſoone after them, is ſufficient teſtimony for this matter.

67. And to ſay nothing of the Martyrs for breuityes ſake, (hauinge cyted ſufficiently thoſe, that wryte of them, in the Calendar yt ſelfe that goeth before this Treatiſe) nor yet of Biſhops, Doctors, and Confeſſors of other countreyes; beſides theſe (I ſay) he that will read but the lyues of ſuch ancient Saints, as do occurre in this moneth, pertayninge to England yt ſelfe: as namely *Saint Dauid*, Archbiſhop of *Meneuia* (now the Citty of S. Dauids in Wales) who lyued eleuen hundred yeares gone, and his feaſt is celebrated vpon the firſt of this moneth: *Saint Cedda* alſo B. of the *Mercians* & of *Lindiſfarne* aboue a thouſand yeares gone, whoſe feaſt is on the ſecond day of this moneth; as in like manner alſo *Saint Patricius* almoſt 12. hundred yeares gone, whoſe memory is held vpon the 17. of this ſame moneth: theſe three worthy men (to omitt the reſt) all being of the Brittiſh and Engliſh nation; he that ſhall read (I ſay) their lyues and hiſtoryes, ſhall eaſily ſee, how fully they were of

S. Dauid.

S. Cedda.

S. Patricius.

the Roman Religion in thoſe ancient dayes and tymes, and how oppoſite and contrary to the faith & profeſsion of the new Saints publiſhed in Iohn Fox his Calendar.

68. Of virgyns I will ſay nothinge. For that of this ſort of Saints Iohn Fox his Calendar is very barren, and ſcarce maketh any mention therof at all. But rather to the contrary, yt ſeemeth that moſt of his principall Saints were cheefly ſanctified by breakinge their vowes of virginity and continency, as to the reader will appeare in perviſing ouer the particular narration of each moneth. Where he ſhall find both Monkes & Prieſts, Friars & Nunnes, and other ſuch like people to haue byn made pillars of his Church, by violating their vowes and promiſes, offered to God before of Chaſtity. And ſurely yt is a point very markable, that wheras Fox and his fellowes cannot deny, but that the gyft of virginity and continency is a gyft of God, and ſhined much in all ancient Saints for the moſt part; yet that ſcarce any one of all Fox his Saints conteyned in this Calendar, had this gyft. But were ſo ſubiect to the fleſh in this behalfe, as they muſt needs haue women to ouercome their tentation.

None of Fox his Saints had the gyft of chaſtity.

69. It may be conſidered alſo in this place, how Fox doth ſanctifie many both men & women, heere and in other monethes, for certayne opinions, ſpeaches, and actions,

which other proteſtants of the moſt learned and famous of our dayes in Chriſtendome, do condemne for falſe, erroneous, hereticall and damnable. Which ſhalbe ſhewed more particularly in a ſeuerall Chapter, after the examination of all theſe three monethes ended. As alſo yf that ſuch his Saints be ſaued, dying in, and for ſuch opinions: then muſt not only all thoſe learned proteſtants be damned; but moſt of the ancient fathers alſo, that in theſe points held with them againſt Fox his Martyrs; and would haue died for the ſame, yf occaſion had byn offered.

70. Wherfore ſeing I am to handle theſe and other points more largely afterward, and that the bulke of this booke groweth greater, then I had purpoſed at the beginninge: I ſhall abbreuiate this compariſon, for the monethes that are to enſue. Wryting very little or nothinge therof, but only remitting the Reader to theſe three firſt compariſons and to the tables or Indices of the Calendars themſelues, togeather with that, which afterward * ſhalbe treated, concerninge all in generall, that is conteyned in theſe twelue monethes. * *Cap.17.*

OF THE MONETH OF APRILL,

AND OF THE SAINTS AND MARTYRS, *vvhich Iohn Fox aſsigneth therin, to haue byn of his Religion; vvith a briefe examination both of their beleefe, lyues and deaths.*

CHAP. VIII.

ALBEYT this Moneth conteyneth but 30. dayes; yet doth Fox aſsigne 34. Saints therin, wherof 32. appertaine to his Church, and two only to ours, to witt, *Saint George* the Martyr vpon the 24. day, & *Saint Marke* the Euangeliſt vpon the 26. which Euangeliſt, Fox hath byn content to leaue in redd letters as he found him in our Calendar: but *Saint George* is turned by him into blacke, though in our Engliſh Calendar of *Sarum vſe*, he found him in redd alſo. And ſo in reaſon he ought to haue left him, he being Protector of our countrey, yf Fox had byn his frend in deede, and had brought him into his Calendar to honor him, and not rather (as may ſeeme) to pleaſe our Engliſh knights of the *Garter*, whoſe patron he is, & in reſpect of whome, it ſeemeth he durſt not leaue him out.

Iniury of Io. Fox done to *S. George.*

2. This moneth alſo hath no rubricated Saint at all among Fox his Martyrs, though he haue fiue Miniſter martyrs heere, & one gentleman martyr. Wherof ſome one, me thinks, might as well haue deſerued a redd

coate, as other of his ſellowes before, that are rubricated vpon leſſe meritt. So as this ranke hauing no cheefe one of theirs, wherypon I ſhalbe forced to ſtand longe: I may with more breuity diſpatch the reſt, eſpecially ſeing there are not heere the different ſorts and ſections, which before we made, of ſome that were martyrs before K. Henry the eight, ſome vnder him, and ſome vnder Q. Mary his daughter. For that almoſt all, of whome we are heere to treat, were burned in Q. Maryes tyme: to witt, 24. in number, and the reſt vnder the foreſaid K. Henry the eight.

Of ſuch as vvere put to death vnder K. Henry the eight §. 1.

3. True yt is, that the firſt eight martyrs of this moneth, are ſaid to haue byn put to death vnder K. Henry the eight: to witt, *Robert Hatches, N. Archer, N. Haukins* and *Thomas Bond,* all foure ſhooemakers of Couentry N. *VVrigsham* glouer, and N. *Landſdale* hoſyer, and *Miſtreſſe Smith* widdow of the ſame towne, all burned at *Couentry* vpon the yeare of Chriſt 1519. (which was the 10. of King Henryes raigne, and the ſecond yeare after Luther had beganne his new doctrine) for nothing els, (yf we may beleeue Iohn Fox) *but only, for that they had taught their children the Lords*

7. Artificers martyrs burned at Couetry *an.* 1519. to witt: *Rob. Hatches. N. Archer. N. Hawkins. Tho. Bond. N. VVrigſham. N. Landſdale. Miſtres Smith. Fox pag.* 887.

Lords prayer, the Creed, and 10. *commandements in English.* Vnto which 7. Martyrs he adioyneth an eight: to wit, *Iames Baynam gentleman martyr* burned 13. yeares after vnder the ſame King, (to-wit, in the yeare of Chriſt 1532.) of whoſe opinions we ſhall ſpeake preſently.

Iames Baynam gentleman Martyr.

4. But firſt to ſay a word or two of theſe artificers, whome Iohn Fox confeſſeth to haue byn condemned, as relapſed heretiks, that had abiured and done pennance for their former faults, and fallen into the ſame againe: what diſcreet man liuinge will beleeue him in this behalfe, that ſo many poore and ignorant people ſhould be condemned, and put to the fire aliue, for only teachinge their children, *the Lords prayer, the Creed, and ten commandements in Engliſh?* Yea, & that *Miſtres Smith* widdow being once deliuered and ſent home to her houſe free, as he recounteth, and ſhee being diſcouered ,, vpon the way by *Symon Morton* the Biſhops ,, Sommoner, that ledd her by the arme, to ,, haue a paper in her ſleeue, and that in this ,, paper being found written the Lords prayer ,, in Engliſh, ſhe was therfore carryed backe ,, agayne, and preſently ſent to be conſumed with fire! Who (I ſay) will beleeue this monſtrous tale, which Fox affirmeth, and recounteth in as few words as heere I haue ſett them downe! Leauinge them as a certayne truth vnto poſterity, with a large painted pagent of their burnings for this

Fox pag. ibidem.

An improbable lye of Io. Fox.

only cauſe, of hauinge the ſaid Pater noſter, Creed, and ten commandemēts in Engliſh, Which rare example I maruayle how *Syr Francis Haſtings* and his protector O. E. did not alleage againſt the warder N. D. to proue their fiction, that we hold readinge of ſcriptures in Engliſh, as alſo the vſinge of theſe parts of Chriſtian Doctrine in our mother tongue, to be hereſie. But it ſeemeth they were aſhamed to bring forth ſo improueable a teſtimony (as that of Iohn Fox is) in this place, about this matter.

5. For I would aske him; why he hath not cited ſome author, or ſome certayne regiſter for this ſo exorbitant a fact? Nay, why had he not put downe, (as otherwiſe he is wont to do when he dareth auouch yt) the definitiue ſententēce of the Biſhop againſt them, wherin we might haue read their faults? How will he anſwere to ſo many ordinations of Biſhops in their dioceſſe: & as well of prouinciall, as nationall Synods of our countrey! Wherin yt was ordayned, that the ſaid *Lords prayer, Creed, and ten commandements* ſhould be taught in Engliſh to the common people by euery pariſh prieſt. Yea the ſcriptures themſelues were permitted alſo in Engliſh by approbation of the ordinary, and to ſuch perſons, as were eſteemed fitt to profitt therby. As at large is ſhewed by the * *VVarder* in his reply or Warn-word againſt the foreſaid Knight and Miniſter.

Arguments againſt Fox his fiction.

* *Enc.* 1. c. 8. *n.* 3. & 4. & *Enc.* 2. c. 3. *n.* 5. & 6.

How, I ſay, will Fox anſwere to all this,& to the publike vſe of all Catholike countreyes at this day? Where theſe things are taught, preached, vrged, and the people dayly catechyſed in vulgar tongues. Which they would not do, yf theſe things were held for hereſyes, or hereticall, or euer had byn in the Cathol. Church. For ſo much as whatſoeuer is once hereſie in that Church, can neuer afterward be taken for other, and much leſſe practiſed or permitted. And therfore yf in K. Henryes dayes, yt had byn hereſie, and a crime of burning to haue the *Lords prayer, Creed, and ten commandements in Engliſh*, or to teach the ſame to children, (as heere Fox would proue by this deuiſed fact) it could not be ſufferable now.

6. True yt is, that more diligence may be vſed, in one age, then in another about theſe things: but the lawfulneſſe is alwayes one. It might fall out alſo, that in the beginning of Luthers tyme, vnder K. Henry, ſome infected with hereſie, might vnder pretenſe of teaching theſe things in Engliſh, that ſeemed pious, make conuenticles, meetings,& conferences, for inſtillinge and ſpreadinge of ſects and hereſyes. And therupon might be apprehended and examined: though the other matters were not hereſie in themſelues, nor held for ſuch.

7. And now, that the thing paſſed in this ſort, and that Fox doth egregiouſly abuſe

his Reader, in perſuadinge him that theſe men were put to death, for only teachinge their children, *the Lords prayer, Creed, and ten commandements in English*, yow may perceaue by that he writeth in another place of theſe affayres, in thoſe very dayes, wherin theſe, to witt, the foreſaid artificers, are ſaid to haue byn burned vnder K. Henry. Where ſettinge downe a long beadroll and table of ſuch, as were perſecuted of his Church by *Iohn Longland* B. of *Lincolne* in the yeare of Chriſt 1521. (which was twoe yeares after the burninge of the forſaid ſeauen by the B. of *Couentry*, and foure yeares after the beginninge of Luther; Fox (I ſay) before he entreth into the ſaid table, recounteth the Zeale of his people in thoſe dayes, to witt, at the firſt entrance of Lutheraniſme into England: how vigilant and carefull they were to encreaſe their number, ſpread their ſects, and imprint their new opinions vnder diuers pretenſes.

8. *Certes* (ſaith he) the feruent zeale of thoſe Chriſtian dayes, ſeemed much ſuperiour to theſe our dayes & tymes, as manifeſtly may appeare by their ſittinge vp all night, in readinge, hearinge, and teachinge, by their expences alſo in buyinge of books in Engliſh, ſome geuinge fiue marks, ſome more, ſome leſſe, for a booke, ſome a load of hay for a few Chapters of *Saint Iames*, or *Saint Paul* in Engliſh. In which rarity of books, and want

Fox pag. 749.

The diligence of ſectaryes in

England for ſpreadinge their ſects.

want of teachers, this one thing I greatly maruayle & muſe at, to note in the regiſters how the word of truth, notwithſtandinge did multiply ſo exceedingly, as it did amõg them. For I find in the ſaid regiſtere, how one neighbour reſortinge and conferringe with another, eftſoones with a few words, at the firſt or ſecond talke, did wyn & turne their mynds, to that, wherin they deſyred to perſuade them, *&c.* And finally, to ſee their trayuailes, their earneſt ſeeking, their burninge Zeales, their readings, their watchings, their ſweet aſſemblyes, *&c.* May make vs now in theſe dayes of free poſſeſſion to bluſh for ſhame.

9. Thus wryteth Fox of the diligence, & induſtry of his men, at the firſt ſpringing vp of hereſie in England. Wherby a man may ſee, how truly *Saint Paul* ſaid of ſuch men & their doctrine ſo many yeares gone: *Multum proficiunt ad impietatem; & ſermo eorum, vt cancer, ſerpit.* They profitt much in ſettinge forth impiety, and their ſpeach doth creepe on like a canker, infecting mens mynds, as here the Apoſtle deſcribeth. We may conſider alſo by this, how rightly the ancient * Fathers do compare hereſy to a deadly plague, that beginninge in one houſe, crepeth to another, & infecteth the whole neighbourhood before yt can be eſpyed. And therfore, as in a bodily plague, the whole citty and comon wealth (yf yt be well gouerned)

2. Tim. 2.

* Se *Tertul. de præſcript. & Vincent. Lyrin. contr. proph. nouit. voces.*

moueth it ſelfe preſently withall care, vpon the firſt hearing of ſuch infection, to repreſſe the ſame: ſo the whole ſpirituall comon welth of Chriſt, which is the Church, moueth her ſelfe & her principall paſtors, vpon the firſt notice geuen of any leaſt hereſie, that is begon or kindled among the people. Well foreſeeing the dangerous flame, and rufull combuſtion, that after yt will bring forth, yf yt be not ſtayed at the beginninge. To which effect are theſe words of the holy Ghoſt. *Capite nobis vulpes paruulas, quæ demoliuntur vineas.* Catch vs thoſe Foxes, (to witt heretiks) while they are yet little and yong, that vndermyne our vyneyards.

Hereſie fitly cōpared to an infectiue plague.

Cant. 2.

10. And ſo yf the Biſhops of *Lincolne*, *Couentry*, and other places of England were ſomwhat vigilant at that tyme, which Fox aſsigneth, in looking into the actions, meetings, and conuenticles of ſuch buſy and newfangled people, as went vp and downe from houſe to houſe, pretendinge to teach only the *Lords prayer, Creed, and ten commandements in English*, but vnder that pretence indeed taught other new doctrines and opinions, as Fox himſelfe heere confeſſeth: they had reaſon, as yow ſee. And yet it is ſtrange impudency in him to affirme without prouinge yt, that for this only, they were putt to death, to witt for teachinge the *Lords prayer, Creed, and ten commandements in English.* And ſo much of this.

11. Now

Iames Baynam gentleman.

11. Now let vs recount breefely the ſtory of *Iames Baynam*, that is the next and eight in order, burned vnder *K. Henry*. This man accordinge to Fox was borne in *Glouceſtershire*, and after brought vp at the Innes of Court in the ſtudy of the lawes. Where he married the wife of one *Symon Fisher* of *Grayes Inne*, which *Fisher* about the yeare of Crhiſt 1526. (for hauinge played an opprobrious pagent againſt *Cardinall VVolſey*) fledd out of England to Tyndall in Flanders, & there being well inſtructed by him, wrote that famous raylinge booke, intituled: *The Supplication of beggars*, (anſwered afterward by *Syr Thomas More*, when he was Chancelor of the Dutchy of *Lancaſter*, intituling it *The ſupplication of ſoules*) againſt the lyuings of the cleargy and monaſteryes. Which moſt ſeditious booke of *Fisher* two yeares after, was (ſaith Fox) deliuered to the King by the Lady *Anne Bullen*, at the perſuaſion of her brother *George Bullen*. By whoſe fauour alſo the ſaid *Fisher* was ſoone after recalled into England, and brought to the ſpeach of the King. And by that meanes, is thought to haue ſuggeſted vnto his Maieſtie the firſt motion of ouerthrowinge all the Monaſteryes of England. But he dyinge not longe after, this *Baynam* marryed his wife, who was as forward in Noueltyes as himſelfe, and had byn a cheife ſtickler in all theſe matters. And by her as well, as by his owne motion, and readinge

The ſupplication of beggars anſwered by the ſupplication of ſoules. See *Syr Th. Mores* works. *pag.* 288.

of *VVickliffes* and *Tyndalls* books (eſpecially thoſe two intituled *VVickliffs VVickett*, and the *practiſe of Prelats*) he fell into diuers heresies, and was apprehended for the ſame, and brought before *B. Stokeſley* of London vpon the yeare of Chriſt 1531. Before whome at length he abiured the ſame, and for pennance ſtood in a white ſheete at Paules Croſſe, all the tyme of a ſermon.

Baynam abiured and did pennāce.

12. What his particular hereſyes were, which he abiured at this tyme, Fox doth not ſett downe diſtinctly. Yet may a man gather by theſe his words: *To conclude* (ſaith he) *long matter in few vvords, Baynam vvauering in a doubtfull perplexity, at length geuing ouer to the aduerſaryes, he granted, as followeth, ſayinge.*

Fox pag. 938.

1. That he could not iudge, whether *Bayfield* died in the true faith, or noe.
2. That a man makinge a vow, cannot breake yt without deadly ſynne.
3. That a Prieſt, promiſinge to liue chaſt, may not marry a wife.
4. That he thinketh the Apoſtles to be in heauen.
5. That Luther did naught in marrying a nunne.
6. That a child is the better for confirmation.

Six heretical propoſitions recalled by *Baynam*.

Thus wryteth Fox of his recantation. And therby we may ſee, what he held before. And Fox ſeemeth ſory for that he did recant theſe opinions. And as for the firſt about

Bayfield an Apoſtata monke maiſter to *Baynam*.

Bayfield, yow muſt vnderſtand, that *Bayfield* had byn this *Baynams* Maiſter, & was burned in Smithfield the yeare before (being an Apoſtata monke) for holdinge of many monſtrous opinions (as yow may read in Fox himſelfe *pag.* 835.) and we ſhall haue occaſion to treat afterward. As for example: *That Antichriſt is no externall thing, but a ſpirituall thing. That the Iewes did put Chriſt to death of good zeale and intent. That euery man is Lord of vvhatſoeuer another man hath.* And many other like propoſitions.

Fox pag. 835.

13. This man then being defended by *Baynam*, as a holy ſeruant of Chriſt and true preacher, is now diſclaymed by him in his recantation. After which, and his pennance done at Paules Croſſe, he was diſmiſſed, but after apprehended agayne for a relapſe into the ſame, & others, as deteſtable as the former. As for example, he was charged to haue ſaid and defended: *That Saint Thomas of Canterbury vvas a theefe and a murderer. And if he did not repent him of his murther, he vvas rather a diuell in hell, then a Saint in heauen. Item, that he had ſaid, he had as liue pray to Ioane his vvife, as to our Lady. Item, that he had affirmed and beleeued, that Chriſt himſelfe vvas but a man.* Item, that notwithſtanding this, in certaine letters to his brother (which he openly acknowledged to be his) *he had affirmed, Chriſt to be all three perſons in one, the Father, the Sonne and the holy Ghoſt, &c.*

Fox ibid.

14. For which opinions, & diuers others, he was condemned and burned in Smithfield vpon the forſaid yeare 1532. *VVhome Fox calleth the true Martyr of Ieſus Chriſt.* Though yet he confeſſe, that beſides all theſe articles *Baynam* granted publikely the reall preſence in the Sacrament. *Being further demaunded* (ſaith Fox) *and this at the very laſt caſt, vvhether in the Sacramēt of the Altar, is the very body of Chriſt God and man, in fleſh and blood: after diuers doubtfull anſwers, Baynam anſwered thus: He is there very God and man in forme of bread.* So wryteth Fox, and therby cutteth of the Saint, as you ſee from his owne Church. And yet doth he recount a wonderfull myracle for proofe of his Sanctity in theſe words:

Baynam granted the reall preſence.

15. It is notoriouſly (ſaith he) to be obſerued, that *Baynam* being at the ſtake in the middeſt of the flaminge fyre, when yt had halfe conſumed his armes and legges, he ſpake theſe words: *O yee papiſts behould ye looke for miracles, and heere now yow may ſee a miracle. For in this fyre I feele no more payne, then yf I vvere in a bedd of downe, but yt is to me as a bedd of roſes.* Theſe words ſpake he in the middeſt of the flaming fire, when his legges and his armes, as I haue ſaid, were halfe conſumed. This is Iohn Fox his narration & teſtimony of his miracle, wherof he maketh this marginall note: *A miracle and wonderous worke of God to behould.* And ſurely yf yt had byn true, yt had byn a great argument againſt himſelfe for

Fox pag. 939.

A ſtrange miracle of *Baynam* reconted by Fox.

the reall preſence: which *Baynam* confeſſed going to the fire, as yow haue heard. But we expect not miracles, at ſuch mens hands, as had no certayne religion at all, but part of one ſect, and part of another. And the folly of this Foxian fiction is very palpable to all them, that haue but comon ſenſe.

16. For is yt poſsible to imagine, that yf any ſuch ſtrange matter had fallen out in ſo publike a place, as Smithfield is, & where ſo many hundreds perhaps, or thouſands of people were preſent, & diuers of them protestants in thoſe dayes; Is yt poſsible (I ſay) that only Fox would haue byn the relator therof, and this without all wittneſſe, and that no publike authenticall teſtimonyes would haue bin left, for veryfying the truth in ſo famous and ſtrange an accident? We read, that when God preſerued the three children of the Iewes, & other diuers Chriſtian martyrs afterward, from feeling paines in the flames of fyre, he preſerued alſo their bodyes from corruption therby: But that *Baynam* ſhould be conſumed by fyre to the aſhes, and yet feele no paynes at all, though God could do yt, yet hitherto we haue not read the like example. And yt is like he would not begin yt with ſuch a fellow, as *Baynam* was. So as in this lye, Fox may haue the garland or whetſtone of any, that euer I heard, both for the thing it ſelfe and manner of auouchinge yt. And ſo much of *Iames Baynam*, *Dan. 3.*

Baynam, and of the reſt burned in this moneth vnder K. Henry the 8.

Of thoſe, that vvere made Martyrs in this moneth, vnder Q. Mary. §. 2.

17. The Foxian Martyrs of Q. Maryes tyme, may be diuided into 3. or 4. ranks alſo, according to the years wherin they were burned. For that in the yeare 1555. (which was the third of Q. Maryes raigne) were burned two; to witt *George Marſh preacher*, & *VVilliam Flower miniſter martyr*. Vnto whome Fox addeth *Iohn Awcocke* for a confeſſor, writing of him only in theſe words: *In the moneth of Aprill, the ſecond day, died in priſon Iohn Awcocke, vvho after vvas buryed in the fields, &c.* And for this he maketh him a Confeſſor heere, vpon the 9. day of this moneth. And as for the other two, *Marſh* the preacher, and *Flower* the miniſter, he might as well haue called them both preachers or both miniſters without diſtinction. Seing that *Marſh* (whome he would honour with the more eminent title of preacher) was in deed but a common Miniſter, made of a husbandman or labourer of the fields, in the Pariſh of Deane in Lancaſhire. And there had wife and children as Fox confeſſeth. And when afterward he came vnto the higheſt of his Eccleſiaſticall State, he was but a Curate

Iohn Awcocke a Foxian confeſſor. *Fox pag.* 1418.

George Marſhe miniſter Curate.

vnder the foreſaid marryed Prieſt *Laurence Saunders* of whome we haue ſpoken in the former Moneth of February. Who thought it a worthy matter to dy for legittimation of his children, and therby (as he ſaid) to proue his wife an honeſt woman. And of this ſubſtitution vnder *Sanders*, *Marshe* himſelfe wryteth thus in a certayne letter to the reader. *I thought my ſelfe now of late vvell placed vnder my moſt louing and moſt gentle Maiſter Laurence Sanders, in the towne of Langton, &c.*

Fox pag. 1424.

18. So as this fellow being firſt but a huſbandman, and then a miniſter and vndercurate, I ſee not why Fox ſhould putt him in, with the title of *Preacher Martyr*. And that his fellow *Flower* being a profeſſed Monke, Prieſt, and marryed alſo, ſhould come immediatly after him with the title only of *Miniſter Martyr*. Eſpecially ſeing *Marsh* himſelfe in his anſwers to the Earle of *Darby*, that apprehended him, and to *Doctor Cotes* B. of Cheſter, acknowledged his owne mediocrity in learning, euen in that point and article, wherin Fox his ſect doth principally conſiſt, to witt, about the reall preſence of Chriſt in the Sacrament of the Altar. Wherof being demaunded his beleefe & opinion publikely, by the comiſsionars in his firſt examination: *I made anſwere* (ſaith he) *that I knew no further, then I had ſhewed allready. For that my knowledg is vnperfect deſyring them not to aske me ſuch hard and vnprofitable queſtions*. And

Fox pag. 1419.

in another examination vpon *Palme Sunday* being demaunded againe of that matter, he wryteth thus: *I ſaid, that the anſwere vvhich I had made before, and then did make againe, was ſufficient for a beginner, and as one vvhich did not profeſſe a perfect knowledge in that matter, vntill ſuch tyme as I had learned further.* *Fox ibid.*

19. So anſwered he. And now I would know of Fox, what manner of preacher martyr could he be of his Church who was yet vnreſolued in the moſt peculiar & principall article of his ſect? And albeit our Fox after his faſhion & kind, to deceaue his reader, doth make this note in the margent: *Marsh yet keepeth himſelfe cloſe in the Sacrament.* And preſently after that he maketh this other note, *Marsh troubled in his conſcience, for being no more bold, touchinge the Sacrament*, and yet further in a third note, *Marsh prayeth for more boldneſſe, &c.* Yet after all this, in another examination, *Marsh* being willed to ſett downe vnder his owne hand with deliberation, his determined anſwere to foure articles, (to witt, about the ſacrifice of the maſſe, the Sacrament of the *Altar*, cõmunion vnder one kynd, and confeſſion) he did ſo, and teſtifyeth his owne anſwere thus: *To the ſecond I anſwered as I did to my Lord before, and as is aboue wrytten.* Thus yow ſee him conſtant in his doubts about this article, notwithſtanding all Fox his fleringe. Neyther ſhall yow find, that he went from this afterward *Fox pag. 1419. col. 2. nu. 2.* *Fox pag. 1420.*

in any of his ſpeaches. Though I would eaſily beleeue, that he inclyned to Lutheraniſme againſt tranſubſtantiation. Albeit not to Zwinglianiſme, nor Caluiniſme against the reall preſence: but rather in this point to the opinions of *Tyndall* and *Frith*, who thought it a matter indifferẽt, to beleeue or not beleeue the reall preſence, as afterward * in their places ſhalbe ſhewed. And to that effect do ſeeme to tend thoſe words of *Marsh* before rehearſed, when he deſired the commiſsionars (that demaunded his opinion about this Sacrament) *not to aske him any ſuch hard and vnprofitable queſtions.*

Marsh doubtfull and irreſolute in the matter of the B. Sacrament.

* *die 2. Iulij. & 7. Octobr.*

20. And thus ſtood this preachinge Martyr of Fox, beleeuinge what he liſted, and denyinge or doubtinge of the reſt. And ſo indeed had no certayne faith at all, as the moſt of them had not: but certayne opiniõs only, grounded vpon their owne iudgment and witt. For which this man at laſt was burned at *VVeſtcheſter* vpon the 24. of Aprill 1555. But Fox ſetteth not downe the ſentence of death at large, and therby we cannot know all his particular opinions. Only he ſaith, that the Biſhop in readinge the ſentence of his condempnation, ſtayed twiſe to exhort him, to conforme himſelfe and ſaue his life: yf he had ſo much grace to haue made his benefitt therof. But as he lyued, ſo he died.

21. As for his fellow *VVilliam Flower* burned

ned in this moneth, & vpon the very ſame day in *Smithfield* in London, that the other was at *VVeſtcheſter*, the ſumme of his life, acts, and death is this. He was borne at *Snowhill* in Cambridgſhire, and was a profeſſed Monke & Prieſt in the Abbey of Ely. But after went out, and tooke a wife, and with her became now a ſeruingman, now a teacher of grammer, now a ſurgeon, now a phiſition, and other like occupations. And after, hauing wandered vp and downe many ſhires of England for many yeares, came and lyued at *Lambeth* by London, in the beginninge of Q. Maryes dayes. And there conceaued ſuch feruour of ſpiritt in his new doctrine, as vpon Chriſtmaſſe day in the yeare 1555. he went to Paules Church, with intention to vſe violence vpon ſome Catholike Prieſt, that he ſhould fynd adminiſtringe the B. Sacrament. But being forbidd by God at that tyme (as after he wrote) ſtayed his reſolution vntill Eaſter day next followinge. At what tyme paſsinge ouer the Thames to *VVeſtminſter*, and findinge a Prieſt (called *Syr Iohn Cheltam*) adminiſtring the bleſſed Sacrament to the people with great deuotion in *Saint Magarets* Church, this fellow being offended to ſee all the people vpon their knees, and ſtyrred vp by Gods ſpiritt (as he ſaith) pulled out his whyneard, or woodknife, that he carryed by his ſide, and greuouſly wounded the ſaid Prieſt

VVilliam Flower miniſter martyr.

Fox pag. 1429.

A notorius wicked act of *Viliã Flower* the Apoſtata monk in wounſting a Cathol.

Prieſt, as he was adminiſtring the bleſſed Sacrament.

prieſt in diuers places , both of his head, arme, and hand wherin he held the chalice full of conſecrated hoſts, beſprinkeled with his bloud. And of all likelyhood would the furious fellow haue ſlayne him , yf the people had not ſtayed & apprehended him.

22. This was the fact of this marryed monke and *miniſter martyr*. Which though Iohn Fox dareth not openly and abſolutely to approue , but ſaith , *that he did not well* , *nor euengelically therin* (for ſo are his words) addinge further, that *Flower* alſo confeſſed ſo much afterward to B. *Bonner* , *and that he ſubmitted himſelfe therfore willingly to puniſhment, when yt ſhould come*, *&c*. Yet he that ſhall conſider the whole narration of Iohn Fox, ſhall find, that both *Flower* approued and gloryed in his owne fact, as comming from the ſpeciall ſpiritt and motion of almighty God, and that Fox alſo doth allow well of the ſame, in that he neyther reproueth the arrogancy or impiety of *Flower* in this behalfe, nor excludeth him from the number of moſt pious Martyrs, ſaying of him in the end of his martyrdome. *Thus endured this conſtant vvittneſſe, and faithfull ſeruant of God VVilliam Flower, the extremity of the fyre, &c.*

Fox pag. 1432.

23. But principally is ſeene, how Fox did ſecretly allow and take delight in the ſpiritt of this his murthering martyr, by a certayne conference , which he ſetteth downe , as held in Newgate, betwene *Flower* and another

ther brother of the ghoſpell, called ***Robert Smith*** priſoner in the ſame iayle, about this fact of wondinge the Prieſt in *VVeſtminſter*. Which Smith was perhaps in priſon for as good acts and intentions as this fact of ***Flower***, yf not worſe. Let vs heare then the ſpirituall conference, betwene this good theefe, and the murderinge monke of the new ghoſpell made a miniſter. Fox ſetteth downe the conference, as betwene two Saints, much after the manner of ***Collationes Patrum*** in ***Caßianus***. Though both the perſons and ſubiect were as different, as heauen and hell, Michaell and Lucifer.

24. Frend ***Flower*** (ſaith ***Smith***) for ſo much as I do vnderſtand, that you do profeſſe the ghoſpell, & alſo haue ſo done a long ſeaſon, I am bold to come vnto yow, & in the way of communication to demaund a truth at your owne mouth, of certayne things by yow comitted, &c. To whome ***Flower*** anſwered, I prayſe God for his great goodneſſe in ſhewinge me the light of his holy word, and I giue you harty thanks for your viſitation, intendinge by Gods grace to declare all the truth, that yow ſhall demand lawfully of me, in all things.

Fox pag. 1430.

A ſpirituall conference betweene a theefe & a murderinge monke of the new ghoſpell.

Smith. Then I deſyre yow to ſhew me the truth of your deed comitted vpon ***Iohn Cheltam*** Prieſt.

Flower. I ſeing the people falling downe before a moſt ſhamfull and deteſtable idoll,

,, being moued with extreme zeale for my
,, God, I drew forth my hanger and ſtrake the
,, Prieſt, &c.
,, *Smith.* Were yow not Zealous vpon him
,, for any euill will?
,, *Flower.* No verily, I neuer to my knowledg
,, ſaw the perſon before. And yf he had
,, not had yt, another ſhould, yf I had come
,, where the like occaſion had byn miniſtred,
,, yf God had permitted me to do yt.
,, *Smith.* Do yow thinke this thinge to be
,, well done, & after the rule of the ghoſpell?
,, *Flower.* I do confeſſe all fleſh to be ſubiect
,, to the power of almighty God, whome he
,, maketh his miniſters to do his will & pleaſure.
,, As for example, *Moyſes, Aaron, Phinees,*
,, *Ioſue, Zimry, Iehu, Iudith*, with many others;
,, not only changinge degrees, but alſo plantinge
,, zeales to his honour, againſt all order
,, & reſpect of fleſh & bloud. For, as *S. Paul*
,, ſaith; *His works are paſt findinge out.* By whoſe
,, ſpiritt I haue alſo giuen my fleſh at this preſent
,, vnto ſuch order, as ſhall pleaſe the good
,, will of God, to appoint in death, &c.

Deſperate preſumptiō of new ghoſpelles to lay their wickednes vpon God.

25. Thus began the conference betwene theſe two ghoſpellers, wherin yow ſee, that Flower aſcribeth his wicked attempt vnto the inſpiration and motion of God, comparing himſelfe therin to *Moyſes, Aaron, Phinees,* and other like Saints. Which afterward yet he doth more plainly. For that when *Smith* asked him; whether he, or any other might attempt

attrempt the like by his example, he anſwered, no; except they had the like ſpeciall vocation. *I cannot learne yow* (ſaith he) *to do the like, becauſe I know not, vvhat is in yow. Yet neuertheleſſe yf God make yow vvorthy, vvho hath made me Zealous, yow ſhall not be letted, iudged or condemned. For he doth in his people inſpeakeable works in all ages, vvhich no man can comprehend. I humbly beſeech yow to iudge the beſt of the ſpiritt, and condemne not Gods doings. For I cannot expreſſe vvith my mouth the great mercyes, that God hath ſhewed on me in this thing: VVhich I repent not.* Thus he; wherin yow ſee that he contradicteth Fox: who ſaid a litle before, that he had repented himſelfe of the fact. Which heere he flatly denyeth ſaying: that it came from God, and his ſpirite. Yea further, to ſhew that himſelfe had ſcarſe any part in this action, but was violently thruſt vpon yt by God himſelfe, he ſaith: *Verily I do not know, yf yt vvere to do agaÿne, whether I could do yt or no. For I vvas vp very early at Panles Church* (ſo called) *on Chriſtmaſſe day in the morning, to haue done it in my zeale. But when I came in place, I was no more able to do it, then now to vndoe that vvhich is done. But yet being now compelled by the ſpiritt, not only to come ouer the water and to enter the Church: but to giue ouer my fleſh willingly without all feare, I praiſe God, &c.*

Fox pag.
ibid.

Fox *ibid.*

26. Lo heere compulſion of the ſpiritt in this monk-miniſter to attempt this murder. With which ſpirituall narration, his brother *Smith* being not only ſatisfied, but rauiſhed

ſhed alſo in a certayne manner with contentement of his ſpiritt, anſwered in theſe words. *It is no need to examyne, or common vvith yow of the hope, that yow haue, any further. For I perceaue (God be praiſed) that yow are in good eſtate. And therfore I beſeech the Lord of his mercyes ſpread his wings ouer yow: that as for his loue yow haue byn zealous, euen to the loſſe of this life; ſo he may giue yow his holy ſpiritt, to conduct yow out of this death into a better life. I hunger for the ſame, deare frend,* (ſaith Flower) *being fully acertayned, that they can kill but the body, which I am aſſured ſhall receaue life againe euerlaſting, and ſee no more death, &c.*

Fox pag. 1430.

27. Behold heere the ſpiritt of theſe men, and of Iohn Fox that approueth yt! Is not this the very ſame Euangelicall new ſpiritt of fury, that moued *Chriſtopher Goodmā, VVilliam Thomas*, and others in their zeale to attempt the murthering of *Q. Mary* in the firſt yeare of her raigne? *VVilliam Thomas* proteſting at his death, that he died for his Countrey! And was not his ſpiritt approued by *Geneua*, as *Doctor Bankcroft* in his booke of * *Dangerous poſitions*, doth confeſſe? And is not this alſo the very ſame, wherby *Norman Leſley, Iames Meluin*, & other Caluiniſts in Scotland murdered the *Cardinall* of *Saint Andrewes* in his owne houſe and chamber, vpon the yeare of Chriſt 1546. And this by the approbation of *Iohn Knox*, & others of the Geuenian Conſiſtory, as the ſame Doctor proueth at large. Is not is the ſame ſpiritt, that

The dangerous ſpiritt of new ghoſpellers.

Stow an. 1. Mariæ Reginæ.

* *lib. 4. c. 14. & 15.* See *hiſt. Io. Leſlei ep. Roſſ. hoc anno.*

Ibidem.

that mooued afterwards *Peter Bourchett* of the middle temple, to attempt the killing of *Syr Iohn Hawkyns* in the open ſtreet in London, in the 15. yeare of her late Maieſties raigne? which ſpiritt alſo moued him afterward to kill his keeper in the priſon. And is not this the ſame ſpiritt, that of later yeares incyted *Copinger, Arthington* and *Hacket* to deſigne the murther of diuers Lords of the priuy Counſell in the ſtarre Chamber? And perhaps of her maieſtie alſo, in the higheſt feruour of his zeale, as their ſaid *D. Bankcroft* doth not euill inferre? All theſe people (I ſay) had one, and the ſelfe ſame ſpiritt, and were principall ghoſpellers of the pureſt ſort, and ſo they profeſſed themſelues. And from theſe kind of ſpiritts Princes may conſider, how they can defend themſelues, when they enter into zeale, and that they fynd inward vocations to outward aſſaults, as *Copinger* teſtified of himſelfe. And the like ſpiritt (no doubt) is not infrequent amongſt the hoateſt ſort of Puritans, who are the moſt dangerous ſect to any quiett State, Comon-wealth, or Prince, that hitherto haue riſen: except *Anabaptiſts* or *Circumcellians*, with whome in this point they do ſymbolize. And thus much of them, and of the yeare 1555.

Peter Bourchett. *Stow an. Dñi.* 1573.

Edmond Copinger. Henry Arthington. VVilliã Hackett. See *Stow an. Domini* 1591. & Doct. Bancroft in dangerous poſition. *l.* 4. c. 11. 12. 13. *&c.*

28. There do enſue 7. more, burned vpon the next yeare following: to witt, 1556. diſtributed by Fox into 7. dayes of this moneth.

Seauen burned in Eſſex. *an.* 1559.

Robert Drakes. VVilliam Tymes. Richard Spurge. Th. Spurg. George Ambroſe. Richard Barpoole. Io. Cauill. Fox pag. 1720.

neth. And theſe were, *Robert Drakes miniſter, VVilliam Tyms Curate, Richard Spurg Sherman, Thomas Spurg*, and *George Ambroſe Fullers, Iohn Cauill VVeauer*, and *Richard Harpoole Taylor.* The firſt ſix were all Eſſex men, and burned togeather in Smithfield: the ſeauenth was burned at Rocheſter. The Captaynes of this company weere *Drakes* the miniſter, & *Tymes* the Curate. Though yet the Shermã, Weauer, and Fullers were as forward, as the reſt. *Drakes* (ſaith Fox) *was firſt made Deacon by Doctor Taylor of Hadley* (of whoſe burninge we haue ſpoken before, in the Moneth of February) *and after by Doctor Cranmer and Doctor Ridley, vvas admitted miniſter of Gods word & Sacraments, in the third yeare of the raigne of K. Edward the 6. not after the order then in force, but after ſuch order, as vvas after eſtablished, &c.*

Robert Drakes a miniſter.

29. Marke the ordering of this diſorderly miniſter, he was firſt made Deacon by *Doctor Taylor*, that was but an ordinary miniſter himſelfe, and no Biſhopp. And then he was admitted miniſter by *Cranmer* and *Ridley*, that were Biſhopps: but not by the order of the Engliſh Church *then in force, in the third yeare of K. Edwards raigne, but by an order after to be eſtablished.* So as this diſordered miniſter was firſt ordered, before the order it ſelfe was made or in force, wherby he was ordered.

VVilliam Tymes Curate.

30. *VVilliam Tymes* was a Curate or deacon: but ſo pratchant and malepart, as he

ouerwent the miniſter in his forwardnes of anſwering. And both of them hauing the foure poore Crafteſmen before mentioned to ſtand by their ſides, and to ſooth and applaud whatſoeuer they ſaid, yea alſo to ſpeake as boldly as they, when their Qũ came: they waxed ſo inſolent againſt *Biſhopp Bonner* and other commiſsionars, in preſence & hearing of all the people, as was intollerable. For that (as Fox ſetteth downe) in their examination, when the Biſhopp had ſpoken certaine words at the beginninge very gentely, admoniſhinge them to conforme themſelues, &c. *Tymes* the Curate tooke the firſt place, and began thus: *My Lord, I maruayle, that yow will begin with a lye, &c. VVhatſoeuer yow iudge of me, I am well aſſured, that I hold no other Religion, then Chriſt preached, the Apoſtles vvitneſſed, the primitiue Church receaued, and now of late the Apoſtolicall and Euangelicall Preachers of his Realme haue faithfully taught, &c.*

Fox pag. 1721.

31. And then againe. My Lord, I doubt not, but I am of the Cathol. Church. whatſoeuer yow iudge of me. Yow are falſely periured and forſworne all the ſort of yow, *&c.* And further Fox addeth, that one of the artificers before mentioned, ſpake in the name of the reſt: My Lord, yow are no vpright iudge. Yf you will iudge vs according to the holy teſtimony of Chriſt, which is the word of truth, we will accord to your

Inſolent behauiour of *Tymes* the Curate and his fellowes.

iudgment. And this priſoner (ſaith Fox) was very earneſt with the Biſhopp, that they might be iudged by the word of God. ,, Wherat the Biſhopp being offended, called ,, him *buiſy knaue, &c.* And by this a man may gather in part, what manner of examinations theſe were, and what intollerable trouble it was to thoſe Biſhopps and learned men, to be forced to deale with ſuch arrogant and inſolent people, dronken with the very pride of hereſy, and put out of their right ſenſes by the frenzy therof.

32. For vpon this inſolent bragg, and prouocation to ſcriptures by theſe artificers, when *B. Bonner* a litle after had asked them, how they knew, *vvat was ſcripture, and what not?* To this anſwered (ſaith Fox) *Robert Drakes* the miniſter, *that he did know yt to be the word of God. For that yt did ſhew vnto them their ſaluation in Chriſt, and doth reuoke and call backe all men from wicked life, &c.* But *Tymes* the Deacon or Curate, ſtept in, and alleaged the 59. Chapter of the propheſy of *Eſay*, where God ſayth: *My ſpiritt vvhich is in thee, and my vvords vvhich I haue putt into thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, &c. Meaning therby* (ſayth Fox) *to proue, that he, vvhich had the ſpiritt of God, could therby diſcerne and iudge truly, vvat vvas Gods vvord, and vvat vvas not, but before he could explicate his mynd, he vvas interrupted by the Biſhopp.*

A diſputation how ſcripture may be knowne.

Eſay 59. *Fox pag.* 1722.

33. Thus ſaith Fox. And behold heere the

certainty, which theſe two Captaynes, the *Miniſter* and *Curate*, do teach the artificers their ſchollers, how to know and diſcerne ſcriptures, from other wrytings. Firſt by that yt teacheath ſaluation in Chriſt; and reuoketh men from wicked life. Of which two clauſes, the former cannot diſtinguiſh betwene books of the new Teſtament. As whether the ghoſpell of *Saint Thomas*, or that of the *Hebrues*, or the Epiſtle of *Saint Iames*, or the ſecond of *Saint Peter*, and others called in controuerſy, refuſed, or admitted in ancient tyme or our dayes, be ſcripture or noe. For that all do teach Saluation in Chriſt. The ſecond clauſe alſo, in reuoking men from wicked life, is found in many heathen books morally wrytten, as thoſe of *Plutarch*, *Seneca*, *Cicero*, *Ariſtotle*, *Plato*, and the like, and much more in the books of holy Fathers, that are not Scriptures. So as the miniſters direction is now gone, and cannot ſerue. And as for that of the Curate or Deacon, to diſcerne ſcriptures by euery peculiar mans ſpiritt, though yt be eaſyer, and more plauſible for thoſe artificers, (wherof each one might bragg, that he had the ſpiritt of diſcerning ſcriptures) yet it is more ridiculous, and impious to the learned and godly eares, then the other of the miniſter. And ſo we leaue them all.

34. Finally then, after many means vſed by *B. Bonner* to reclayme and ſaue theſe mi-

ſerable people (which Fox himſelfe cannot deny) he was forced to giue ſentēce againſt them for their obſtinacy. Yet doth not Fox ſett downe his iudiciall ſentence, wherby wee might ſee their opinions. Though yet by thoſe which *Tymes* the Deacon had left wrytten with his anſwers to the articles obiected (which Fox ſayth were common in effect to all the reſt) we may ſee, that they were the common ordinary hereſies of that tyme. To witt, againſt the Maſſe, the authority of the Church of Rome, the number of Catholike Sacraments, Confeſsion, Purgatory and the like. Yet vnto the ſixt Article about the reall preſence (which is the cheefe of Iohn Fox his ſect) I would haue yow marke his anſwere: *I confeſſe* (ſaith he) *that in the Sacrament of the Altar Chriſt is not preſent, neither ſpiritually nor corporally.* Which anſwere is both againſt the faith of *Luther* and *Caluyn.* For that *Luther* confeſſeth the reall preſence corporally, and *Caluyn* ſpiritually, as all men know.

Tymes the Deacon diſſenteth from Luther and Caluyn, in the reall preſence. *Fox pag.* 1722.

35. I will pretermitt the blynd blaſphemyes & inſolent ſpeaches, which this company vſed at their condemnation. The Biſhopp (ſayth Fox) falling to entreating, and perſuaſions, earneſtly exhorted them to reuoke their hereſies, as he tearmed them, & to reforme themſelues. Wherunto *Tymes* anſwered: I will not reforme my ſelfe, and „ I thank God of this day. He will turne your curſings

Inſolent ſpeaches vſed towards the Biſhopp.

curſings into bleſsings, &c. *Drakes* the miniſter ſaid: I vtterly defy and deny your Church with all the works therof: euen as I defy the diuell and all his works. *Thomas Spurg* the fuller ſaid. As for your Church of Rome, I do vtterly deny yt, *&c.* And then in fine (ſayth Fox) calling the reſt in their courſes & receyuing like anſwere, gaue to each of them their ſeuerall iudgmẽts, committed them to the Sheriffes of *London*, who ſent them to Newgate. Whether they went all moſt ioyfully, abidinge there the Lords good tyme, wherin they ſhould ſeale this their faith with the ſheddinge of their bloud: which they moſt ſtoutly & willingly performed vpon the 14. day of Aprill, 1556. Thus farre Fox of his ſtout Martyrs. And heerby yow may perceaue the miſerable ſtate of willfull Sectaryes in thoſe dayes.

Tho Spurg fuller.

36. Vpon the next two dayes after this, (to witt, the 15. and 16. of this moneth) are placed *Iohn Harpoole* and *Ioane Beach* martyrs. And vpon the 17. day, *Iohn Hullier* miniſter martyr. Of which three, Fox writeth little or nothing: but only that the firſt two, (to witt, *Iohn* and *Ioane*) were condemned by *Maurice* B. of *Rocheſter*, and burned there in one fyre, the firſt being an artificer, the other a ſpinſter. And that the articles, that were obiected againſt them, were foure. Wherof the ſecond being about the Cath. Church, *Ioane Beach* anſwered in theſe words, as Fox

Iohn Harpoole taylor.

Ioane Beach ſpinſter.

Fox pag. 1730. relateth them : *She anſwered* (ſaith he) *that all perſons, which do preach, and hold othervviſe & contrary to that, vvhich the holy Catholike Church of Chriſt doth, are to be reputed for heretiks. Adding vvith all, that ſhe beleued not the holy Cath. Church to be her mother, but beleeued only the Father of heauen to be her Father.* Behold the ſubtilty of Fox his matron-martyr. And yet he eſteemeth this anſwere ſo much, as he ſetteth it as a platforme to *Harpoole* the Artificer, ſayinge: *Fox ibid.* *that he in all points gaue the ſame anſweres, that this vvoman did.* As alſo to the third article about the Sacrament of the Altar: they two held, *that vnder the formes of bread & vvyne, there vvas not the very body and bloud of our Sauiour, in ſubſtance, but only a remembrance of his death, &c.* But now, who was the wiſer of this *Iohn* or *Ioane*, and which of them knew beſt, what was the Church of Chriſt, or what is in the bleſſed Sacrament, is hard to ſay.

I. Hullier miniſter. 37. Neyther the miniſter *Iohn Hullier*, that was burned at the ſame tyme at *Cambridge*, ſeemeth much more learned then they. *In vvhoſe behalfe* (ſaith Fox) *Fox pag. 1730.* *this is to be lamented, that among ſo many fresh vvitts and ſtyrringe pennes in that vniuerſity, ſo little matter is left vnto vs touchinge the proceſſe of his iudgment, and order of his ſuffering, vvho ſo innocently gaue his life in ſuch a cauſe, &c.* And by this we may perceaue, how contemptible a thinge this miniſter was. Though Fox doth ſet downe certayne raylinge letters of his (yf they be truly his) which ſhew a moſt blaſphemous and malitious ſpirit, according to the primitiue birth of that generation.

38. In other ſix dayes which do inſue of this moneth, Io. Fox doth aſsigne vs other ſix Martyrs burned at *Colcheſter* vpon one & the ſelfe ſame day: to witt, *Chriſtopher Litſter* husbandman. *Iohn Mace* Apothecary. *Iohn Spencer* & *Richard Nicolls* weauers, *Symon Ioyne* Sawyer, and *Iohn Hammon* tanner. All whoſe anſweres Iohn Fox ſaith, did in effect agree together in one, concerning the articles, that were propoſed to them, which in number were nyne. Though diuers of them (ſaith he) accordinge to the meaſure of ſpiritt geuen them, were more forward ſome, then others. As for example, *Iohn Spencer* the weauer, he added aboue his fellowes to the firſt article. *That though all of them acknowledged the true Catholike Church; yet he had learned, that there vvas a malignant Roman Church alſo, vvhoſe doctrine and Religion he would not beleeue;* Iohn *Nicolls* alſo the weauer added (ſaith Fox) to the fourth article, *that he had more plainly learned the truth of his profeſsion, by the doctrine ſett forth in K. Edvvards dayes, and thervpon vvould buyld his faith,* &c. *Symon* the ſawyer ſaid in particular: *that he vvould not ſo much as come to the popiſh Church, to be partaker of their trumpery. For that the commaundements of God vvere there broken.* *Chriſtopher Litſter* the husbandman ſaid to the ſeauenth article aboue his fellowes; *that in the*

Chriſtoph. Litſter huſbandmã.

Ioh. Mace Apothecary.

I. Hammõ tanner.

Fox pag. 1732.

I. Spencer weauer.

I Nicolls. weauer.

Symon Iohn ſawier.

Chriſtoph. Litſter. husband man.

the Sacrament, there is the ſubſtance of bread and vvyne, as vvell after the vvords of conſecration as before: and that the maſſe is not propitiatory for the quicke and dead, &c.

39. Thus relateth Fox. And now, how theſe poore ignorant men may be imagined to haue vnderſtood ſo well theſe high points of diuinity, as to ſtand in them to death againſt the whole body of learned men in the Catholike Church, and againſt the vſe of ſo many ages of antiquity before them: euery man may imagine. Eſpecially by that generall verdict giuen iointly by them all, which was this, according to Fox in their anſwere to the ſixt article: to witt, *that they vtterly refuſed all of them, to acknowledge the authority of the Sea of Rome, but did vtterly abhorre the ſame, for puttinge downe the booke of God, the Bible, and ſetting vp the Babylonicall maſſe, &c.* Thus ſaid they in their fury, but how the Bible of God was, or is put downe by the Catholike Church, I would aske by what meanes theſe proteſtant artificers could proue yt? But ſo were they taught to ſpeake by deceytfull ſlanderous teachers. And being once putt out of their fiue witts by theſe hereticall ſuggeſtions, they cared not, for what they ſaid, nor for what they did. And with this lett vs paſſe to others.

Fox ibid.

A foolish inſolent anſwere of artifizers.

40. There followeth another halfe dozen of like martyrs for ending this moneth, four men and two women; to witt, *Thomas*

Losby, Henry Ramſey, *Thomas Thirtle*, *VVilliam Nicolas* artificers: and *Margaret Hide*, and *Agnes Stanley* poore weomen & ſpinſters. Fiue of theſe were burned in Smithfield; hauinge byn condemned by *B. Bonner*, & other Commiſsionars, after many wayes had byn vſed to reclayme them. Fox recordeth 13. articles layd to their charge by *B. Bonner*, wherof the 7. was (as Fox his words are,) *that they held all things to chance by abſolute and preciſe meere neceſſity So that vvhether a man do vvell or euill, he could not chooſe but do ſo.* The 8. article was, that they held against the Baptiſme of infants *that none could be ſaued therby: except he himſelfe had yeares of diſcretion to beleeue, and vvittingly to accept and refuſe Baptiſme at his pleaſure.* The thirtenth was: *that they held no man to be bound to anſwere at all, before any iudge vpon an oath, &c.* Which Anabaptiſticall opinions, albeit Fox for ſhame doth ſay, that they denyed afterward, confeſsing all the reſt: yet doth he not proue yt, nor doth he ſo much as ſett downe the Iudiciall ſentence, wherby we might ſee, for what opinions they were condemned in particular. And it is like, that *B. Bonner* would not haue layd theſe opinions to their charge ſo publikely in wrytinge: except he had ſufficient proofe for the ſame.

Six artificers and ſpinſters.

Preſumptuous articles of ignorant people.

41. But now, how obſtinately and contemptuouſly all theſe ignorant people did anſwere at their arraignement, and how patiently the ſaid Biſhop did beare himſelfe,

Fox pag. 1792.

Tho. Loſby artificer.

Thomas Thirtle artificer.

Henry Ramſey artificer.

Margaret Hide and *Agnes Stanley* ſpinſter.

and ſeeke by all meanes poſsible to ſaue them: yt appeareth ſufficiently by Fox, that is his greateſt enemy. *The Biſhop* (ſaith Fox) vnderſtanding their mutable conſtancy, demaunded at length of euery one particularly, what they had to ſay, why he ſhould not pronounce ſentence of condemnation againſt them? To whome *Thomas Loſby* the artificer firſt anſwered: *God giue me grace and ſtrength to ſtand againſt yow and your law, vvhich is a deuouring law.* *Thomas Thirtle* ſaid: My Lord, I ſay this: *yf yow make me an heretike, then yow make Chriſt and his 12. Apoſtles heretikes. For I am in the true faith and right beleefe: and I will ſtand to yt, and I know full well, that I ſhall haue eternall life for yt.* Henry Ramſey ſaid: *I ſay vnto yow my Lord, that my opinions are the very truth. VVhich I will ſtand vnto, and not go from them.* Margaret Hide ſaid: *I am in the true faith and opinion, and will neuer foreſake yt.* *Agnes Stanley* ſaid: *I had rather euery hayre of my head were burned, yf yt were neuer ſo much worth: then that I will foreſake my faythe and opinion, &c.*

Fox ibid.

42. Thus wryteth Fox of their reſolute anſwers, and that euery one of them would dy for their opinions: notwithſtandinge he confeſſed, that they agreed not in all. For thus he wryteth. *As they all confeſſed, there was one true Catholike Church, ſo held they alſo that the Church of Rome was no part nor member thereof; and that there were but tvvoe Sacraments in the true Church, Baptiſme, and the Supper of the Lord.*

Howbeyt ſome of them attributed the title and honour of a Sacramēt, to the holy eſtate of matrimony. VVhich vndoubtedly was done rather of ſimple ignorance, then of any willfull opinion, &c. So ſaith Fox: But yf he would haue lett vs ſeene the regiſter of their ſaid opinions, we ſhould haue found other differences alſo, togeather with their willfullneſſe & arrogancy therin. Wherof yow may take a ſcantlinge by that, which is heere related by Fox of their ſpeaches, and behauiour, not only in tyme of their examinations and araignments, but alſo after the ſentence of condemnation giuen againſt them.

Matrimony held for a Sacrament.

43. The Biſhopp (ſaith Fox) willed the articles and anſweres of each one to be read publikely before their condemnation. And firſt thoſe of *Thomas Losby*. In reading wherof, when mention was made of the Sacrament of the Altar, the Biſhopp with his colleages put of their capps. Wherat *Losby* ſaid: *My Lord, ſeing yow putt of your capp, I will putt on myne*; and therwithall did put on his capp. And after, the Biſhop continuinge in his accuſtomable perſuaſions, *Losby* againe ſaid vnto him: My Lord; I truſt I haue the ſpiritt of truth, which you deteſt and abhorre. For the wiſdome of God is fooliſhneſſe vnto yow, &c. Thus reporteth Fox of this artificers inſolency againſt his Biſhop & Prelate. And notwithſtandinge all this, the other gaue him no ill word againe: but perſiſted

Fox ibid.

The inſolency of *Losby* the artificer.

The patience & charitable dealinge of *B. Bonner.*

ſiſted in his accuſtomed perſuaſions, to draw him to ſome conſideration of himſelfe, & his dangerous eſtate. And this doth Fox euery where almoſt plainly teſtifie, or indirectly ſignify of Biſhop *Bonner*. And how then doth he notwithſtanding, vpon euery occaſion cry out ſo odiouſly againſt him for his cruelty? Yow ſhall heare one place more of the inſolency of *Margaret Hide* againſt the ſaid Biſhop, with Fox his comẽtary, & cenſure theron, wherby you will vnderſtād the mans humour againſt that godly Prelate.

Fox pag. 1792.

44. *The Biſhopp* (ſaith he) *called for Margarett Hide, vvith vvhome he vſed the like order of exhortations,* (Marke the Biſhopps continuall cuſtome in that point) *to whome notwithſtanding ſhe ſaid:* I will not depart from my ſayings,
" till I be burned. And I would ſee yow (my
" Lord) inſtruct me with ſome part of Gods
" word, & not to giue me inſtructions about
" holy-bread and holy-water. For it is no part of the Scriptures. But he being neither himſelfe, nor any of his rightly able to accompliſh her requeſt, to make ſhort worke vſed his finall reaſon of conuincement, which was the ſentence of condemnation.

The arrogancy of *Margarett Hide.*

45. All this writeth Fox. And heere now are two points to be cōſidered. Firſt, the arrogancy of this woman, vpbrayding to her Biſhop moſt falſely, that he had dealt with her only about holy-bread & holy-water, and neuer inſtructed her, with any part of

Gods word. Both which things are notoriouſly falſe. Firſt, for that the mentiō made of holy bread, holy-water, Aſhes, Palmes, Proceſsion, & otherſuch Cath. rites vſed in the Church, are only touched in a word in the 4. article. About which Fox doth not record, that there was any particular talke, ſpeach, or inſtruction vſed by the Biſhop, or other Cōmiſsionars in all that tyme of their examinatiōs & confereēces, which had endured for ſome monethes. To witt, firſt before *D. Darbyshire* the Biſhops Chancelor, vpō the 27. of Ianuary vntill the 12. of Aprill, wherin they were condemned. In which ſpace the matters hādled about 12. other articles, were (as Fox teſtifieth) cōcerning matters of farre greater moment. That is to ſay, the maſſe & ſeauen Sacraments, Confeſsion, Free will, Baptiſme of Infants, the Sacramēt of the Altar, faſting, praying for the dead, & other like articles. In diſcuſsinge wherof, much ſcripture muſt needs be alleaged to & fro, which might haue ſerued *Margaret Hyde* alſo for her inſtructiō, if ſhe would haue bin inſtructed. So as this her calumniation (that the Biſhop dealt with her only about holy-bread and holy-water, alleaginge nothinge out of the ſcriptures) muſt needs be falſe & impudent.

46. Secondly is to be noted the fond malice of Fox, approuing the arrogancy and contumelious ſpeach of this woman: and adding further of his owne, that neyther the

The malitious & fond dealinge of Io. Fox.

the Biſhopp, nor any of his, was able to accompliſh her requeſt, or to inſtruct her by the ſcripture. Wheras notwithſtanding he confeſſeth, the forſaid *Doctor Darbyshire*, *Doctor Fecknam*, and others to haue byn Commiſsionars alſo in that cauſe, vnder the Biſhopp and his aſsiſtants. Of whoſe ſkill in Scriptures and great learning in diuinity, no man will doubt, that haue knowne the men. And as for *Doctor Darbyshire* (who afterward, in the late Queenes tyme, was of the Society of IESVS, and both preached and cathechiſed many yeares publikely at *Paris* in the Latin tongue, with great concourſe & approbation of the moſt learned in that Citty) to affirme heere, as Fox doth, that he was not able to inſtruct *Margarett Hyde* out of the Scriptures and word of God, is ſo childiſh a calumniation, as yt is fitt only for Iohn Fox his pen.

D. Thomas Darbiſhire of the Society of IESVS in Paris.

47. And with this we will end. For that of the laſt martyr *VVilliam Nicolls*, burned at *Harfor-weſt* in Walles, we ſhall need to ſay nothing, ſeing that Fox writeth litle or nothing of him. But only ſetteth out a pagent of his burning, ſaying: *that he was an honeſt, ſimple, good poore man, & ſo ſimple a good ſoule, that many eſteemed him halfe foolish.* But yet, what ſingular opinions this man in his folly defended, he doth not ſett downe. Yt is likely they were accordinge to his witt. But how fooliſh ſoeuer he or they were: yet is

VVilliam Nicolls artificer.

yt certayne, he ſhould not haue byn burned, except his obſtinacy had byn equall to his folly. And ſo an end of him and his fellowes for this moneth.

48. As for the compariſon of both Calendars in this moneth, I remit the Reader (according to that which I promiſed in the precedent moneth) vnto the compariſons of the firſt three monethes, *Ianuary February*, and *March*. By the vew wherof, he ſhall eaſily ſee, what may be obſerued alſo in this moneth: tyme not permitting me to detayne my ſelfe in the diſcuſſion therof.

THE EXAMINATION OF THE MONETH OF MAY, AND *of the Martyrs and Confeſſors canonized therin by Iohn Fox, for Sainctes of his Church, and ſo published in his Calendar.*

CHAP. IX.

MAY day, conteining in our Calendar the feaſt of the two moſt glorious Apoſtles, *Saint Philipp* and *Saint Iacob*, is lett ſtand alſo in Fox, as he found yt in our Calendar. But all the other dayes that do enſue in rhis moneth (which are 30. in number) are incumbred and filled vpp with his ſaints, drawne partly from *Bohemia*, partly from *Italy*, partly from *Portugall*, and other places, to ioyne with his home-ſaints, to make vp a ranke or rabbie of this monethes Calendar, For that preſently after the foreſaid feaſt of the Apoſtles *Philipp* and *Iacob*, he placeth vpon the ſecond & third day of May two other, as Apoſtles of his Church, though neyther of them agreed with him in religion. To witt, ***Iohn Huſſe*** an Apoſtata Prieſt of ***Prage*** in ***Bohemia***, and ***Hierome Sauonarola***, otherwiſe called, ***Friar Hierome*** of ***Ferrara*** in *Italy*, that both liued and dyed a Cathol. And both theſe Fox ſetteth downe for principall Martyrs of his Church in great read letters, equall to the foreſaid two Apoſtles of our Calendar. Of both which Foxian Martyrs we ſhall treat in order, and conſider how fittly they are ſett downe for Apoſtles & pillars of his Church,

See *Fox pag* 541. *& deinceps.*

Io. Huſſe what a Martyr of Foxes Church.

2. And for the firſt (which is ***Iohn Huſſe*** the Bohemian, condemned and burned by the Councell of Conſtãce in the yeare of Chriſt 1416. may be ſufficient for breuityes ſake, beſids that I am to ſay in the beginning of the next moneth, vpon the feaſt of ***Hierome of Prage*** his compagnion, of both their actions and ſeditious behauiour in ***Prage***, before they came to the Councell of Conſtance) to remitt me in great part to that, which I haue wrytten of him in the *VVarn word* to *Syr Francis Haſtings*, in the ſecond Encounter, and third Chapter. Where I haue handled his ſtory ſomwhat largly, both out of the Councell yt ſelfe: as of other the graveſt

authors, that haue wrytten ſynce that tyme, of that countreyes affayre. As *Aeneas Syluius* afterwards Pope, *Ioan. Dubrauius* B. of *Olomuttz*, *Ioan. Cochlæus* and others: all in their ſtoryes of the Bohemians and Huſsits. Whereby it is euident, firſt, that *Iohn Huſſe* could be no martyr at all, accordinge to any lawfull definition of a Martyr, For that he was no witneſſe of Chriſt or his doctrine: but died for defence only of his owne fancyes, & particular opinions, which he adored as Idolls made by himſelfe. And therfore according to the opinion of *S. Cyprian*, *S. Ierome*, *S. Auſten*, and other Fathers, that hold hereſies to be the only idolls of the new teſtament (whoſe places I haue quoted, in my former * anſwere) he died as an hereticall Idolator, rather then a true Chriſtian Martyr.

Aen. Sylu. hiſt. Bohem. c. 6. Ioan. Dubrau. l. 24. Io. Cochl. l. 2. hiſt. Huſsit. Concil. Conſtan. ſeſs. 15.

*VVarn-word. *pag.* 150.

3. Secondly, what Martyr ſoeuer he was or might be, certayne yt is, that he could not be eyther Martyr or wittneſſe of Iohn Fox his Church. Both for that he held diuers propoſitions, with vs againſt him, and ſundry differēt from vs both. As namely that odious propoſition ſo ſolemly condemned in the Councell, about killing of Princes by priuate men, *whenſoeuer thēſelues ſhall iudg them for Tyrants.* That other alſo: *that no man is a ciuill Magiſtrate, Prelate, or Biſhopp, ſo long as he is in mortall ſynne.* Diuers notorious lyes alſo are there ſhewed againſt him. And finally Lu-

Concil. Conſtant. ſeſs. 15. *pag.* 314. & 315.

Ff thers

thers Cenſure of Iohn Huſſe, vttered publikely in his diſputatiõ with *Eckius* at *Lipſia* in Saxony, vpon the yeare 1519. wheriñ he ſaid: *Nunquam mihi placuit, nec in æternum placebit.* *Huſſe* & his doctrine neuer liked me, nor euer ſhall like me while I lyue: Which is conforme to the cenſure giuen before by *Philipp Melancthon* of *Iohn VVickliffe.* Who, (as before yow haue heard in the diſcuſsion of the Moneth of Ianuary) was this man his Mayſter.

Ioan. Cochl. in Actis Luth. an. 1519.

Supra die 2. Ian.

4. But yow muſt vnderſtand, that accordinge to a longe, tedious and impertinent diſcourſe, which Fox maketh of this *Huſſe* in many leaues togeather, (as of a cheife pillar of his Religion) he telleth vs firſt, by what occaſion *Iohn VVickliffes* doctrine was tranſported into *Bemeland*, vvithin few yeares after yt ſpronge vp in England. To witt, by occaſion, that K. Richard the ſecond in the fifth yeare of his raigne, (which was the yeare of Chriſt 1382.) marryed Q. Anne daughter of *Venceſlaus* K. of Boheme. By which occaſion diuers of that contrey came into England. And one of them (named *Roterſish*) hauinge ſtudied in Oxford returned thither with certayne books of Wickliffe, by readinge wherof, *Iohn Huſſe* (being a Prieſt of Prage & fallen into a great contention & ſedition againſt the German nation that ſtudied there, for being debarred by them of certayne preferment, which

he pretended) he came by litle and litle to like of *VVickliffes* opinions, as a fitt meanes to mantayne better his ſaid quarell. Which being vnderſtood by *Pope Iohn* the 23. (which then was B. of Rome,) he was firſt ſommoned thither for aunſweringe the articles, which he had taught in *Prage* contrary to the vniuerſall faith of Chriſtendome at that tyme; But he ſeekinge diuers wayes of tergiuerſations, partly by humble letters and interceſsions, partly alſo by mediation of *K. Venceſlaus*, and ſome other of the nobility: he procured to haue the matter heard, firſt in *Bemeland* by iudges deputed there. Euen as *Iohn VVickliffe* had procured the like for himſelfe, by the ſame hypocriticall means in England.

Ioh. Huſſe ſommoned to Rome by *Pope Iohn* the 23.

5. But when the Pope vnderſtood, that (notwithſtanding all fayre ſpeach) the ſaid hereſies of *Bemeland* grew on, as alſo that the ſaid like opinions of *VVickliffe* were not yet extinguiſhed in England: he called firſt a Synod of Biſhops at Rome, and therin condemned the ſaid hereſies. For diſgraceing of which Synod, Iohn Fox ſetteth forth a goodly pagent in print, with an owle (forſooth) come into the ſaid Councell houſe, to be a Councellor with them, placinge her ſelfe vpon a beame of the houſe or Church, & the whole Councell much troubled therwith. Whome he painteth out holding vp their hands, and flinging Cudgells to ſtrike

Fox pag. 545.

her

her downe. And in the other ſide of the houſe, the Pope with his triple Crowne, his Cardinalls, Biſhopps, Prelats, Monks and Friars, all terryfied & aſhtoniſhed at the preſence of the owle. Leauing of all matters of conſultation about religion, attending only to driue her out. Which yet (ſaith he) could in no wayes be done, vntill ſhe fell downe dead. So obſtinate the owle was to haue a voyce in that Councell. And when he hath made all this paſtime, then he remitteth vs for proofe of the matter to one *Nicolas Clemangis*, an obſcure Wickliffian of that tyme, who rayleth intollerably at the Pope and Councell for condemninge his ſect.

Nicolas Clemāgis a VVickliffian heretike.

6. And more to diſcreditt the foreſaid Councell, he bringeth in this owle, painted out by Fox. But with what ground, yow ſhal heare his owne words, which are theſe. *This* (ſaith he) *I learned of a faithfull frend, who at that tyme came from Rome, the which thing I ſcarcely crediting, for the rarenes of the matter, he affirmed by his oath, it was moſt certayne and true.* And this is all the proofe which Fox or his Author Clemangis alleageth. To witt, the relation of a wandring frend, as credible as himſelfe, that wrote yt. And then preſently he telleth further, that after this Sinod at Rome, there was gathered at *Conſtance* a generall Councell, partly to ſuppreſſe a greeuous ſchiſme, that was in the Church at that tyme: and partly to condemne two new ſects lately begon,

Fox pag. 545.

A ſubſtantiall ground to wryte and paint ſo much of the owle.

begon, the *VVickliſſians* and *Huſsites*, the one in England, the other in Bohemia. Which happily was acheeued. Though Fox, after his comicall ſpiritt of ſcoffinge, ſetteth downe, that when the Fathers in the beginning of that Councell (which was the greateſt perhapps that euer was in the Church of God) did beginne to ſinge the hymne of the holy Ghoſt, *Veni ſancte ſpiritus, ſome well diſpoſed man* (ſaith he) *ſett vp a certayne bill in the Church ſayinge: that the holy Ghoſt vvas buſied in other things, and had no leaſure to come to that Councell of Conſtance, &c.*

A generall Cōcell at Conſtāce *an.* 1414.

Fox pag. 546.

7. But whatſoeuer Fox and his mates do ſcoffe & ſcorne at this Councell, accordinge to their faſhion: yet certayne yt is, that the two effects before mentioned, and by them deſired, were granted by God vnto the Church. For that the ſchiſme of 3. Popes, (to wit, *Iohn* 23. *Benedict* 13. *and Gregory the* 12.) was taken away: and *Martyne the* 5. eſtabliſhed, as only true Pope. And the doctrine both of *VVickliffeans*, and *Huſsits* was condemned for hereſie, and for ſuch hath byn held euer ſynce. And albeit the one in England, and the other in Bohemia cauſed great vprores: yet came they both to be as good, as wholy extinguiſhed, vntill certayne points therof, were renewed againe by Martyn Luther in our age.

8. *Iohn Huſſe* alſo, and *Hierome* of *Prage* his companion, the cheefe ſpreaders of his do-

Ioh. Huſſe and *Hierome* of *Prage* burned at Conſtance *an*. 1415.

ctrine, being called to the ſaid Councell of Conſtance, that laſted three yeares) & there being conuicted and condemned of their hereſies, and found obſtinate therin, were both of them burned, (though the one ſome monethes before the other) vpon the yeare of Chriſt 1415. Sigiſmond then being Emperor. The opinions of theſe two Bohemians yow may ſee in *Aeneas Syluius*, *Dubrauius*, *Prateolus*, *Bernardus Luxenburgenſis*, and others, in the places before quoted. Which opinions did differ in many points (as hath byn ſhewed) from thoſe of the Caluiniſts of our dayes, which are Fox his Maiſters. And conſequently yt was great ſimplicity in him to ſet *Haſſe* downe heere, for a Saint, cheefe pillar, and Martyr of his Church.

Hieronimus-Sauonarola an Italian Friar put to death at Florence *an*. 1499.

9. But much more folly and impudency is there ſhewed, in placinge for a rubricate Saint, and principall Martyr of his Church, vpon the next day, *Hieronimus Sauonarola*, an Italian Friar, put to death in Florence, by the State there, vpon the yeare of Chriſt 1499. for certayne diſorders committed againſt the peace and tranquillity of that common-wealth, and for diſobedience to his ſuperiors both Eccleſiaſticall & temporall. And albeit the man was very well learned, and held alſo by many for very vertuous in thoſe dayes: yet being of a hoate & cholericke nature, and happeninge to liue in a tyme, when that common wealth of Florence,

rence, was much diuided into factions, and diuiſions of the nobility and people among thēſelues: he paſſed ſo farre in part-taking, and preached ſo vehemently againſt them, that were his aduerſaryes, as alſo ſcandalouſly, & with ouer much bitternes againſt the manners of diuers of the Cleargy, (and namely of the Court of Rome in thoſe dayes:) as the matter ſeeminge to tend to ſedition, he exaſperated many againſt him, which in the end was the cauſe of his ouerthrow.

The narration of *Guiccerdine* about *Sauonarola.*

10. But I ſhall ſett yow downe heere breifely the ſumme of his ſtory out of *Francis Guiccerdine*, who was a Florentyne, and a graue wiſe man, and liued at that tyme: and perhaps might be preſent at his execution. But ſure yt is, that he wrote nothinge partially of him in no ſide. This then he wryteth: that vpon the yeare of Chriſt 1498. a great trouble began in Florence about this *Sauonarola*, a friar and preacher, by reaſon of the factions of cittizens which were there. ,, The one part leaninge to the fauour of *Alexander* the Pope, by whoſe meanes they hoped to haue the Citty of *Piſa* reſtored vnto them, and theſe amonge others were of the family of *Medices*. The other being of an oppoſite faction, miſliked ſo great authority of the Pope, in matters of the common wealth of Florence. And with theſe ſtood *Sauonarola*, that was a religious man of *S. Dominicks*

Guic. l.3. hiſt. fol. 99.

,, order, & as before hath byn ſaid, commonly
,, called *Hierome* of *Ferrara*. Who long before
,, that tyme had byn accuſed to the ſaid Pope
,, for ſeditious behauiour, and preaching ſcan-
,, dalouſly with ſome perill of tumult, againſt
,, the life of the clergy and court: and for nou-
,, riſhinge diſorders amonge partyes in Flo-
,, rence. And that his doctrine was not alto-
,, geather Catholike. Vpon which accuſa-
tions he was cyted to Rome. But he deui-
ſinge many excuſes, was at laſt putt vnder
cēſures. Wherupon he abſtayned to preach
for a tyme, and yf he had done ſo longer,
yt had byn an eaſy matter to haue obtayned
,, pardon of the Pope, who made little ac-
,, compt of him. But he thinkinge by his ſy-
,, lence his reputation would be diminiſhed,
,, & being of a vehement nature, he returned
,, to preach againe. Affirminge, that the cen-
,, ſures publiſhed againſt him were vniuſt, &
,, againſt the will of God. Wherevpon his
,, aduerſaryes takinge an occaſion of this his
,, diſobedience, began to oppoſe themſelues
,, more earneſtly againſt him. And therof fol-
,, lowed a great tumult in *Florence*, as well
,, betweene the cittizens, as diuers religious
,, orders.

Sauonarola cyted to Rome by Pope Alexander.

,, 11. And for that he had ſaid often in his
,, ſermons, that, when need ſhould be, he
,, would paſſe through the fyre for proofe of
,, thoſe things which he had preached & pro-
,, pheſied (for of propheſyinge alſo he made

profeſsion in diuers points) two friars, one of his owne order, and another of the order of *Saint Francis* paſſed ſo farre in this contention, as they would needs enter into the fyre, for tryall of his ſanctity, in the publike markett place of *Florence.* To which ſpectacle, there was a concourſe of infinite people. But the matter was put of by a deuiſe of *Sauonarola*, who would not permitt his friar to enter into the fyar, without the B. Sacrament in his hand. Which the other part would not admitt. But thervpon roſe vp in *Florence* that day and the next, a greater tumult then euer before, and the aduerſaryes of *Sauonarola* ſeing him to haue loſt his creditt, by this & other ſuch like facts, tooke armes, and ſlayinge firſt a great man of *Florence* that was his cheefe fauourer (named *Franceſco Valon*) they brake open the monaſtery of *Saint Marke*, belonging to the Dominicans, where *Sauonarola* was, and takinge him out, and two friars beſides him, that principally had aſsiſted him, the one called *Dominike* of *Peſcia*, and the other *Sylueſter* of *Florence*, gaue them all three tormēts, though lightly (as *Guycerdine* ſaith) examining them of matters belonging to ſedition, and ſecret practiſes & intelligēces with other princes, againſt that common wealth. As alſo of the propheſyes & Reuelations of *Sauonarola*. All which, (ſaith *Guiccerdine*) he did cleere in that examination. Yet his cauſe being afterward

Two friars offered to go into the fire for triall of *Sauonarola*.

com-

Sauonarola condemned by the Generall of his owne order.

committed to two iudges, to witt, the *B. Romulyne*, and the *Generall* of his owne order of *Saint Dominike*, he was condemned togeather with the other two friars: firſt to be hanged, and after to be burned.

12. This is the ſumme of that, which *Guiccerdine* wryteth; And (as neere as I could) according to his owne words. Though his whole narration be ſomewhat longer, then conueniently may be putt downe in this place. And with *Guiccerdine* alſo do agree *Paulus Iouius* in the life of *Leo* 10. *Petrus Delphinus* Generall of the order of thoſe, that are called *Camaldulenſes*, in a ſpeciall large letter of this matter, wrytten to *Petro Bazozzi* B. of *Padua*, of the 26. of Iuly 1499. *Coreus* alſo in the 7. part of his Italian hiſtory, *Giouani Tarcagnota* in the ſecond part of his generall hiſtoryes, *lib.* 21. And finally, (for I will go no lower) *Tomaſſo Porcacci* in his notes vpon the third booke of *Guiccerdine*. All theſe Italian wryters (I ſay) and others (recountinge the life & death of *Hierome Sauonarola*, and of the two friars, that were executed with him) do make no mention at all of any one leaſt article of difference in Religion, which they held from the Roman Church.

Sauonarola executed with two other friars for their ſcandalous and tumultuous proceedings.

13. And albeit *Guiccerdine* doth ſay that his aduerſaryes, at the beginning, hearing him to preach ſo ſeditiouſly and ſcandalouſly, againſt ſome mens mãners in fauour of factiõ, did obiect againſt him (to make him therby

That *Sauonarola* was no proteſtãt.

the more odious) *che la dottrina ſua non fuſſe al tutto Cattolica*, that his doctrine was not alltogeather Cath. : yet ſaith the ſame *Guiccerdine* afterward, that vpon his examinatiõ, he did remooue frõ him all the forſaid ſlanders, accordinge to a proceſſe publiſhed therof by the magiſtrates themſelues. Neither is there any one of the forſaid authors, or other (that I could euer read) that doth touch him with any one point of difference in religion, or hereticall propoſitions. Which they would neuer haue omitted, yf there had byn any ſuch thing.

14. And this being ſo, let vs conſider now the ſtrange dealinge of Iohn Fox about this man, making him a Saint and Martyr of his Church, & ſetting forth his execution with this title in great letters. *The martyrdome of Hierome Sauonarola and his two companions.* And telling their ſtory in ſuch ſort, as yf they had died only for profeſsion of his Religion in theſe words: *This Hierome in all his preachings, deſired to preach no other thing, then the only pure & ſimple word of God, &c. Proteſtinge vpon his conſcience, that he knew not, that he had taught any thing, but the pure word of God.* Lo heere now the preachings of Sauonarola, and auerred by Fox to *be the only pure and ſimple word of God.* And this only, for that the Pope puniſhed him. For in all others points of doctrine, he was oppoſite to Fox and thoſe of his religion, as may appeare in part alſo, by that he would

Fox pag. 672.

Moſt falſe report of Fox concerning the doctrine of Sauonarola.

would not haue the friar to go into the fyre without the bleſſed Sacrament in his hand. Wherof yf he had thought, as Fox doth: yt had little imported eyther to haue gone with it or without yt. Yet is not Fox aſhamed to ſay in this place. *VVhat his doctrine was, all men may eaſily iudge by his books, that he had wrytten, &c.* Wherto I anſwere, that what Fox may imagine, that he had wrytten, I know not: but what he hath wrytten, and is extant to be ſeene at this day, conuinceth Fox of ſtrange impudency in this behalfe. For that his ſaid wrytings are Catholike. But yet let vs heare Iohn Fox out further.

Fox ibid.

15. *After this* (ſaith he) *in the yeare of our Lord* 1498. *he was taken out of Saint Marks cloyſter, and two other friars with him, Dominicke and Silueſter, which fauoured his learninge, &c. Then came the cheiſe Councelors of the Citty and the Popes commiſſionars, which had gathered out certayne articles againſt theſe men, wherupon they were condemned to death. The tenor of which articles heerafter inſue.*

Fox ibid.

„ The firſt article was, as touching our free
„ iuſtifica[illegible]n through faith in Chriſt.

„ The ſecond, that the communion ought
„ to be miniſtred vnder both kynds.

„ The third, that Indulgences and pardons
„ of the Pope were of no effect.

„ The fifth, for denyinge the Popes ſupre-
„ macy.

„ The eight, that the Popes excommunications are not to be feared: and that he, that doth fly or feare them, is excommunicated of God.

Fayned & deuiſed articles of *Sauonarola*.

The nynth, that auricular confeſsion is not neceſſary.

The tenth, that he had moued the cittizens to vprore and ſedition, &c. »»

16. Theſe ſeauen articles with other ſeauen, concerninge his diſobedience to the Pope, and ſcandalous preachinge were layd to theſe friars charge, accordinge to Fox. For which he alleageth no teſtimony, wittneſſe, or wryter in the world, but only ſaith in the end of his diſcourſe, *ex catalogo teſtium Illyrici.* But what ſoeuer catalogue of wittneſſes *Flaccus Illyricus* did make for proofe of his Lutheran Religion (which was as true a man in that ſect as Fox is in his) certayne I am, that neyther of them both haue any author of creditt to affirme the ſame, nor can yt ſtand with the proceſſe yet extant in *Florence* of that arraignement. Which *Guiccerdine* alſo (as yow haue heard) doth cyte. And if all ſuch authority of authors did faile vs, yet two things there are, that do moſt euidently conuince Fox of falſhood and forgery in this behalfe. The firſt, that his ſaid books are extant and currant at this day, in all Catholike Countreyes: and to be had in euery booke-bynders ſhopp. Which would neuer be permitted, yf any leaſt ſuſpition of hereſie had byn in them. Secondly, the man

Two euident reaſons wherby *Sauonarola* is proued a Cath.

man himſelfe is reuerendly thought of at this day by diuers Catholike men, yea held by ſome for a holy man. As may appeare by *Syr Thomas More* in his * ſtory of the
** Cap. vltimo.* life of *Iohn Picus* Earle of *Mirandula*, and diuers other: eſpecially of his owne order of *Saint Dominicke*, that pretended to know, and haue left wrytten ſundry things of edification concerninge his life. Which they would neuer haue done, yf he had byn to be touched with any iuſt ſuſpition of hereſy, or difference in religion from the Catholike Roman faith.

17. True yt is, that the graueſt authors do inclyne rather to miſlike his manners, as ambitious, turbulent and ſeditious, diſobedient and proud, then to allow the ſame. Though he were held for learned & otherwiſe of good life. For ſo ſaith *Tarcagnota.*
Tarcagnota his iudgmēt of *Sauonarola part. 2. hiſt. vniuerſal. fol.*534.
Who after conſideration of other authors ſaith thus. *Egli fu aſſai dotto, &c.* He was very learned, and yf he had not intangled himſelfe in theſe ambitious labyrinthes of parttakinge in the common wealth, he had byn worthy of a better end. He had gotten to himſelfe ſo great reputation in *Florence*, with
» his eloquence and good conuerſation of life,
» as he durſt to fortell, as a prophett, things to
» come, and to make men beleeue, that he
» pearcinge the heauens, had vnderſtood all
» thoſe things of our bleſſed Lady. For which
» follyes he was putt to death publikely, ha-

uinge confeſſed in his torments, that he had ,,
done all theſe things for ambition, hopinge ,,
that by his preachinge againſt the life of the ,,
Pope, Cleargy & court of Rome, he might ,,
procure the Pope to be depoſed by a gene- ,,
rall Councell, & himſelfe get one of the beſt ,,
places in that court by this meanes, &c. ,,
Thus wryteth he. ,,

18. But no one word doth he, or the reſt ſpeake of hereſies laid to his charge. Nor yet do they reprehend his religion or profeſsion in beleefe. They miſlike, as is ſaid, his buſy & turbulent manner of proceedinge, but eſpecially his vanity in promiſing, that he could proue by miracle, when he would, the truth of his ſayings and predictions. Wherof *Guiccerdine* wryteth thus, talkinge of his death:
There was no leſſe concourſe of people to his
degradation & death, then there was at the ,,
day, when the two friars ſhould haue gone ,,
into the fire. For that the people did expect ,,
ſome miracle from him, as before he had ,,
promiſed them. He bare his death with a ,,
conſtant mind, without expreſsing any one word, that might ſignifie eyther his guiltyneſſe or innocency. Wherupon enſued great variety of iudgments, ſome holdinge him for a deceauer, ſome otherwiſe, &c. Thus *Guiccerdine.*

Guiccerd. ibid.

The death of *Sauonarola* & his behauiour therin.

19. *Petrus Delphinus* alſo before mentioned relatinge his degradation, ſaith: that, when the Biſhop told him, that he was now ſepa-

rated from the Church, he anſwered, preſently; *yt is true from the militant Church*, geuing therby to vnderſtand, that he accompted himſelfe to appertayne, to the *Triumphant.* Which anſwere (ſaith *Delphinus*) *ſome men did impute to pride.* But yet by this we ſee that *Sauonarola* at this laſt caſt, did not deny eyther the Catholike militant Church of Rome, or call yt the malignant Church, as heretiks do. Nor did he doubt of the Popes power, to ſeparate him from that Church by his cenſures. Though he might lawfully hope by repentance, and ſufferinge patiently the puniſhment of death, laid vpon him, for his diſobedience, that he ſhould come to be partaker of the triumphant Church in the next life ſoone after.

20. Wherfore to ſtand no longer vpon this point, I will end with alleaginge yow only the concluſion of Io. Fox, after the recytall of the 14. articles before mentioned, deuiſed by himſelfe, or by his compartner *Illyricus* (yf *Illyricus* haue them.) And do yow note the ſtrange contradictions betweene them, and all other authors before mentioned. *Theſe articles* (ſaith Fox) *vvere laid vnto them, & read before them. Then they demaunded of the ſaid Hierome, and his companions, vvhether they vvould recant, and giue ouer their opinions? VVhervnto they anſwered: that, through Gods help they vvould ſtedfaſtly continue in the manifeſt truth, and not depart from the ſame. Then were they degraded, and deli-*

An impudent cõcluſion & fiction of Iohn Fox. *pag.672.*

uered ouer to the ſecular rulers of Florence, vvith ſtraight commandement to handle them, as obſtinate and ſtiffenecked heretiks. And thus was this worthy wittnes of Chriſt, with the other two friars aforſaid, firſt hanged openly in the markett place, and afterward burnt to aſhes, &c. Thus Fox. And yf any man hereafter will beleeue him againe, I do greatly maruayle: this being the moſt egregious ſhamles fiction, that euer perhaps was put in print. And ſo much of *Hierome Sauonarola*, and of his two friars that ſuffered with him, *Dominicke* and *Silueſter*. Whoſe feaſts and martyrdomes do occupy the 3. 4. and fifth dayes of this Moneth of May.

21. Vpon the ſixt day is the feaſt of *Friar Roy Martyr*, of whome Iohn Fox ſpeaking of the tyme of K. Henry the eyght, & 22. yeare of his raigne, and of the burninge of one *Edward Freeſe*, (a painter) before mentioned, hath theſe words. *In this yeare alſo (to witt 1531.) as we do vnderſtand by diuers notes of old regiſters, and otherwiſe, Friar Roy was burned in Portugall. But what his examination, articles, or order of his death vvas, vve can haue no vnderſtandinge.* Thus ſaith Fox. Neyther doth he tell vs any other particularity. So as, whether he were an Engliſhman, Portugheſe, Spaniard, French, Italian or Dutch man, is not euident by his narration: and much leſſe, whether he were burned for Iudaiſme, Mahometiſme, Arrianiſme, Anabaptiſme, or whatſoeuer other hereſie or impiety, or for

The burninge of *Friar Roy* in portugall.
Fox pag. 936.

any other cryme or delict: Or by what proofes or euidences he was conuinced, Fox confeſſeth himſelfe not to know. And yet will he needs make him a Martyr of his Church, and giue him a feſtiuall day in his Calendar. But ſuch a Church, ſuch martyrs.

22. Yet do there follow, three other martyrs more worthy of Fox his Church, and Calendar then all the reſt: to witt, three notorious theeues, condemned for robbinge a Church, & hanged in chaynes for the ſame by order of Iuſtice, in the tyme of K. Henry the eight and 24. yeare of his raigne. Whoſe martyrdome Iohn Fox ſetteth downe in a very goodly printed pageant, with this title ouer yt: *Robert King, Robert Debnam, & Nicolas Marsh hanged, for taking downe the rood of Douercourt.* Marke, that he ſaith, *they tooke downe the rood,* which they ſtole away and robbed. For yow muſt note, that amongſt other deuotions of Catholike people at that day in England, there was a certayne rood or Crucifix of our Sauiour, at a place called *Douercourt* in *Kent.* Where many good people for the memory & reuerence of him, who was therin repreſented, did frequent that place, and made there many oblations. Wherupon grew an opiniō, that the ſaid Rood or Crucifix, and the Church where yt ſtood, was very riche. And herof alſo enſued, that theſe three good fellowes, with a fourth called *Gardener* (that eſcaped, & wrote, ſaith Fox,

King, Debnam & *Marsh* publike theeues, canonized by Fox for martyrs. *Fox pag.* 940.

the martyrdome of his companions) conſpiringe togeather to go & robbe this Church by night, and to take downe this Rood of *Douer-court*, they tooke their iorney vnder pretenſe of zeale of the new ghoſpell, and therby to remedy the ſuperſtition there vſed (ſaith Fox.) Who addeth alſo theſe tender words, of theſe his foure theeuinge Saints.

23. *VVherfore* (ſaith he) *they were moued by the ſpiritt of God, to trayuayle out of Dedham in a wonderous goodly night, both hard, froſt and fayre mooneshine. Allthough the night before, and night after were exceedinge foule and rayny. And though it were ten myles from the towne of Dedham: yet were they ſo willinge in that their enterpriſe, that they went thoſe ten myles without payne, &c.* Lo heere the commendation of theſe good theeues ſpiritt, and of their paynes taken in ſtealinge: yea and the miracle, wherby they had *a very fayre moone-ſhine night* to go robbe this Church, wheras the former, & followinge nights were foule. But what did King Henry & his Councell iudge therof? Who at this tyme were as greate enemyes to the Pope, as Fox could wiſh. For that it was vpon the yeare of Chriſt 1532. wherin the King had baniſhed vtterly the authority of the Pope, the yeare before. So as then he was no Papiſt, but rather their enemy, and wholy enclyned for the time, to fauour and tolerate ſuch good fellowes as theſe, yf the

Fox ibid.

Fox aſcribeth ſtealinge and robbinge of churches to the ſpiritt of God.

theft and Sacriledge had not byn manifeſt. Well then, what did he, and his iudges determyne in this point? Yow ſhall heare out of Fox himſelfe, complayninge greatly therof.

Fox pag. 940. 33. *Notwithſtandinge* (ſaith he) *three of theſe foure, whome God had bleſſed with his ſpiritt, were afterwards indighted of felony, & hanged in chaynes within halſe a yeare after, or therabout. VVhich three perſons through the ſpirit of God, at their death did more edify the people in godly learninge: then all the ſermons, that had byn preached there a long tyme before.* Thus wryteth Fox of this three holy theeues, and of their edification geuen by their *godly learning*, though not by their godly life, as yow may well preſume. Seing they were hanged ſo ſolemply in chaynes for robbery, and ſacrilege, which things yet (as yow ſee) Fox is not aſhamed to aſcribe to the particular inſtinct of Gods ſpirit. And where as he commendeth their learning & edification giuen thereby at the gallowes, yow may eaſily imagine, what it was, ſeing all three were artificers only & ſeruingmen, as may be gathered by the hiſtory of Fox himſelf. And theſe are all the Saints, which he recounteth of his Church, vnder K. Henry in this moneth. The reſt that follow are vnder Q. Mary. Of whome now we ſhall ſpeake in order.

Of Foxian Sainctes in this Moneth vnder Queene Mary. §. 2.

34. Thoſe that do follow vnder Q. Mary, may be diuided, (as before we haue ſignifyed) into foure ranks, and accordinge to foure diſtinct yeares of Q. Maryes raigne, wherin they were puniſhed. To witt, the third, fourth, fift and ſixt, which anſwere to the yeares 1555. 56. 57. 58. Of all which, there is but one Cardinall or rubricate martyr, called *Iohn Cardmaker preacher martyr*, ſett in the head or beginninge of all theſe foure ranks, as Cheiftayne of them all. With whome is ioyned, as his Lieutenant, in the ſame yeare, *Iohn VVarne artificer martyr*. Of both whome and their fellowes, we ſhall treat in order.

Io. Cardmaker preacher.

35. Firſt them *Iohn Cardmaker*, accordinge to Fox his narration, was an obſeruant friar of *Saint Francis order*, and after a marryed miniſter. He was burnt in Smithfield for Caluiniſme with the aforeſaid *Iohn VVarne*, an vpholſter of London, in the aforeſaid yeare 1555. Neyther is there any thinge ſingular ſett downe in the life, actions, examinations, anſwers, condemnation or execution of theſe two, but only that they ſeemed to hold the common opinions of *Zwinglius* and *Caluyn*. Though the friar did greatly vary alſo

Friar *Cardmaker* burnt for Caluiniſme with *VVarne* the vpholſter.

alſo therin, grantinge *the Sacramentall and ſpirituall preſence of Chriſt, and denyinge only carnall and corporall preſence*, as appeareth by his ſchedell wrytten to *B. Bonner*. Which in effect is as much, as the Catholike faith doth teach, yf he had meant ſincerely, and not vſed this equiuocall expoſition for an hereticall ſhift and euaſion. And ſo Fox confeſſeth, that it was commonly held, that he would returne to the Catholike faith againe. But being afterward vrged, that againſt his Religious vow he had married a wyddow, and begotten a woman child vpon her, and therwith hadrunne into other hereſies, &c. He grew in defence of his woman, to be more obſtinate alſo in his errors. And ſo at laſt was burned togeather with the vpholſter, who was ſomwhat more obſtinate, then hee.

Fox pag. 1434.

36. And yt is to be noted, that this vpholſter had byn condemned to death before vnder K. Henry the eight, for denying the reall preſence in the Sacrament, and other ſuch opinions, and ſhould haue byn burned preſently after *Anne Aſcew*: but that at the ſute of ſome courtyers he had the Kings pardon. And now fallinge into the ſame opinions againe, was burned togeather with this *Cardmaker* the marryed friar-miniſter, vpon the 30. of May *anno* 1555. And thus much of the firſt ranke or ſquadron, that hath but two as yow ſee.

I. VVarne vpholſter.

37. The ſecond ſquadron of them, that

were puniſhed vpon the next yeare after (to witt 1556.) are eleuen, as Iohn Fox ſetteth them downe in his Calendar: two confeſſors and nyne martyrs. His confeſſors are, *Margarett Ellis mayd*, & *Iohn Slesh artificer*. Who were not burned, but impriſoned only. His martyrs were *Hugh Dauorocke* an old cripple painter, as Iohn Fox relateth: and *Iohn Apprice* a blynd man. So as here you ſee entred both the lame and the blynd. Then follow there three women: to witt, *Katherine Hutt* of *Bocking*, *Ioane Hornes* of *Billirica*, & *Elizabeth Thackuell* of *Burſtedd*. And after them do follow againe, in Fox his Calendar, another blynd boy, togeather with a Martyr vnnamed, which is like to be his companion that lead him. Which blynd boy Fox afterward in his ſtory telleth vs that his name was *Thomas Drowry*: and that his fellow Martyr was called *Thomas Crooker* a bricklayer. And after theſe do follow againe three other, *Thomas Spicer Labourer*, *Iohn Denny* and *Edmond Poole* artificers.

Margaret Ellis mayd, & *Io. Slesh* artificer; cõfeſſors.

Nyne Foxian martyrs burned in the yeare 1556.

38. Of all which eleuen Saints, Fox wryteth very little, but that they were holy Martyrs. Not telling vs, what ſingular opinions they held, nor with what obſtinacy and inſolency they defended the ſame, nor what labour and charity was vſed towards them, for their inſtruction and reducement, if it had bin poſsible: Yet may you perceaue part therof by that, which heere I ſhall

Hugh Lauorocke a cripple.

breefly declare of them, their doings, and ſayings, as they ſtand in Fox. And firſt for *Lauorocke* the cripple, and *Iohn Apprice* the blynd man, Fox confeſſeth, that they being arraigned vpon 9. ſeuerall articles, did giue the ſame anſwere in effect, that *Litſter* the husbandman, *Mace* the Apothecary, *Spencer* the weauer, and other of that ſort had done before them. Yet doth not Fox ſett downe the particulars: but only ſaith, *that in effect they were the ſame.* And yow ſhall heare with vvhat reſolutions they ſtood vpon their anſwers.

Fox pag. 1733.

The anſwere of *Lauorocke* the obſtinate cripple.

39. *They being often brought forth* (ſaith Fox) *in the conſiſtory of Paules, laſtly vpon the nynth day of May, they were produced openly againe. And there after the old order trauayled withall, to recant their opinions againſt the Sacrament of the Altar. VVhervnto Lauorocke* (the cripple) *firſt ſaid: I will ſtand to my anſwers, & to that I haue confeſſed. For I cannot fynd in the ſcriptures, that the Prieſts ſhould lift vp ouer their head a cake of bread, &c.* Behould the anſwere of this willfull cripple, more crooked in the conditions of his mynd, then in the part of his body.

Fox ibid.

Io. Aprice a blynd Martyr.

40. It followeth in Fox: *The Biſhopp then turned him to Iohn Aprice* (the blynd man) *and asked him, vvhat he vvould ſay after all this talke had? To whome he anſwered: your doctrine, that yow ſett forth and teach, is ſo agreeable to the world, and imbraced of the ſame, that it cannot be agreeable with the ſcriptures of God, &c.* Thus he. And

do yow not thinke, that this blynd fellow could iudge ſubſtantially, what was agreeable with the ſcriptures & what not? Heere ſtill yow ſee the obſeruation of *Tertullian*, & other Fathers fulfilled: that the moſt ignorant among heretiks, are allwayes bragging of ſcriptures. But let vs ſee, what Fox concludeth of theſe his Saints. When the Biſhopp was forced by their obſtinacy to giue ſentence againſt them, and to deliuer them ouer to be puniſhed by ſecular power: *So patiently* (ſaith Fox) *theſe two good Saints of God ſuffered togeather, &c.* By which words yow ſee his Canonization of them.

Tert. l de præſcript. contr. hæreſes.

41. But after this, when he commeth to his three weomen and matron-martyrs, (to wit, *Catherine Hutt, Ioane Hornes*, and *Elizabeth Thackuell*) & to their anſwers about the forſaid 9. articles: yt is ſtrange and pittifull to conſider, both their and his folly; theirs in willfull obſtinacy, and his in praiſinge and approuinge therof. For thus he wryteth: *To the ſecond article, concerninge the number of Sacramẽts (which they did beleeue to be in the Church) they anſwered partly, that they could not tell what a Sacrament is. Yet Elizabeth Thackuell and Catherine Hutt added, that Matrimony, Baptiſme, and the Lords ſupper vvere Sacraments. But vvhether the other foure ſpecifyed in this article, be Sacraments or no: they could not tell. Margarett Ellis anſwered that ſhee had heard, that there was one Sacrament: but what it was, ſhe could not tell, &c.*

Three willfull weomen burnt for hereſie.

Elizabeth Thackuell & Catherine Hutt.

Fox pag. 1738.

42. Thus relateth Fox of his weomen-martyrs, concerninge the number of Sacraments. But yet in other points they were taught to anſwere more reſolutely: to witt, againſt the maſſe, the reall preſence of the Sacrament, the ſupremacy of the Sea of Rome, and other like points. Wherin they had as much ſkill, as in the other: but that certayne words of contempt and blaſphemy were ſuggeſted & put in their mouthes, partly by the hereticall ſpirit which poſſeſſed them, & partly by miniſters and deceauinge teachers, that had abuſed them. Yow ſhall heare ſome of their anſwers. Being demaunded of what age eyther of them was, when they left the old religion, wherin they were baptized, and why they left the ſame? *Catherine Hutt ſaid, that ſhe left yt at* 14. *yeares of age. For that ſhe perceaued then, that her faith was but a dead faith. For that ſhe did not vnderſtand, vvhat ſhe did beleeue. Ioane Hornes* ſaid: *that ſhe was but* 11. *yeares of age, when ſhe left the Roman Religion, and learned that which was taught in K. Edwards dayes, wherin ſhe would dy, &c.*

Ioſolent anſwers of ignorant and arrogant weomẽ.

Fox ibid, 43. *They all refuſed*(ſaith Fox) *to acknowledge any goodnes to be in the maſſe, or that the naturall body of Chriſt was in the Sacramẽt, or that the Church of Rome is the Church of God, or that they would euer be reconciled thervnto, &c.* And then after many means vſed by *B. Bonner*, for diuers dayes to reduce them, Fox wryteth thus of their conſtancy againſt the ſentence of their condem-

B. Bonner his charitable labour for the condemnation. *At length* (ſaith he) *they being brought forth to their finall iudgmēt, they ſtood boldly and conſtantly to that, which they had ſaid before, neyther yeldinge to his fayre promiſes, nor ouerthrowne with his terrors.* This ſaith Fox. And yf this be true, that they ſtood conſtant in their opinions, then agreed they in no number of Sacraments at all, as before yow haue heard. They profeſsing, yf yow remember, that they knew not what a Sacrament was, nor what number to hold. One beleeuinge one, another two, another three, another no number certayne. Which is ſufficient not to make them of Fox his Church, no more then of oures.

conuerſion of theſe obſtinate weomen acknowledged by Fox.

44. But yet heare their deſperate anſwers afterward, and take pitty of theſe peeuiſh & madding weomen put out of their witts & true ſenſes by the ſpirit and pride of hereſie. *I deny your conſecrated hoſt to be God* (ſaith Catherine Hutt) *becauſe yt is a dumme God, &c.* So relateth Fox. And then in praiſe of this anſwere, addeth: *wherin the good and faithfull Martyr of Chriſt firmely perſiſting, ſhe receaued her ſentence. Ioane Hornes* ſaid of the ſame Sacramēt: *If yow can make your God to ſhed bloud, or to ſhew any condition of a true liuely body; then will I beleeue yow. But it is but bread, &c. And as for the Romish Sea, I forſake her & all her abbominations: and from them good Lord deliuer vs, &c.* And this relateth Fox of this frantik woman. And then maketh this concluſion: *VVhen the Biſhopp from this*

Fox pag. 1734.

Ioane Hornes.

Fox ibid.

this their ſtable & conſtant aſſertions was to weake to remooue them: he knockt them downe with his butcherly axe of ſentence and condemnation. Lo what a cenſure Fox giueth vpon the Biſhopps ignorance in reſpect of theſe three weomen.

Thomas Drowry blynd boy. *Thomas Crooker* bricklayer.

45. The like alſo he doth afterward about the blynd boy of Gloceſter, named *Thomas Drowrey.* Whome he bringeth in diſputinge with *Doctor VVilliams* the Biſhopps Chancelour, that ſatt iudicially in the conſiſtory, & giueth the victory to the blynd boy. As alſo to a bricklayer, that was condemned with him.

Thomas Spicer labourer. *Io. Denny* and *Edmond Poole* artificers.

Fox pag. 1735.

46. And no leſſe fondly doth he commend vnto vs for excellent martyrs, the laſt three of this ranke. To witt, *Thomas Spicer* a labourer of 19. yeare old, *Iohn Denny,* and *Edmond Poole* artificers, condemned and burned in Suffolke. Whoſe faith & beleefe Fox ſetteth downe in ſeauen propoſitions. Wherof the laſt is: *Item, that they affirmed no mortall man, to haue in himſelfe free will to do good or euill:* So ſaith Fox. And ſeemeth well to approue this doctrine; that it is not in any mans power to do euill, more then to do good: but that aſwell euill as good cometh alſo from God. Which is a moſt blaſphemous hereſie, and deteſted alſo by moſt proteſtants of ſenſible iudgement in theſe our dayes. Yet approued by Fox, as appeareth by his words, that enſue, which are theſe.

They ſtood ſo firme in theſe opinions, as when the Chanceleour perſuadinge them, vvhat he could, to turne from the truth, and could by no means preuaile: he burſt out in teares, entreatinge them to remember themſelues, &c. But not preuaylinge, he read at laſt the condemnation ouer them with teares. And ſo deliuered them to ſecular power. Thus wryteth Fox of the Chauncelours charity, and of their obſtinacy. And ſo much of them. *Fox ibid.*

47. There remayne yet other two rancks, the firſt of them, that were burned in the yeare 1557. the other 1558. Of the former, there are three only: *Stephen Gratwicke, VVilliam Morrant*, and one *King* burned in Saint Georg fields of Southwarke. Of whome yet Iohn Fox wryteth little or nothing: no, not ſo much, as what they were: but only that *Stephen Gratwicke*, the firſt heere named, was a yong man, condemned by *Doctor Gardiner* B. of Wincheſter. As alſo by the B. of Rocheſter, which whome he had a long & immodeſt ſpeach at his arraignment, as appeareth by Fox his owne narration. Wherin *B. Gardner* ſaid vnto him: *Vpon Sunday laſt yow ſtood vp in the face of the vvhole people at S. Georges Church in Southwarke, and mayntayned openly your hereſies, &c.* And then in another place againe the ſame Biſhopp ſaith to him. *Thou glorieſt much in thy talke, and thinkeſt now, that the people are come about thee, that thou maiſt encourage them with thie hereticall opinions. For the laſt day when thou waſt before me in Saint Mary Oueryes Church,* *thou*

Three martyrs burned in Saint Georg fields: vpon the yeare 1557. *Stephen Gratwick VVilliam Morrant* and *King*.

Fox pag. 1794.

thou there reprouedſt my ſermon, & hadſt a thouſand by thee at the leaſt to bidd God ſtrengthen thee, &c. Wherby we may perceaue, that this *Gratwicke* was a ſeditious fellow, beſides his hereſie, and meant to raiſe tumults againſt the Biſhopps. Which appeareth alſo by that, which he teſtifyed himſelfe after his condemnation with this ſubſcription to it: *By me Stephen Gratwicke condemned for Gods euerlaſtinge truth.* Wherin he braggeth, that after his condemnation he cryed out with a loud voyce, deſyring God *not to lay his bloud to their charges.* Which was indeed to make them more odious to the people, confeſsing further, that he, as he was carryed backe to the priſon, did not ceaſe to talke ſcandalouſly continually to the people as he went: vntill ſome cried out, *eyther ſtopp his mouth, or pull out his tongue.* Wherby is ſeene the ſpiritt of theſe good Martyrs. And this perhaps was the cauſe, why he and his two companions *Morrant* & *King*, were burned in S. Georges fields, to avoyd tumult and vprore of the people, which they went about to ſtirre vp. He addeth alſo in his Calendar one *Iohn Thruſtane* for a Confeſſor. For that he died in *Colcheſter* Caſtle, being there impriſoned for like opinions to *Gratwicke* and his companions.

William Morrant N. King.

Six Foxian martyrs burned in the yeare 1558.

48. There reſteth then only the laſt ſquadron of theſe Martyrs, burned in the yeare 1558. which are ſix in number. The firſt

three burned togeather at *Norwich* in the coũtrey of *Norfolke*. Whoſe names are, *VVilliam Seaman* labourer or husbandman, *Thomas Carman* artificer, & *Tho. Hudſon* glouer, which glouer was the Captayne and ſchoole mayſter of the other two, though he were but a yong man. And by his occupation you may perceaue, that he could be no great Doctor. Nay he could neyther write nor read, at the beginninge of his ghoſpellinge. Yet ſhall yow heare, what rare prayſes Iohn Fox giueth vnto him. *Thomas Hudſon* (ſaith he) *was of Aliſham in Norfolke, by occupation a glouer, hauinge a wife and three children: laboured truly in his vocation, and being of 30. yeares of age, he bore ſo good a will to the ghoſpell, as he learned to read Engliſh of Antony Norgatt of the ſame towne, and profited greatly therin, &c.*

Thomas Hudſon a glouer. *Fox pag.* 1846.

49. This is the beginning of Foxes narration, and then he contiuueth to tell vs further, that Queene Mary comming to the Crowne, he left *Norforlke*, and wandred vp and downe *Suffolke* for a tyme. And then returning to his wife againe, and vnderſtanding he was ſought for, made him ſelfe a ,,
lodg to ly in amõg fagots, for the day tyme. ,,
Where he ſtayed for halfe a yeare, reading ,,
and praying (ſaith Fox) continually. And ,,
his wife like an honeſt woman, being care- ,,
full for him, vſed herſelfe faythfully and di- ,,
ligently towards him, &c. At the laſt he ,,
walked abroad certaine dayes openly in the ,,
towne,

The ſtory of the ghoſpellinge of *Thomas Hudſon* glouer,

,, towne, crying out continually againſt the
,, Maſſe, and all her trumpery. And in the end
,, comming home to his houſe, he ſett him-
,, ſelfe downe vpon his knees, hauing his
,, booke by him, reading and ſinging pſalmes
,, continually without ceaſing, for three daies
,, and three nights togeather, refuſing meat
,, and other talke, to the great wonder of ma-
,, ny. At what time *Iohn Crowch* his neighbour
,, called the Conſtables to apprehend him:
,, Whome when *Hudſon* ſaw come in, he ſaid:
,, *Now my houre is come, welcome frends, welcome,* &c. Then they led him to the Biſhopps Commiſſary, who asked him where he had kept his Church for foure yeares before? To the which *Hudſon* anſwered: *VVherſoeuer he was, there was the Church.* Then he asked him, what he beleeued of the Sacrament of the Altar? wherunto he anſwered, *yt is wormes meate,* &c.

Ridiculous and blaſphemous anſwers of *Hudſon* the glouer.

50. Thus wryteth Fox of this madd martyr. Who is rather to be held for lunatike or poſſeſſed: then endewed with any Chriſtian ſpiritt of humility or piety. Yet doth Fox highly commend him, togeather with his two companions, *Seaman* and *Carman,* who are to be preſumed to haue held both theſe, and other like opinions with him. Though Fox doth not ſett them downe in particular, but only ſaith, that *Seaman* was an husbandman of the age of 26. yeares, and had a wife and three children. And that, when

VVilliam Seaman huſbandman.

when he was taken, and carryed towards *Syr Iohn Tyrell* to be examined, there fell miraculouſly a light from heauen in the night, that ſeparated him from them, that carryed him priſoner. He telleth moreouer, that *Carman* was he that pledged *Richard Crashfield* at the fire ſide, when he went to burninge, as before hath byn touched. And that thervpon he was apprehended. And finally he ſaith, *that, theſe three moſt godly conſtant Martyrs were condemned on the ninth of May*, 1558. Their opinions were the ordinary opinions of Caluiniſts at that day. Wherunto yow ſee, that *Hudſon* the glouer added one ſingular of his owne: to witt, *that wherſoeuer he was, there was the Church.* And ſo much of them.

Thomas Carman artificer.

51. The other laſt three, *VVilliam Harris, Richard Day*, & *Chriſtian George*, (two men and a woman) were burned at *Colcheſter* in Eſſex, for obſtinacy in certayne hereticall opinions, vpon the 20. of May 1558. But what their opinions were, eyther *Anabaptiſticall, Arrian, Lutheran, Zuinglian, Caluinian* or *Puritan*: this Iohn Fox telleth vs not, nor what they were, nor vpon what occaſion they were apprehended, conuicted & condemned, nor what inſtruction and other means were vſed for their conuerſion, before they were condemned and after. Only he ſignifyeth, that they were poore ſimple people, when he ſaith: *Theſe three good ſoules were brought to the ſtake, and there ioyfully and feruently*

Three burned at Colcheſter *an.* 1558. *VVilliam Harris. Richard Day.*

Fox pag. 1647.

uently like conſtant Chriſtians, *triumphantly offered vp their bodyes, a liuely ſacrifice, vnto his holy Maieſtie, for the defence and teſtimony of* Chriſts *ghoſpell, in whoſe habitation they haue now their euerlaſtinge tabernacles, &c.*

52. So doth Fox Canonize theſe three Saints, telling vs nothing of their lyues: but only, that the laſt of the three, goodwife *Chriſtian George* was wife to one *Richard George*, who had another wife alſo, burned before her, called *Agnes George*, and a third wife after them both, that was a Confeſſor. So as he was husband of two Martyrs and one Confeſſor. And that, yf Q. Mary had not died when ſhee did, both he & his third wife had byn Martyrs alſo, and ſo they had byn a full meſſe, and with this we end this whole Moneth of May. *Chriſtian George.*

53. The compariſon will eaſily appeare to the reader, without our further labour, yf he looke vpon the Calendars themſelues, as they ſtand in the beginning of this booke; & will read, what we obſerued concerning this point in the end of the firſt three monethes. And the reſt, that remayneth, ſhalbe diſcuſſed in the 17. Chapter of this booke, which followeth immediatly after the examen of all the twelue monethes.

THE DISCVSSION OF THE MONETH OF IVNE, AND VVHAT *Martyrs and Confeſſors Iohn Fox doth place in the Catalogue and Calendar therof, as appertayning to his triumphant Church.*

Chap. X.

ALBEYT this Moneth of *Iane* haue but 30. dayes, and that Iohn Fox doth leaue vnto vs but two therof for our Saints in his Calendar, (the firſt for the natiuity of *Saint Iohn Baptiſt* vpon the 24. day, the other for the feaſt of *S. Peter* and *S. Paul* vpon the 29.) yet doth he place of his Saints aboue 70. in the other 28. dayes, that remayne; ſtriking out all the reſt of ours. And amongſt other *Saint Barnabe* the Apoſtle, whome he found in our Calendar vpon the eleuenth day, as a chiefe rubricate Martyr and Apoſtle with a doubble feaſt. But Iohn Fox, though he ſpared *Saint Peter*, and *Saint Paul* and *S. Iohn Baptiſt*: yet he putt out *Saint Barnabe* to make roome for three of his Saints, that could not ſtand with him, (to witt, *VVilliam Halliwell* a Smith, *Tho. Boyer* a Weauer, & *George Serles* a yong Taylor) as after ſhall more particularly be ſhewed.

2. Of all which ranke of Foxian Saints in this moneth, the cheefe Captayne, and only rubricate Saint, that leadeth the reſt, and

Hierome of Prage burned in the Councell of Conſtance *an.* 1419.

occupieth the firſt place is *Hierome* of *Prage* a *Bohemian*, burned in the Councel of *Conſtance* allmoſt two hundred yeares gone, for diuers opinions obſtinatly defended againſt the receaued faith of Chriſtendome in thoſe dayes. And ſome of them expreſſely repugninge to the profeſsion of Fox his Church in theſe dayes. We ſhall lay before yow this ſtory, as breeifely as we may: taken not only out of forrayne wryters, but eſpecially out of Fox himſelfe. Whoſe authority againſt himſelfe we thinke moſt expedient to vſe, as occaſion is offered.

Aen. Syl. de orig. Bohem. Cochlæus hiſt. Huſs. lib. 2. *Dubrau. lib.* 23. & 24. *hiſtor. Bohem. Fox pag.* 581.

3. This *Hierome* then, as both *Aeneas Siluius*, *Cochlæus*, *Dubrauius*, Iohn Fox and others do relate, was a lay man and Maiſter of Art of the vniuerſity of *Prage*. Who ioyninge with *Iohn Huſſe*, that was a Prieſt, and Licentiate in diuinity of the ſame vniuerſity, firſt in a famous ſedition againſt the Germaine nation, that ſtudied in that vniuerſity, and ſecondly alſo in ſettinge forward, and mayntayning certayne hereticall propoſitions of *Iohn VVickliffe*, newly brought thither out of England, by a certayne yonge Bohemian ſcholler that had ſtuddyed in Oxford, called *Iohn Rottenfish* (a fitt marchant for ſuch wares as *Aeneas Siluius* well noteth) they became ſuch frends, as when *Iohn Huſſe* was condemned afterward in the Councell of *Conſtance*; *Hierome* of *Prage* would needs go thither ſecretly to heare more of his cauſe. And

Aen. Syl. ib. cap. 35.

being taken by a certayne Duke vpon the way in the towne of *Hirſau*, he was brought & preſented to the Councell of Conſtance.

4. But before we come to handle his condemnation in the Councell, we ſhall breefly, out of the Bohemian hiſtory of *Ioannes Dubrauius* B. of *Olomutz*, relate the occaſion & beginninge of the Bohemian controuerſie, which hath brought ſo infinite troubles, vexations & domages vnto that kingdome. We muſt vnderſtand then, that vpon the yeare of Chriſt 1400. *Venceſlaus* being K. of Bohemia, *Sigiſmundus* Emperor, & *Bonifacius* 9. Pope of Rome, the vniuerſity of Prage erected, by *Charles* the fourth Emperor of that name, to the imitation of the vniuerſity of *Paris*, being alſo the royall citty of the K. ſeat, was the greateſt vniuerſity at that day in Europe. Hauinge neere 30. thouſand ſchollers with their dependants, as the ſaid Biſhopp affirmeth. Who alſo declareth, that it was moſt perfectly Catholike in all reſpects, & vnited in Religion both in it ſelfe, and with the Sea Apoſtolike of Rome. And floriſhed moſt happily both in temporall & ſpirituall affayres, vntill the forſaid yeare of our Lord 1400. at what tyme a Iubiley or Indulgence generall, being graunted by the ſaid Pope *Bonifacius* in the beginning of that 14. age, one *Iohn Huſſe* (which in that language ſignifieth a gooſe) being both a Prieſt and preacher in that vniuerſity, began to

Dubr. lib. 23. hiſtor. Bohem.

The greatneſſe of the vniuerſity of *Prage* when yt was Catholike *an. Domini* 1400.

tattle againſt indulgences, & preach againſt the lyuings and poſſeſsions of the Cleargy. Being incyted thervnto, as the ſaid Biſhopp teſtifyeth, by a certayne contention he had with a Doctor of the German nation, about an office of preferment in the ſame vniuerſity (marke of how ſmall fire great flames do often riſe) and the reaſon of this controuerſie was, for that the Emperour founder of that vniuerſity, conſideringe that few Bohemians, in reſpect of Germans, were to ſtudy in that place, gaue many priuiledges and preferments to the German nation. Which *Iohn Huſſe* goinge about to infringe, tooke aſwell againſt the Pope, as alſo the Prieſts, that defended the ſame. And in the end by the popular fauour of his cōtreymē, that had emulation againſt the multitude & power of Germans in that vniuerſity, & by corruptinge the King and his officers with bribes, preuailed in his ſute and contention. Whervpon (ſaith B. *Dubrauius*) more then 24000. German ſchollers departed from thence within 8. dayes. By which occaſion inſued the foundation of the vniuerſity of *Lipſia* in Saxony, & ſome others: and the notable diminution & decay of that of Prage. Whervpō much trouble followed in Prage it ſelfe, when the towneſmen ſaw their loſſes by the lacke of ſchollers.

5. And albeit the K. *Venceſlaus* (delightinge himſelfe with the variety of gyfts brought

him from both ſides, when the matter was in controuerſy) prayſed *Iohn Huſſe*, ſayinge as our author reporteth: *VVhence was this happy gooſe borne vnto me, that layeth me ſuch golden egges*: Yet afterwards, when he ſaw the ſedition that enſued, for that he and *Hierome* of *Prage* began to defend publikely diuers opinions of *VVickliffe*, lately brought out of England, and that rebellions and tumults began thervpon in euery place, (eſpecially thoſe which were afterward continued & mayntayned againſt *Venceſlaus* himſelfe, by the famous rebell *Ioannes Ziſca* another Saint of Fox his Church, of whome we haue treated in the former Moneth of February:) he was full ſory, that euer he had harkened or fauoured this golden gooſe, that now had hatched him as many cares & miſeryes, as before he had layd him golden egges, when he procured him bribes, to preuayle in his cōtention againſt the German ſchollers, and therby alienated from him all that nation, and was the ruine of that excellent vniuerſity and kingdome. As preſently began to appeare by the effects.

The error and puniſhment of *K. Vinceſlaus* in fauouringe *Io. Huſſe* and *Hierome* of *Prage* at the beginning.

6. Whervpon the ſaid *King Venceſlaus* was very glad, when the Councell of Conſtance was ſoone after begunne, vpon the yeare 1414. and was very carefull to haue the ſaid *Iohn Huſſe* called thither & cōdemned therin. And when the forſaid *Duke Iohn* had apprehended alſo *Hierome* of *Prage*, as he was tur-

Fox pag. 582.

ninge to Bohemia, he cauſed him to be preſented to the Coūcell (as Fox alſo relateth.) Whoſe relation in the reſt we ſhall principally follow. Wherin firſt, after the apprehenſion of *Hierome*, are ſet downe diuers accuſations made againſt him, by notable famous men of diuers vniuerſityes, where he had behaued himſelfe very proudly and ſeditiouſly. As firſt by *Doctor Iohn Gerſon* Chancelour of the vniuerſity of *Paris*: & ſecondly by the Maiſter of the vniuerſity of *Colen*: and thirdly by the Maiſter of the vniuerſity of *Heidelberg*. Whoſe ſpeach was this as Fox relateth. *VVhen yow vvere* (ſaith he to Hierome of Prage) *at Heidelberg, yow expounded many erroneous matters, and among others touching the Trinity. About which yow painted out a certayne ſhield or ſchutchion, comparinge the Trinity of perſons in diuinity, vnto vvater, ſnow, and ice, and ſuch like. Vnto vvhome Maiſter Hierome anſwered. Thoſe things, vvhich I vvrote and painted out there, the ſame alſo vvill I ſpeake, vvryte, and paint heere. And teach me that theſe things be erroneous, and I vvill moſt humbly reuoke and recant the ſame. Then certayne cryed out, lett him be burned, lett him be burned, &c.*

The accuſation of diuers vniuerſityes and great learned men againſt *Hierome* of *Prage* an. 1415. *Fox ibid.*

7. Thus writeth Fox of the firſt Encounter of Hierome of Prage, with the cheefe men of three principall vniuerſityes. Wherby we may perceaue, that he was a man of ill fame for noueltyes, & hereſies euen from his youth; and thoſe alſo concerninge the

bleſſed Trinity it ſelfe. Which errors, he is yet heere ready to defend according to Fox, and to paint out agayne the bleſſed Trinity of three perſons, vnder the formes of *vvater, ſnow, and yce*. Which is a moſt groſſe and abſurd apprehenſion, repugnant to the pure & ſimple vnity of nature in thoſe three diſtinct perſons of diuinity. Which neyther *Hierome* nor Fox ſeeme to haue vnderſtood. And thus much for *Hieroms* firſt entrance into the Councell, and aſſault giuen him by learned men of other vniuerſityes.

8. But when afterward he was further charged, with maintayning the hereſyes of *VVickliffe* and *Huſſe,* he firſt denyed, and then abiured and recanted the ſame publikely. Which recantation Fox ſetteth downe at large with this title. *The abiuration of Maiſter Hierome of Prage.* The thing beginneth thus. I Hierome of Prage Maiſter of art, acknowledging the Catholike Church and Apoſtolike faith, do accurſe and renounce all hereſyes, and eſpecially that, wherof I haue hitherto byn infamed, & that which in times paſt *Iohn Huſſe,* & *Iohn VVickliffe* haue holden and taught in their works, treatiſes and ſermons. &c. Alſo I do accord and agree vnto the holy Church of Rome, the Apoſtolike ſeate and this ſacred Councell, and with my mouth and hart do profeſſe in all things & touching all things, as the Church of Rome, the Apoſtolike Sea, & this ſacred Councell doe

The publike abiuration of *Hierome of Prage.* *Fox pag.* 583.

„ doe profeſſe. And ſpecially, that many of the „ ſaid articles of *Huſſe* and *VVickliffe*, are notorious „ and hereticall, &c. Moreouer I do „ ſweare both by the holy Trinity, as alſo by „ the moſt holy ghoſpell, that I will for euermore „ remayne, and perſeuer without all „ doubt in the truth of the ſaid Cath. Church. „ And all ſuch, as by their doctrine and teaching „ ſhall impugne this faith: I iudge them „ worthy of eternall curſe. And yf I my ſelfe „ at any tyme (which God forbidd) ſhould „ preſume to preach, or teach, contrary therunto: „ I will ſubmitt my ſelfe vnto the ſeuerity „ of the canons, and be bound to eternall „ payne and puniſhment. Whervpon I do deliuer „ vp this my confeſsion willingly, before „ this ſacred generall Councell, and haue „ wrytten & ſubſcribed all with myne owne „ hand, &c.

9. This was the abiuration of *Hierome* of *Prage* regiſtred alſo by Fox. And a man would thinke by the ſound and vehemency of theſe words, that he ſpoke them from his hart. Yet, as the infection of hereſy once entred into the ſoule of a man, is hardly gotten out, or perfectly cleanſed: ſo this man fallinge backe againe afterwards to ſome of his former opinions, was iuſtly condemned for relapſe by the ſaid Councell. As appeareth by the iudiciall ſentence to be ſeene in Fox. Wherin mention alſo is made of this former abiuration, and that *Hierome* of *Prage* euen

Hierome of *Prage* condemned for a relapſe.

euen to his death, (though in other things he ſlidd backe) ſtood conſtantly in defence of the reall preſence, and tranſubſtantiation in the Sacrament of the Altar, ſayinge: *that he did giue more creditt to Saint Auſten and to the other Doctors of the Church* (that affirmed the ſame) *then to VVickliffe and Huſſe, that denyed yt, &c.*

Fox pag. 585.

10. All this relateth Fox out of the authenticall ſentence yt ſelfe. Wherby he ſheweth, that *Hierome* of *Prage* could not be of his Church, in reſpect of this only article of the *reall preſence,* yf he had diſſented in no more. As indeed he did in many, according as you may ſee in the articles and opinions of *Iohn VVickliffs* doctrine, ſett downe in the third Chapter of this booke. And ſo much of this firſt Foxian Martyrs in this Moneth.

Foure Martyrs burned in Smithfield *an.* 1546.

11. After this vpon the ſecond day of the ſame, there enſue foure other burned togeather at one fyre in Smithfield, vpon the laſt yeare of the raigne of K. Henry the eyght for Zuinglianiſme, Caluiniſme, & denying the reall preſence in the Sacrament of the Altar. Three were men; to witt, *Nicolas Belenian* Prieſt of Salop-ſhire, *Iohn Lacells* gentleman of the houſe of K. Henry the eyght, *Iohn Adams* Taylor of London. But the Captayne of all was a yong woman of ſome 24. or 25. yeres old, named *Anne Askue.* Who hauinge left the company of her husband *Iohn Kime,* a gentleman of Lincolneſhire, did follow

low the liberty of the new ghoſpell, goinge vp and downe at her pleaſure, to make new ghoſpellers and proſelits of her Religion, vntill K. Henry reſtrayned her by impriſonment. This yonge womans ſtory is ſo pittifully related by Iohn Fox, as he would mooue compaſsion on her ſide, and hatred againſt the King & his Councell, that particularly handled this matter, and ſought to ſaue her, yf yt had byn poſsible. And twiſe ſhe recanted publikely, once vpon the 20. of March 1545. which Fox himſelfe doth relate out of the Regiſter, ſubſcribed with her owne hand, and teſtifyed by two Biſhopps, three Doctors of diuinity, and ſeauen other credible wittneſſes. Wherin ſhe proteſteth and ſweareth amongſt other words: *I Anne Askue, otherwiſe called Anne Kime, do truly & perfectly beleue, that after the vvords of conſecration be ſpoken by the Prieſt, accordinge to the common vſage of the Church of England, there is preſent really the body and bloud of our Sauiour Ieſus Chriſt, &c.*

The ſtory of *Anne Askue* alias *Kime* burned vnder K. Henry *an.* 1546.

Fox pag. 1127.

12. Another recantation alſo ſhe made, or at leaſt an abnegation, vpon the 13. of Iune next followinge in the very ſame yeare in the *Guyld Hall* of London. VVhere *Holinshed* declareth, *that ſhe was arraigned before the Kings Iuſtices, for ſpeakinge vvords againſt the Sacrament of the Altar, contrary to the ſtatute of ſixe articles,* togeather with one *Robert Luken*, and *Ioane Sawtry*. And that ſhe was quitt and diſmiſſed thence, for that there was no wittneſſe

Anne Aſkue twiſe recanted.

Holinsh. an. 1545. *pag.* 968.

to proue the accuſation againſt her. VVhich in ſuch matters of hereſy is not likely would haue happened, except there alſo ſhee had made profeſsion of her faith to the contrary. But yet the next yeare followinge, K. Henry being informed, that, contrary to her oathes and proteſtations, ſhe did in ſecrett ſeeke to corrupt diuers people, but eſpecially weomen, with whome ſhe had conuerſed; and that ſhe had found meanes to enter with the principall of the land, namely with *Q. Catherine Parre* herſelfe, and with his neeces the daughters of the *Duke* of *Suffolke* and others: he cauſed her to be apprehended and putt to the racke, to know the truth therof. And findinge her guilty, he commanded her alſo to be burned. And by her confeſsion he learned ſo much of *Q. Catherine Parre*, as he had purpoſed to haue burned her alſo, yf he had lyued. As may appeare by that, which Fox relateth himſelfe of her daunger, preſently after the burninge of *Anne Askue* in the ſame yeare 1546. which was the laſt of K. Henry: prefixinge this title before his Treatiſe therof? *The Story of Queene Catherine Parre, late Queene and vvife to K. Henry the eyght, vvherin appeareth, in vvhat daunger ſhe vvas for the ghoſpell, &c.* **Fox pag. 1131.**

13. In which narration though Fox, according to his fraudulent faſhion, doth diſguiſe many things, and lay the cauſe of all her trouble vpon *B. Gardener* & others, and that

the King did kindly and louingly perdon her: yet the truth is, that the Kings ſickneſſe and death ſhortly enſuynge, was the cheefe cauſe of her eſcape. And the error of the Lord Chauncelour *VVriotheſley* (afterward Earle of Southampton) who lett fall out of his boſome the Kings hand, and comiſsion for carryinge her to the Tower, gaue her occaſion (the paper being found & brought to her) to go and humble her ſelfe to the King. At what tyme Fox confeſſeth, that the King ſaid vnto her: *Yow are become a Doctor Kate, &c.* And the truth is, that the principall occaſion againſt her, was for hereticall books found in her cloſett, brought or ſent her in by *Anne Askue*. Wherof the witneſſes were, the *Lady Herbert*, *Lady Lane*, *Lady Tyawitt*, and others. And by that occaſion was the ſaid *Anne Askue* putt to the racke, for the diſcouery of the truth.

Bal. de ſcriptor. Britan. cent. 8. pag. 229.

14. And this is the ſtory of *Anne Askue*, whome Iohn Bale deſcribeth in theſe wanton words. *Anna Aſcua præclari generis iuuencula, eleganti forma atque ingenio prædita, &c. Anne Askue* a yong wench of a worſhipfull houſe,
,, and of eleganr bewty and rare witt, &c.
,, And then he placeth her among the famous
,, wryters of her age for that perhapps ſhe
,, wrote ſome 4. or 5. ſheets of paper in pri-
,, uate letters, which yow may ſee ſett downe
,, in Fox. As alſo by the like reaſons he ma-
,, keth the *Lord Seamer* Duke of *Somerſett* a renowned

nowned wryter for ſettinge his hand perhaps to ſome proclamations, whilſt he was Protector: & namely to a Treatiſe of peace, printed and ſent to Scotland from *Muſtleborow* field. VVheras otherwiſe he is knowne to haue bin ſcarſe able to write or read. And for that *Bale* calleth *Anne Askue*, *Iuuencula*, a yong heaffer or ſteere that abideth no yoke: he ſeemeth not to be farre amiſſe. For that ſhe was a coy dame, and of very euill fame for wantonneſſe: in that ſhe left the company of her husband *Maiſter Kyme*, to gad vp & downe the countrey a ghoſpelling & ghoſſipinge where ſhe might, & ought not. And this for diuers yeares before her impriſonment; but eſpecially ſhe delighted to be in London neere the court. And for ſo much as Io. Bale ſo highy commendeth her bewty and youth, affirminge beſides, that ſhe was but 25. yeares of age, when ſhe was putt to death: yt is eaſily ſeene, what may be ſuſpected of her lyfe, and that the myſticall ſpeaches and demaunds, which herſelfe relateth in Fox to haue byn vſed to her by the Kings Councell, about the leauinge of her husband, were groũded in ſomwhat. Eſpecially, ſeing that ſhe ſeemed in a ſort to diſdayne the bearing of his name, calling herſelfe *Anne Askue*, aliàs *Kime*. And *Bale* in his deſcription of her, neuer ſo much as nameth her husband or the name *Kime*: but only calleth her *Askue* after her Father name.

Bal. ibid.

Anne Aſkue ſuſpected of diſhoneſt life.

Bal. ibid.

15. By all which, and by the publike opinion and fame, that was of her lightneſſe & liberty in that behalfe: euery man may gheſſe, what a *Iuuencula* ſhe was & how fitt for *Bales* pen, & for Fox his Calendar. And the proud & preſumptuous anſwers, quips, and nips, which ſhe gaue both in matter of Religion, & otherwiſe to the Kings Councell, and Biſhops, when they examined her, and dealt with her ſeriouſly for her amendment: do well ſhew her intollerable arrogancy. And yf ſhe had liued but few yeares longer, yt is very likely, ſhe would haue come to the point, that her deare ſyſter, diſciple & handmayd *Ioane* of *Kent* (aliàs *Knell*, aliàs *Butcher*) did. Whome ſhe vſed moſt confidently in ſendinge hereticall books hither and thither, but eſpecially into the court. Who denyed openly within foure yeares after, that our Sauior tooke fleſh of the bleſſed Virgin. And being condemned to the fire by *Cranmer* & other Biſhops, and Councelors in K. Edwards dayes for the ſame, (as in ſome other * places alſo I haue related, hauinge receaued yt from him, that was preſent, & heard her ſpeake the words) ſhe ſaid ſcornfully vnto them: *yt is not long agee, ſynce yow condemned and burned that notable holy woman Anne Askue, for a peece of bread. And now yow vvill burne me for a peece of fleſh. But as yow are now come to beleeue that your ſelues, vvhich yow condemned in her, and are ſory for her burning: ſo vvill*

Ioane of *Kent* aliàs *Knell* aliàs *Butcher.*

* *VVarnword. Enc.* 1. *cap.* 8. *nu.* 3. 4.

ſo will the tyme come quicklie, that yow will beleeue that, which now yow condemne in me, and be ſory alſo for this wronge done vnto me, &c. And this was a nipp giuen by her to Biſhopp *Cranmer* eſpecially, who had giuen ſentence againſt *Anne Askue* and others of the Zuinglian ſect: and yet now would ſeeme to be of yt himſelfe. And ſo he is affirmed heere by Iohn Fox, & put for a Saint in the ſame Calendar with *Anne Askue*, whome he burned. And ſo much of her, I meane both of *Anne Askue*, of whome we haue wryten alſo largely in the *Certamen*, as alſo of *Ioane* of *Kent*; of whoſe notable reſolute ſpiritt, in ſtandinge againſt both *Cranmer*, *Ridley*, and other preachers after her condemnation, in my L. Rich his houſe for a whole weeke togeather, you may read a teſtimony of the ſaid L. Rich afterwards, in the ſtory of *Iohn Philpott* December 3.

16. As for the other three her companions burned in Smithfield at the ſame fyre (to witt *Nicolas Belenian* the Prieſt of Saloppſhire, *Iohn Addams* the Taylor of London, & *Iohn Lacells* the Kings ſeruant) all ſchollers & diſciples of this yong miſtreſſe, nothinge is recorded of their Acts and geſts by Fox: but only the copy of a letter ſett downe of *Lacells*, treating againſt the reall preſence in the bleſſed Sacrament of the Altar. Wherin he diſcouereth himſelfe to agree neyther with Luther, Zuinglius, nor Caluyn therin,

Nicolas Belenian. I. Addams and *Iohn Lacells* burned with *Anne Aſkue.*

nor in the expoſition of thoſe words, *Hoc eſt corpus meum.* But rather followeth the fancy and deuiſe of *Carolſtadius*, treated by vs before in the third Chapter of this part. Who deſiring to be ſingular, affirmed that Chriſt, when he ſaid: *This is my body*, pointed not to the bread in his hand, but to his body ſitting at the table. Of which opinion alſo *Lacells* heere ſheweth himſelfe to be, in the diſcourſe of his ſaid letter. Where amonge other things he wryteth thus. *These vvords, Hoc eſt corpus meum, this is my body, vvere ſpoken* (by Chriſt) *of his naturall preſence. VVhich no man is able to deny, becauſe the act was finished on the croſſe, as the ſtory doth plainly manifeſt yt to them, that haue eyes, &c.* — Fox pag. 1131.

17. So as *Lacells* will not haue the words, *This is my body* to be applyed to the bread, nor meant by Chriſt of the bread: but of his naturall body there preſent at the table. Which was a peculiar deuiſe of *Carolſtadius*, as before we haue ſignified, and mayntayned afterward by *Anne Askue* and this man. Accordinge to whoſe interpretation the ſenſe is, that when Chriſt is ſaid by the Euāgeliſts to haue taken bread in his hand, bleſſed, and broken the ſame, and giuen yt to his diſciples ſaying *this is my body*: he pointed not to the bread, but to his body. As yf he had ſaid, this is bread, (holdinge yt out in his right hand:) and this is my body, poyntinge to his breſt with his left hand. Which — *Math.* 26. *Marc.* 14. *Luc.* 22. — The ſond interpretation of *Lacells* of the

Which how well yt hangeth togeather, euery man may ſee. And yet was he ſo confident in this deuiſe, as he would needs dy for yt, aſſuringe himſelfe that he ſhould preſently (as a martyr) go to heauen. For ſo he cōcludeth his forſaid letter in theſe words. *I doubt not, but to enter into the holy tabernacle, vvhich is aboue: Yea, and there to be vvith God for euer.* And thus much of *Lacells.*

words. *Hoc eſt corpus meum.*

Fox ibid.

18. But of the other two *Belenian* and *Addams*, Fox wryteth nothing at all. But only in generall of all three, he ſaith thus: *It happened well for them, that they died togeather with Anne Askue. For albeit, that of themſelues they were ſtrong and ſtout men: yet through the example and exhortation of her, they were more boldened and ſtyrryed vpp through her perſuaſions, to ſett a part all kind of feare, &c.* Lo, what the perſuaſion & example of a woman could do, to draw them to this vayne glory of dyinge, for defence of their particular opinions! And theſe are all, which Fox regiſtreth in this moneth, as put to death vnder K. Henry the eyght. The reſt, that follow, were puniſhed vnder *Q. Mary*. Which now we ſhall recount accordinge to the order of yeares wherin they ſuffered, as before alſo we haue done.

Fox pag. 1131.

Of thoſe that were put to death in this Moneth vnder Q. Mary. §. 2.

Thomas Hawks ſeruingman. *Thomas VVatts* lynnen draper.

18. Vpon the yeare of Chriſt 1555. there were burned vnder Q. Mary, according to Fox, eight of his Martyrs. Wherof the firſt two are *Thomas Hawks* ſeruingman, and *Thomas VVatts* lynnen draper: both of Eſſex. *Hawks* was apprehended by the Earle of Oxford his Maiſter, and ſent vp to *B. Bonner*, for that he would not ſuffer his yong child to be baptized. The other was a buſy fellow, ſowinge Caluinian opinions vp and downe the coũtrey. And for that cauſe was apprehended by the iuſtice, & brought before the *L. Rich* firſt, and after ſent by him to the ſaid *B Bonner* his ordinary. There is nothing worth the memory, recoũted of either them by Fox. But that he ſetteth downe many conferences & diſputations of *Hawks* the ſeruinge man, both with the B. of London himſelfe, and with *D. Darbiſhire* his Chancelor, and with *D. Harpesfield* Archdeacon of London, and with *D. Fecknam* Abbot of Weſtminſter, and with *D. Chadſey* & diuers other learned men. All vpon ſeuerall dayes, & at ſundry tymes. And that ſtill the ſeruingman in diſputation ouercame them all. For theſe are Foxes ordinary miracles, to make the ignorant, triumph ouer the moſt learned.

19. *Hawks*

19. *Hauks* ſtood ſtiffe in that his child ſhould not be baptized by Catholiks. And that it was no daunger, yf yt ſhould dy, without Baptiſme. *I ſay* (ſaith he) *as S. Peter ſayth; not the vvashing of vvater purgeth the filthyneſſe of the flesh; but a good conſcience conſenting vnto God.* By alleaginge of which text only to ſuch a purpoſe, as he doth: is ſeene both the madneſſe and miſery of theſe men, and the little ſhame that Io. Fox hath, in allowing ſo monſtrous follyes in his martyrs. For firſt they make *Saint Peter* to vtter two groſſe abſurdityes in theſe few words. The former wherof is, *that the vvashing of vvater purgeth not the filthineſſe of the flesh*, which is ridiculous, & refuted by dayly experience in themſelues, yf Fox and his ſeruingmen do waſh well their faces. For by water they may cleanſe them. The ſecond abſurdity is, *that a good conſcience conſentinge vnto God doth purge the filth of the flesh.* Which is refuted alſo by like experience both of themſelues, and of all the well conſcioned Colliars of England. Who may haue foule faces, and yet good conſciences and conſentinge to God. And ſo much of theſe abſurdities, which they make *Saint Peter* to vtter. Now lett vs conſider what the Apoſtle ſaith in deed, which is this.

Fox pag. 1442.
1. Pet. 3.

The ſeruingmās abſurd and falſe alleaging of ſcripture.

20. After he had ſhewed, how they in the arke of Noe were ſaued by water: he compareth the effect of baptiſme therunto, ſay-

inge; *Quod & vos nunc ſimilis formæ ſaluos facit* 1. Pet. 3. *baptiſma: non carnis depoſitio ſordium, ſed conſcientiæ bonæ interrogatio in Deum per reſurrectionem Ieſu Chriſti.* In like manner doth baptiſme ſaue yow alſo: not the layinge, or cleanſing of the filth of the fleſh, but the interrogation of a good conſcience towards God by the reſurrection of Ieſu Chriſt, &c. Marke heere firſt, that both Fox & the ſeruingeman do pretermitt the firſt words of the ſentence, that conteyne the cheefe ſubſtance therof, and do wholy make againſt them, to witt, *ſaluos vos facit baptiſma,* baptiſme doth ſaue yow. Then followeth the Antitheſis or oppoſition aſsigned by *S. Peter,* betwene the different effects of outward cleanſing of the fleſh, by the Iewes waſhing, and the inward effects of grace, that worketh in vs a good cõſcience, by the waſhing or baptiſme of Chriſt, ſaying; *not the cleanſing of the fleſh doth ſaue yow, but the interrogation or teſtimony of a good conſcience tovvards God.* Which teſtimony is the effect of Chriſtian baptiſme, *by the povver of Chriſts reſurrection, &c.*

Aug. tract. 80. in Ioa. & ſerm. 30. de verbis Domini. Baſil. lib. de ſpiritu ſancto cap. 15.

21. This is the expoſition of *S. Auſten* in diuers Treatiſes, as alſo of *S. Baſill* and ſome other Fathers: farre different (as yow ſee) from the foolery and deliration of Fox and his ſeruingman. Who leaue out that, which *S. Peter* ſaid, and make him ſay, what he ſaid not, & do peruert his whole meaning. And

to this tune & tenor do they alleage all the reſt of their ſcriptures. Wherof the ſeruingman is full in his anſwers, & Fox admireth him for the ſame, yea holdeth him for a great Saint & prophet, that fortould things to come. And amongſt other points he telleth vs a ſtrãge miracle of him: Which was, that he promiſed his fellowes before he went to the fire, that he would giue them a ſigne, out of the flame, yf the paynes of the fire were tollerable to him or noe. *VVhich he did* (ſaith he) *by lifting vp his armes aboue his head, after his fingars were conſumed and burned of, and all the reſt of his body drawne togeather with the flame.* But for that Fox alleageth vs no one wittneſſe, for profe or probability of ſo ſtrange a caſe, & for that the fire yt ſelfe, by contraction of the ſynewes, might lyft vp his armes (if any ſuch thing were:) we leaue this miracle with the reſt of his fictions, to be beleeued of men enamored with his fancyes. And ſo much of him. Fox pag. 1446.

22. As for *VVatts* the lynnen draper, he was much like to *Hawks* in forwardneſſe of folly. He would needs dy for his opinions, and for oſtentation haue his wife & ſix little childrẽ follow him to the fire ſide. Whome he ſo catechyſed and coniured there againſt all papiſts (as Fox ſaith) that two of them would haue gone into the fire with him, but they were not permitted. And ſo this lynnen cloth marchant went alone, & was Thomas VVatts a lynnen draper. Fox pag. 1450.

burned at *Chelemsford* in Eſſex vpon the tenth of Iune, 1555.

Io. Ardley and *Iohn Simpſon.*

23. To theſe two Fox addeth two other labourers, whome he calleth husbandmen. The one named *Iohn Ardley*, the other *Iohn Simpſon*, both of them of the towne of *VVigborow* in Eſſex. And albeit they agreed not in their opinions (as may appeare by their anſwere to the 7. article about confeſſion, which *Ardley* reſolutly denyed, but *Simpſon* ſaid he was not yet reſolued:) notwithſtandinge each of them was ſo obſtinate in his owne iudgment, as both would needs dy in defence therof. *If euery hayre of my head vvere a man* (ſaith *Ardley*) *I vvould ſuffer death in the opinion and faith, that now I am in.* And the like ſaid *Simpſon.* So as the Biſhopp was forced to giue ſentence of condemnation againſt them.

Fox pag. 1438.

Thomas Chamberlayne and *VVilliam Bramford* weauers. *Thomas Oſmund* fuller.

24. And the like was he conſtrayned to do againſt three others, of the ſaid County of Eſſex in the ſame yeare: to witt *Thomas Chamberlayne* and *VVilliam Bramford* weauers, and *Thomas Oſmund* fuller, all three of the towne of *Coxhall* in Eſſex. And ſent vp to the B. of London by the Earle of Oxford & *Syr Philipp Paris* Comiſsioners of Eſſex, for holdinge diuers hereticall Caluinian opinions, as appeareth by the ſaid Comiſsionars letters of the firſt of May 1555. And all three, after much dealinge with them for their better inſtructiō & conuerſion, by the

Fox pag. 1456.

ſaid Biſhop Bonner, and other learned men about him (though all in vayne) were condemned for their obſtinacy, and ſent downe againe to Eſſex to be burned: *Chamberlayne* at *Colcheſter*, *Bramford* at *Harwich*, and *Oſmund* at *Mayningtree*. And to ſee theſe weauers and the fullers to go ſo deſperatly to death, rather then they would relent in any one of their opinions (for which yet they had no further ground, then their owne particular apprehenſions) ſheweth well the ſpiritt of hereſie, how dangerous and deſperate a phrenſy yt is, when yt taketh deep roote. Eſpecially in ignorant people, who commonly are more incureable, then others.

25. There remayne yet 7. other Foxian martyrs burned in this yeare 1555. togeather with the Canonization of two Confeſſors. The firſt 4. Martyrs are (as Fox ſetteth them downe) *Thomas Harland* Carpenter, *Iohn Oſwald* husbandman, *Thomas Read* labourer and *Thomas Abington* turner. All burned at the towne of *Lewes* in Suſſex vpon the 6. of Iune, 1555. for different opinions of the new learning. Which yet Fox vouchſafeth not to tell vs in particular, what their opinions were. The other three Martyrs were *Thomas VVood* miniſter, *Thomas Milles* artificer, burned in the ſame towne, vpon the ſame moneth & yeare: and a certayne marchants ſeruant, a yong man, burned alſo at Liceſter *for the like godlyneſſe* (ſaith Fox) *vpon the 24. of Iune.*

Thomas Harland
Io. Oſwald
Tho. Read
Thomas Abington

Thomas VVood
Thomas Milles
A marchants ſeruant.
Fox pag. 1737.

Iune. But what godlynes this was he doth not declare. And to theſe martyrs he addeth two confeſſors, that died in priſon in the Kings Bench, *VVilliam Aderhall* miniſter, and *Iohn Clement* artificer. All which he concludeth in his catalogue for Saints of this yeare 1555.

VVilliam Aderhall and *Iohn Clement.*

Henr. Adlington. Laurence Pernam. Henry VVye. VVilliam Halliwel. Thomas Bowyer. George Serles. Edmond Hurſt. Lion Cauch. Raphe Iackſon. Iohn Deriſall. Io. Routh. Elizabeth Pepper. Agnes George. Fox pag. 1737.

26. But in the next yeare 1556. Fox placeth more Martyrs of his, and namely 13. burned at *Stratford vpon Bow*. Whoſe names and profeſsions are, *Henry Adlington* ſawyer, *Laurence Pernam* ſmith, *Henry VVye* brewer, *VVilliam Halliwell* ſmith, *Thomas Bowyer* weauer, *George Serles* taylor. *Edmund Hurſt* labourer, *Lion Cauch* a flemmiſh broker, *Raphe Iackſon* ſeruingman, *Iohn Deriſall* labourer, *Iohn Routh* labourer, *Elizabeth Pepper* a weauers wife, and *Agnes George* a husbandmans wife. All which (ſaith he) were condemned *for their ſtout ſtanding in their opinions.* And yet, accordinge to his owne narration, did they ſcarſe agree in their anſwers, to any one article propoſed vnto them. For thus wryteth Fox amonge other points: *To the ſecond article* (about the number of the Sacraments of the Church) *they all anſwered in effect denying that there vvere 7. Sacraments. Some affirminge that there vvere but two, that is to ſay baptiſme and the Lords ſupper. Others referring themſelues to beleeue, as the ſcripture teacheth them. And others ſome refuſed to make anſwere, becauſe of their ſimplicity, &c.*

27. Thus wryteth Fox; So as their agreement was only in denyinge that number, which the Church holdeth. Though what to hold themſelues they could not tell. And as for referringe themſelues to the ſcripture what to beleeue in that point (a cōmon ſhift of willfull heretiks) euery man may iudge what theſe poore artificers could, or would euer determyne out of ſcriptures about this matter, and how well they would agree. To the fourth article (which was, that they were baptized in the Roman faith, & continued therin for diuers yeares, before they fell into new opinions) *they anſwered all affirmatiuely* (ſaith Fox) *ſauing Iohn Routh* (the labourer) *that ſaid he would not anſwere thervnto. But Lion Cauch* (the flemiſh broker) *added that he beleeued the article to be true, but yt was* (ſaith Fox) *becauſe he had no better knowledge, &c.*

The diſagreemēt of theſe artificers and ſpinſters in articles of controuerſy.

Fox ibid.

28. To the fifth article (about the maſſe) they anſwered all affirmatiuely, except the ſaid *Iohn Routh*. Whoſe anſwere was, *that the maſſe is ſuch a thing, as cannot, nor will not enter into his conſcience.* And *Henry Adlington* (the Sawyer) *ſaid, that the had miſliked the maſſe and Sacrament of the Altar for 9. or ten yeares before, becauſe they cannot be proued by the ſcriptures, &c.* Marke how the Sawyer alſo will try the matter by ſcriptures. To the ſixt article (about reconcyling themſelues to the vnity of the Church) *they anſwered all affirmatiuely* (ſaith Fox) *ſauing only the forſaid Iohn Routh* and

Henr. Adlington Sawyer.

VVilliam Halliwell a Smith. *VVilliam Halliwell* (the Smith.) Who both refuſed to anſwere, becauſe they knew not, what they meant by this article. But the two weomen (*Elizabeth Pepper* and her companion) added, *that they refuſed abſolutely to be reconcyled to the faith and religion then vſed in England.* And *Laurence Pernam* (the other Smith) for his part ſaid, *that he neuer refuſed to be reconcyled*, and the foreſaid *Hallywell* denyed alſo that euer he *called the maſſe Idolatry or abhomination, &c.* *Fox pag. 1737.*

29. This and much more, wryteth Fox in this kynd of agreement betwene his Martyrs. But yf we could haue the old Regiſters truly exhibited (as he had them) we ſhould fynd (no doubt) much more variety among them. For that Fox doth huddle vp matters, as well as he can, to make them ſeeme to haue ſome agreemēt amongſt them, at leaſtwiſe in denyinge and callinge euery thinge in doubt and queſtion. And vnto theſe 13. Martyrs he addeth 4. Confeſſors, that died in priſon: *Thomas Parratt*, *Martyn Hunt*, and *Iohn Morris* that died in the Kings bench, and were buryed in a dunghill as he ſaith, and *N. Ambroſe* in Salisbury iaile. And to them agayne he adioyneth three other Martyrs, that were burned at *Saint Edmondsbury* in the ſame yeare: to witt, *Roger Bernard* labourer, *Adam Foſter* husbandmā & *Robert Lawſon* linnen weauer. All three for obſtinate pertinacy in diuers opiniōs of their owne braynes. *Thomas Parrat Martyn Hunt Io. Morris* cōfeſſors. *N. Ambroſe.* *Fox pag. 1740.* *Roger Bernard Adam Foſter Robert Lawſon.*

30. And after this againe followeth yet another ranke of them, that were burned in the yeare 1557. wherof 7. weare burned at *Maidſtone* in Kent, two men & fiue weomen. The men were, *Edmund Allen* myller, & *VValter Apleby* artificer: the weomē were, *Ioane Bradbridge, Petronill Apleby, Catherine Allen, Ioane Mannings*, and *Elizabeth* a blynd mayd. Of all which Martyrs Fox relateth nothing at all of their cauſes; examinatiōs, anſwers, or condemnations: but only of *Allen* the myller, whome he maketh to be ſo expert in ſcriptures and diuinity, as he conquered in diſputation both *Syr Iohn Baker* of Kent, that was a learned lawyer as all men know, & one of the priuy counſaile. And not only him did the myller ouercome: but two other learned men alſo, that ſtood with him, to witt *Maiſter Taylor* parſon of *Fryttendon*, & *Maiſter Collyns* chaplyn. And yow ſhall ſee in Fox this miller ſo frequent & aboundant in alleaginge ſcriptures, as yf he had byn a reader of diuinity in the ſchooles. But yf yow conſider the places he alleageth, and how he alleageth them: yt is a pittifull conſideration, and he doth yt like a myller indeed.

7. burned at Maidſtone *an.* 1557.

A valiant myller that conquered in diſputation all that ſtood againſt him.

Fox pag. 1796.

Edmond Allen, Myller.

Fox pag. 1497.

31. To this Myller he adioyneth *Thomas More* a ſeruinge labouringe man, burned at *Leiceſter*: as alſo ſeauen more burned the ſame yeare at *Canterbury*, three men & foure weomen. To witt *Iohn Fiſhcocke*, *Nicolas VVhite*,

Eight artificers labourers and ſpinſters burned *an.* 1557.

VVhite, & *Nicolas Pardue,* artificers; togeather with the wyues of *Bradbridg*, *VVillſon*, *Finall* and *Benden*. And what manner of ſpiritts theſe people had may eaſily appeare by that, which Fox wryteth of the laſt: to witt, of *Alice Benden* wife of one *Edward Benden,* of the pariſh of *Stapleburſt* in Kent (for of all the reſt he wryteth nothinge.) Which *Alice* was of ſo vnquiett a ſpiritt, as her owne husband was fayne to accuſe her. *And vvhen ſhe came to the ſtake* (ſaith Fox) *ſhe caſt her handkercheffe to one Iohn Banks, requyringe him to keep the ſame (perhaps for a relique) in memory of her, &c.* Which yet Fox will not deny (I thinke), but that yt had byn more decent for a wife, to haue ſent & giuen to her owne husband. But this was the ſpiritt of ghoſpellinge ſyſters in thoſe dayes, and perhaps her husband was not deſyrous to keep any relique of her.

Bendens wife ghoſpellinge ſiſter.

Fox ibid.

* Ten artizans burned at Lewes *an.* 1557. *George Stephens. VVilliam Maynard. Alexāder Hoſman. Iames Morris. Dennis Burges. Margaret Morris. Tomaſyn a VVood. Ashdons wife. Groues wife.*

32. The laſt company of this ranke puniſhed vnder Q. Mary in the yeare 1557. are ten other* artizās with ſome of their wiues and other weomen burned at *Lewes* in Suſſex. Whoſe names are thus ſett downe in Fox; *Richard VVoodman, George Stephens, VVilliam Maynard, Alexander Hoſman, Iames Morris, Dennis Burges, Margaret Morris, Tomaſyn a VVood, Ashdons vvife and Groues vvife.* Of all which ten Fox wryteth nothinge at all in particular: but only of the firſt, who was Captayne of the reſt, to wit *Richard VVoodman.* Who was

(ſaith Fox) by occupation an Ironmaker, *dwelling in the Pariſh of VVarbleton in Suſſex of the Dioceſſe of Chicheſter.* And of this great Doctor Fox wryteth almoſt 20. pages: to wit, ſix ſeuerall examinations, or rather conferences and large diſputations, which he had with the B. of *Chicheſter Doctor Chriſtophorſon* (a moſt learned man, as all Europe knoweth) with *Doctor Story, Doctor Cooke, Doctor Langdale.* And then after with the B. of *VVincheſter Doctor VVhite,* the B. of Rocheſter and other learned men. In all which combatts, yow ſhall ſtill ſee the Ironmaker made victor by Iohn Fox. For that he ſpake nothing almoſt but ſcripture, as the *Myller* did before. And the firſt principle or maxime, that he ſett downe for himſelfe, and would haue the ſaid Biſhops and other learned men to acknowledge yt, was, *that he* (for ſooth) *vvas ſure he had the ſpiritt of God.* For thus the matter paſſed in his firſt examination, as Fox ſetteth downe.

Fox pag. 1800.

Richard VVoodm. Ironmaker.

23. *Biſhop Chicheſter.* Well, neigbour *VVoodman,* I call yow neighbour, becauſe yow are one of my dioceſſe: and yow are ſent to me, that I ſhould giue yow ſpirituall counſell. For I am your paſtor, therfore heare what I ſhall ſay vnto yow.

A diſputation betwene the Ironmaker & the B. of Chicheſter.

VVoodmam. Firſt I deſyre yow (Syr) to „
heare me a few words. Yow haue ſaid, yow „
will giue me ſpirituall counſell. Be yow „
ſure, that yow haue the ſpiritt of God? „

„ *Biſhop.* No, I am not ſure of that.
„ *VVoodm.* No: be yow not ſure of that?
„ *Biſhop.* No, by Saint Mary, I dare not be
„ ſo bould to ſay ſo. For I doubt of that.

Fox pag. ibid.

VVoodm. Then yow be like the waues of
the ſea. Yow are neyther hott nor cold, and
„ therfore God will ſpitt yow out of his
„ mouth, as ſaith S. Iohn.
„ *Doctor Story.* What a peruerſe fellow is
„ this. He hath the diuell within him, &c.
„ Now I perceaue it is true that is reported
„ of thee, & it is the pride of all ſuch heretiks
„ to boaſt of themſelues.
„ *Biſhop.* Yea ſurely: he is ſent to me to
„ learne, and taketh vpon him to teach me.
„ *VVoodm.* I ſeing their blyndneſſe & blaſ-
„ phemy, yt made my hart melt, and my eyes
„ guſh out with teares ſaying: The Iewes ſaid
„ to Chriſt, he had the diuell and was madd,
„ as yow haue heere ſaid to me. But I know
„ the ſeruant is not aboue his Maiſter. And
„ God forbidd I ſhould learne of him, that
„ cōfeſſeth he hath not the ſpiritt of God, &c.

S. Paul falſely alleaged & worſe applyed by the Ironmaker.

1. *Cor.* 7.

34. Thus goeth on the diſputation, which endureth longe. And the Ironmaker alleaginge Saint Paul 1. *Cor.* 7. as though the Apoſtle had ſaid of himſelf *that he was ſure he had the ſpiritt of God*; the Greeke and Latyn texts were compared (ſaith Fox) and the matter found that Saint Paul ſaid only: *Puto*
„ *quod & ego ſpiritum Dei habeam.* I do thinke that
„ I alſo haue the ſpirit of God. But yet he did

not affirme it for certainty. Wherwith notwithſtanding the Ironmaker would not be content, but replyed. *I can proue by places inoughe* (ſaith he) *that Paul had the ſpiritt of God, as I my ſelſe and all Gods elect haue.* And ſo ſtood he obſtinate in that hereticall pride, that he was ſure the ſpirit of God to be in himſelfe, and according to this preſumption he went forward in all the reſt of his ſpeach, conference and examination for diuers dayes togeather: holding and defending all the ordinary hereſyes of that tyme with ſome other particular of his owne. For which he being cōdemned at length by the *B.* of *VVinchester,* he wrote afterward his owne condemnation, togeather with all his conferences (as Fox affirmeth). And of his condemnation he wryteth thus. *Fox pag. 1800.*

35. Be yt knowne vnto all men by this preſent wrytinge, that I *Richard VVoodman* was condemned for Gods euerlaſting truth *anno Domini* 1557. the 16. of Iune by the *B.* of *VVincheſter,* in the Church of *Saint Maryoueryes* in Southwarke. There ſyttinge with him the ſame tyme, the *B.* of *Chicheſter,* Archdeacon of Canterbury, *Doctor Langdalle, Maiſter Roper,* with a fatt headed Prieſt, I cannot tell his name. All theſe conſented to the ſheddinge of my bloud, &c. Thus this man (yf yow will beleeue him) was condemned innocently for hauinge the ſpiritt of God in him. And this is the concluſion alſo of Iohn *The Iron makers relation of his owne condemnation. Fox pag. 1815.* „ „ „

Fox pag. 1816.

Fox, whoſe words are: *Thus haue yow the examinatiõ of this bleſſed VVoodmã, or rather goodman. VVherin may appeare, as vvell the great grace and vviſdome of God in that man, as alſo the groſſe ignorance and barbarous cruelty of his aduerſaryes, eſpecially of Doctor VVhite B. of VVincheſter, &c.*

36. So Fox. And yet is yt notoriouſly knowen, how learned and myld a man this *Doctor VVhite* was, togeather with *Chriſtophorſon* B. of *Chicheſter*. And he that ſhall read the examinations and conferences wrytten by Woodman himſelfe, will eaſily ſee, that the Ironmaker bare himſelfe like a true woode or maddman in deed, and the other like patient & pittifull paſtors ouer a ſheepe put out of his true ſenſe & witts by the phreneſy of hereſy. Whome at length they were forced to burne at *Lewes* in Suſſex vpon the 22. of Iune, 1557. togeather with the other nyne companions before mentioned. Of whome Fox hath left nothinge wrytten at all: but only an improbable tale, that they weare putt to death within two or three dayes after they were apprehended: & this alſo without any comiſsion or wryte from London *De hæreticis comburendis*, requyred in Iuſtice & forme of law. Which is ſo vnlikely, as no man I thinke of wiſdome, & iudgment will beleeue him.

Seauen heretiks burned in Smithfield an. 1558.

37. For a finall concluſion then of this moneth, Fox bringeth in ſeauen other martyrs burned in Smithfield, vpon the 27. of

Iune 1558. whoſe names are: *Henry Pound, Reynold Eſtland, Robert Southam, Mathew Richardby, Iohn Floyd, Iohn Holyday,* and *Roger Holland.* All of like condition and trade, as the former, yeldinge vnto them neyther in ignorance nor obſtinacy. Fox ſetteth downe 14. articles. Whervnto they anſwered ſome one thinge, ſome another, as their faſhion was, & as euery mans fancy did ſerue him. *To the ſecond article, they all anſwered* (ſaith Fox) *affirmatiuely.* The article was, why they would not come to their pariſh Church. *Yet Iohn Floyd added, that they do allow Latyn ſeruice for theſe that vnderſtand the ſame, ſo farre as yt agreeth vvith the vvord of God. But to ſuch as do not vnderſtand the ſaid ſeruice in Latyn, they do not allow yt. Robert Southam* added, that the Latyn ſeruice was ſet vp by man, and not by God. *Mathew Richardby* ſaid; that the Latyn ſeruice is againſt the word of God. *Iohn Holyday* and *Henry Pound* added; that yt was a fond queſtion to aske ſimple men, whether the Latyn ſeruice be good and lawfull, or noe. But *Mathew Richardby* & *Roger Holland* denyed the ſeruice in Latyn to be good, &c.

Io. Floyd.

Reynold Eſtland.

Robert Southam.

Mathew Richardb.

Iohn Holyday.

Henry Pound.

Roger Holland.

38. And by this variety of anſwers to this one article, yow may eaſily imagine all their anſwers to the other 13. articles: and what a pittifull thing yt was to behould ſuch diſtracted, ignorant people, to ſtand ſo obſtinately, as theſe men did, euen to death yt ſelfe in euery thing, that they apprehended,

as pleaſinge to their owne fancy. And for that this whole Calendar is full of theſe examples, yt ſhall not be needfull for vs, to ſtand any longer in ponderation therof. The prudent reader will eaſily conſider the matter yt ſelfe: and ſo an end of this ſixt Moneth. Neyther is yt needfull to adioyne any particular compariſon, for the reaſons aboue mentioned in the end of the third Moneth.

AN APPENDIX TO THIS TOME,

Conteyning the reaſons, vvhy the other ſix monethes do goe ſeparate in another tome; as alſo an Epitome of the moſt ſubſtantiall pointes, vvhich the ſaid laſt tome comprehendeth.

PREFACE.

WHEN the print came to this place (gentle reader) it ſeemed to them, that had the charge of the edition, that the bulke of this booke was growen already to a ſufficient bigneſſe, and that yf the reſt, which was wrytten ſhould be added alſo hervnto, the quantity would be ouer great for one tome in this ſmall forme of *Octauo*. VVherfore, they thought it beſt (with the authors conſent) to diuide the ſame into 2. Tomes, but yet ſo, as that each of them might be an intiere booke of it ſelfe; To which end it was iudged expedient to iterate againe in both tomes the ſame title, togeather with the other table of chapters that was in the former; as alſo to adioyne heere this epitome, of what is conteyned in the other ſequent tome, to the end yow may ſee all vnder one view; which addition or appendix notwithſtandinge may be omitted herafter in other editions, yf any ſhall be thought worthy to be made in ſome greater forme of paper, & print; for ſo much as both tomes (indeed) do make but one booke, and ſo yt was appointed by the author at the beginning, but that in wryting yt grew beyond his deſignment, happeninge to him farre otherwiſe then that of *Horace*; who ſaid as yow know:

Horac. in arte.

——————— *amphora cœpit,*
Inſtitui currente rota, cur vrceus exit?

But he rather complayneth of the contrary, ſayinge:

Vrceus inſtitui cœpit, fluit amphora:

The cauſe is for that the matters heere handled being

The cauſe of grouth in this Treatiſe.

ſo many and ample (as by reading yow will find) they could not (notwithſtandinge the greateſt deſyre that may be of abridging in the author) be reduced to that breuity which was wiſhed from the beginning.

And he that will conſider the quantity of Fox his volume of acts, and monuments wherunto theſe three little books do anſwere: ſhall find that all three putt togeather, do not make the tenth part of his worke, though ſcarſe any thing of moment be conteyned in that which is not examined in theſe. VVherfore now ſhall we paſſe to lay downe the ſumme of that which goeth after in the ſequent tome apart; to the end that the comprehenſion of this whole ſubiect, concerninge the *examen of Fox his Calendar-martyrs*, & obſeruation belonginge therunto, may remayne full in the readers vnderſtandinge.

The Epiſtle dedicatory and Table of Chapters, with certaine preambles of the ſecond tome.

English Saints in heauen iniured by Fox.

THE *Epiſtle dedicatory of the ſequent tome is directed* to the glorious company of English Saints in heauen, *declaring the ſpeciall iniury and indignity, which they aboue all others, haue receaued at their contreyman* Iohn Fox *his hand, for being thruſt out of his Church-Calendar without cauſe, wheras in all other* Eccleſiaſticall Calendars *and martyrologes, that haue byn wrytten ſince their departure from this life, they haue had their honorable places vntill now; which is a notorious iniury; but yet farre greater, that in their roomes and ranks he hath placed other new Saints, that were egregious lewd people and malefactors, vvhile they liued, and for*

for ſuch were puniſhed, at their deathes. And furthermore by this, he hath diſhonoured and infamed all the wayes of ſanctification or making Saints vſed hitherto, and vvherby our ould Saints gat vp to heauen, to witt, by vnion in faith, peace, tranquility, good life, charitable works, virginity, continency, faſting, prayer, affliction of the body, and the like; wherof theſe later new Saints vvere enemyes both in life and death, and are canonized by Fox *for the quite contrarye qualityes, &c.* Theſe *(I ſay) and other like conſiderations are in the Epiſtle.*

The table of chapters is almoſt the ſame, that was in both the former tomes, but yet ſomewhat more fuller in this third, to the end, the whole ſubſtance of this argument and Treatiſe *may be ſeene togeather vnder one vew.*

After this follow certayne preambles, ſettinge downe the ſumme not only of the former direction & inſtruction, for the profitable vſe of the Calendar*; but alſo of the* 4. *ſeuerall* Chapters *that follow in the ſaid inſtruction. The firſt* of the vſe & nature of Calendars; *The ſecond* of the abuſe therof by Io. Fox in Calendring his Martyrs. *The third* of nine ſorts of ſects, *wherunto all his Saints may be reduced. The* 4. of hereticall obſtinacy and pertinacity. *And after this are touched alſo in the ſaid preamble, the principall* Foxian *Saints of the firſt* 6. *monethes; and all this by way of breefe repetition of that, which is conteyned in this* Tome: *and we ſhall heere vſe the like, (although ſomewhat larger) for expreſſinge that which goeth ſeuerall in the other that followeth.*

A breefe repetitiō of the former chapters.

The ſecond ſix Monethes.

Io. Frith.
Io. Bradford.

THE *principall ſubiect of the ſecond* Tome, *is the Calendar and explication of the later ſix monethes, to vvit, from Iuly to December, wherin there is no leſſe variety, then in the former ſix, but rather more, euery moneth conteyninge diuers ſpeciall perſonages of high eſteeme in* Fox *his fancy; as the moneth of* Iuly *(for example)* Iohn Frith, *and* Iohn Bradford *recorded for rubricate Martyrs; the firſt a yonge marryed man, burned vnder King Henry the eyght for ſtrange new opinions, agreeyng neyther vvith Lutherans, Zwinglians, nor Catholiks: the other a miniſter made of a ſeruingman, & a puritan in thoſe dayes, as there yow may read more at large.*

George Tankerfield.
Richard Smith.

The moneth of Auguſt, *though yt haue no rubricate or Cardinall Martyr; yet hath yt many eminent Saints in Fox his conceyt, as namely* George Tankerfield, & Richard Smith *companions, the one a cooke that made himſelfe a communion of* Bread & Malmeſey, *the other a painter that profeſſed himſelfe a Doctor, & both of them togeather did ſett vpon the B. of London & his clergy, vvith ſuch force of diſputation, as they conquered them all, yf* Iohn Fox *his narration be credible. And diuers other Saints of this moneth, vvere of the ſame ſpiritt.*

September *in like manner hath no rubricate Martyr of Fox his Church, but yet very principall Saints, as namely amongſt other bold & preſump-*

tuous people highly commended, there are Thomas Cob, *&* Roger Coo, *vvhoſe feaſts are celebrated togeather vpon one day, to witt the fiſth of this moneth.* Cob *vvas a boucher, &* Coo *vvas a ſherman, but both of them ſo ready & potent in diſputations (yf* Fox *relate truly) as they conquered vtterly the B. of* Norwich *& his Chancelor, no leſſe then the Cooke & Painter had done the B. of* London *& his learned men the moneth before.*

Thomas Cob. Roger Coo.

October *hath three rubricate Martyrs* William Tyndall, Nicolas Ridley, *&* Hugh Latymer, *vvhoſe ſtoryes are largly handled, & therin ſhewed vvhat manner of people they vvere; & that amonge other points they ſo diſagreed in Religion, as they could not poſsibly be Saints of one Calendar. And that beſides theſe there are diuers other famous Saints alſo in this moneth, though not rubricated, & amonge others* Collyns *&* Cowbridge *vpon the tenth day, both of them madd men, as Fox holdeth, though we deny it; & the later denyed Chriſt expreſſely & openly.*

VVilliā Tyndall. Nicolas Ridley. Hugh Latimer.

Collyns & Cowbridge.

Nouember *in like manner is depriued of rubricate Saints, but not of others, that haue heroicall acts & geſts enlarged by* Fox *in that place, & namely amōg the reſt two famous weomen,* Alice Polkyns, *&* Alice Dryuer, *who diſputed with Biſhopps, & Doctors, & triumphantly ouercame them all, according to Iohn Fox his narration of them.*

Alice Polkyns. Alice Dryuer.

And finally the laſt moneth of December, though yt preſenteth vnto vs two only rubricate Saints to vvitt, Iohn Philpott *martyr, &* K. Edwarde *the ſixt Confeſſor; yet hath it more renowned men of other*

Iohn Philpott. K. Edward the 6.

of other nations, *Confeſſors of Fox his Religion* (*yf they were of his Religion*) *then any other moneth, as namely* Eraſmus Roterodamus, Martyn Bucer, Paulus Phagius, Philippe Melanchthō, *and others, vvhoſe lyues, and hiſtoryes by this occaſion are examined at large, and ſhewed to make wholy againſt the English proteſtant Church at this day.*

4. externe Saints.

Out of the 17. Chapter of obſeruations and conſiderations vpon the premiſſes, &c.

AFTER *the diſcuſsion of theſe ſix monethes, in ſix ſeuerall Chapters, there follow in the ſequent Tome, other ſix, of different matters, appertayning to this argument; and firſt in the 17. Chapter, are layd downe 7. or 8. ſeuerall obſeruations & conſiderations, cōcerning the Catalogue of Foxian Saints examined in the forſaid monethes: wherof the firſt is, why many are left out both of Lutherā, & Caluinian profeſsion, as namely* Ioachimus Weſtphalus, Flaccus Illyricus, Vigandus, Brētius, *& other cheefe Lutherās, who ſeeme as well to haue deſerued their roomes in this Calendar of I. Fox as* Martyn Luther *himſelfe, or at leaſt wayes as* Melanchthon, Bucer, *and diuers others of that ſect, which are preferred: but eſpecially it ſeemeth that* Carolſtadius, Oecolampadius, Zuinglius, *and* Caluin, *vvho vvere properly founders of Fox his Religion, ſhould not haue byn left out, but rather haue byn preferred before others, namely before* Peter Martyr, Phagius, *and ſuch like, that vvere but*

1. VVhy ſome are left out of Fox his Calendar.

but petty fellowes in reſpect of them in Fox his Religion.

The ſecond conſideration is of the diuerſity of people, that are placed in this Calendar, to witt of all ſects, that haue ſprong vp, within this 300. yeares, though neuer ſo contrary or contradictory amonge themſelues, vvherof ſundry examples are alleaged, and ſhewed that they could not poſsibly be of one Church on earth, and much leſſe Saints togeather in heauen.

2. They couldnot be all of one Church.

The third conſiderations is of the different manner of proceeding in the Catholike Church, for declaring mens holynes, from that which is vſed by heretiks and ſectaryes, for canonization of their Saints; the one proceeding by publike authority, and diligent examination for longe ſpace; the other raſhely and haſtily by paſsion & priuate affection of particular wryters, ſanctifyinge and canonizing them, whome they like, and reiecting others at their pleaſure, as Fox doth heere, with manifeſt partiality.

3. Differẽt manner of canonization.

The fourth conſideration is vvhat manner of exchanges Fox doth make, of our, and his Saints, to witt in putting out ſome, and plantinge others of his owne in their roomes, betweene whome there is as much difference, as betweene vvhite and blacke, ſilke and ſackcloth, pewter and ſiluer, copper and pure gold.

4. Exchãges of Saintsfor Saints.

The fifth Conſideration is, that Sacramentary Saints cannot be ſaued Saints, but by the damnation of Lutheran Saints, which is declared at large by their owne teſtimonyes, out of their owne books and wrytings, both of Sacramẽtaryes againſt Lutherans, and

5. Lutheran and Caluiniã Saints cannot be ſaued togeather.

and of Lutherans againſt Sacramentaryes, and their bookes are quoted.

6. *Priuate ſpiritt of proteſtant Saints.*

The ſixt conſideration is, of the great & infallible aſſurance, which each one of Fox *his Saints perſuaded himſelfe to haue by teſtimony of his inward ſpiritt, that he was in the right way to ſaluation, though he were neuer ſo much out of the way: vvhere is handled alſo the example of the puritan new-Christ* Hackett, *& his 2. preachers* Arthinghton *&* Coppinger, *& therby ſhewed, that no certainty can be in ſuch Saints priuate ſpiritt.*

7. *VVhether* Fox *his Saints might iuſtly be puniſhed.*

The 7. conſideration is, vvhether Fox *his martyrs, being obſtinate in their particular opinions, might iuſtly & lawfully be puniſhed, or not: & then ſuppoſinge they might, (as there it is proued at large) whether notwithſtandinge yt vvere expedient to burne ſo many in Q. Maryes dayes, as vvere burned: & laſtly vvhether the ſame was done vpon cruelty or neceſsity? All vvhich points are diſcuſſed particularly in the ſaid Chapter.*

Out of the 18. Chapter, conteyning a briefe Cenſure of Fox and his wrytinges.

IN this Chapter yt is declared, that as there be ſundry ſorts of falshood, & vntrue dealinge, & diuers kinds alſo of lyes, ſome hiſtoricall, ſome doctrinall, & other like: ſo ys yt cleere that Fox *did excell in all ſorts; & this vvith ſuch facility, as he ſeemeth to haue framed vnto himſelfe a very quiett conſcience in this point, that he might lye lawfully for the aduancemēt of his* of his cauſe, vvhich he dreamed to be the ghoſpell, vvhich coniecture is eſtabliſhed by many arguments. And after this is declared vvhat great error, deceyt & infection of hereſy hath byn receaued theſe former yeares in our cōtrey, eſpecially among the ſimpler ſort, by much readinge of Fox his falſe & lyinge acts and monumēts, & what effects do commonly enſue therof to them that frequent the ſame: And that againſt this fabulous volume of his, two other books are ſaid to be in hand; the one in Latyn intituled: Eccleſiæ Anglicanæ certamen pro fide Catholica, &c. That is to ſay: The conflict of the Engliſh Church in defence of Cath. faith, againſt hereſy, euer ſince her firſt beginning, vnto theſe our dayes, but eſpecially vnder 4. Princes, K. Henry the 8. and his 3. Children, Edward, Mary, & Elizabeth: & that this worke is like to comprehend diuers volumes, ſhewinge from age to age, the continuall defence of Catholike Religion in our contrey againſt all ſorts of hereſies.

Two other books in hand againſt Fox his acts and monuments.

A Fox kennell.

The other booke is in Engliſh, taken out as yt were, by abridgment, of the former, vvhoſe title is: The Hunt of an Engliſh Fox, vvherin the guyles, deceyts, turnings, & vvyndings of Iohn Fox throughout his vvhole volume, are detected, & the ſaid volume therby ſhewed to be indeed a true Fox-kennell or denne of lyes. And laſt of all, the reaſons, vvhy the Eccleſiaſticall hiſtory of our countrey cannot be wrytten in theſe dayes, either by proteſtāts or Catholiks, matters ſtandinge in England as they doe, are heere laid forth; which in breefe are, for that Catholiks cannot haue cōmodity of publike records, (they being in their enemyes hands) & proteſtāts will lack matter, except *they vvill vvryte the acts and geſts of their aduerſaryes, and this argument is dilated ſomewhat largly vvith many proofes & demonſtrations.*

Out of the 19. Chapter, intituled, *a note of more then a hundred and twentie lyes, vttered by Fox, in leſſe then three leaues, &c.*

WHERAS *in a certayne printed narration ſett forth in the yeare* 1600. *of a conference or diſputation, held in the preſence of the moſt Chriſtian K. of France that now is, betweene the Cathol. Biſhop of* Eureux, *&* Monſieur Pleſsis Mornay *proteſtant; yt vvas vviſhed, that as the ſaid K. to his exceeding praiſe & meritt, had granted this conference, and vouchſafed to be preſent therat, to try vvhether proteſtant vvryters vvere ſo falſe & perfidious in the allegations of their books, as the ſaid B. had obiected, and offered to proue againſt the ſaid Pleſsis; yt was wiſhed (I ſay) that the Q. of England (then liuinge) vvould do the ſame in her countrey, concerning the principall wryters ſf her Religion, vvherof diuers vvere named, & amonge the reſt Iohn Fox; out of whome (for examples ſake) yt was alleaged, that a certayne ſcholler in diuinity had gathered for his recreation & exerciſe aboue 30. lyes within the cōpaſſe of two leaues or very little more. And yt was further added, that vpon the revew therof yt ſeemed to the Author, that twiſe as many might be gathered; which he now going about to performe, hath found in deed a quadruple number to that which*

Thirty lyes promiſſed & 120. exhibited.

was firſt promiſed, to witt aboue 120. as in the title of the Chapter is ſett downe, & largely declared in the proſecution therof, to be ſeene vnder theſe, and like notes in the margent: 4. lyes about iuſtification: 2. lyes about hope and charity: A lye about diſtruſt of ſaluation: 10. lyes about good works by the Popes law: 3. lyes about free-will & good works: A foule ly about faith: 4. lyes about the law of Moyſes: 2. lyes about originall ſinne & the law: A ly about outward & inward obedience: 3. lyes about Councells and precepts: fiue lyes about diſpoſition required to receaue Sacraments: 13. lyes about application of Sacraments, &c. *And the like there to be read, to the number aboue mentioned.*

Out of the 20. Chapter, about the deſcription and definition of a Catholike and Proteſtant, &c.

B*Y occaſion of a certayne contumelious & ridiculous definition deuiſed, and ſett downe by Fox, as expreſsinge the nature of a Roman Catholike or after the Popes making, as yt pleaſeth him ſcoffingly to call yt (which definition is refuted & ſhewed to be abſurd, & to haue no parts at all eyther in matter or forme, of a true definition) the author taketh in hand to examine a more true & ſerious deſcription of both kind of people, to witt, Catholiques & proteſtants, & therby alſo the differences both in doctrine & man-*

ners, as flowing the one from the other, that is to ſay looſe & diſſolute manners from falſe & hereticall doctrine! And ſo after he hath declared, the true aſſertions & poſitions of Catholike *wryters, wherof do inſue all kind of godly life, piety & integrity in the true profeſſors & followers therof; he ſheweth the plaine contrary in proteſtants their doctrine & actions; & among other points he diſcouereth fiue generall fountaynes, or rather inundations of licentiouſneſſe, deriued into mans life & manners by the ſaid doctrine; wherof the firſt is, that they taking away all concourſe of mans free will to do good, though yt be neuer ſo much preuented & aßiſted by* Gods grace, *they do therby diſcourage all men to cooperate to good vvorks: and ſecondly they do the ſame much more in particular by aſcribing all iuſtification to only faith, as heere is ſhewed. And thirdly they do the ſame, yet much more obſtinately, & abſurdly by diſgracinge & denyinge the neceßity of the exerciſe of externall good vvorks as* Fox *doth in this place, affirminge that no externall vvorks are neceſſary to his* Religion *but* Baptizinge, and eatinge the Lords ſupper. *Fourthly the ſame is performed by denying the vertue of all* Sacraments. *Out of which wicked fountayne floweth, that all diligent preparation of our parts by contrition, confeßion, prayer, faſt, reſtitution almes, deuotion, & other ſuch pious diſpoſitions to receaue* Sacraments *and the vertue therof; are taken away, or held for not needfull. And laſtly the irreſiſtable power of ſinne, aſcribed by them to our concupiſcence, doth vtterly beat downe & take away all hart from mortall men, to labour & toyle in reſiſtinge the temp-*

Fiue fountaynes of licenciouſnes by euill doctrine.

1. *Deniall of frewill.*

2. *Only faith.*

3. *Reiectiō of externall works.*

4. *Sacramēts held for bare ſignes.*

5. *Impoſſibility of reſiſtinge ſinne.*

tations therof, for ſo much as it is bootleſſe, the very firſt motions therof (that are not in our power) being ſinne; & conſequently according to their doctrine, whether they be yelded vnto by vs or noe, they make vs Gods enemyes. And heervpon, that is to ſay, vpon the deſperation of reſiſting ſinne, the whole wyde cart-way is laid open to all kind of licentiouſnes without reſiſtance; for that no man will ſtriue againſt impoſſibilityes.

Out of the laſt two Chapters, to witt, the twenty one, and twenty two.

THESE *two Chapters ſeeme to haue byn added to the firſt deſignment of the Author, ſince the edition of the firſt two parts: For that in the Table of Chapters in that booke, the precedent Chapter, about* the deſcription & diſtinction of a Catholike and Proteſtant, *vvas appointed to be the laſt of this third part: but for better equallinge theſe two later tomes, the Author adioyned theſe two later Chapters, conteyninge diuers neceſſary and ſubſtantiall good points for the better complement of this whole argument; as for example, firſt, why a proteſtant (eſpecially of England) at this day, will not, or cannot in good reaſon of prudence or iuſt probability, dare to ioyne himſelfe wholy & entyrely in all points of faith and Religion, with any one of Fox his former Saints, or vvith their Church that vvas extant in thoſe dayes, as Catholikes vvill and do, vvith the principall Doctors and teachers of their Church in*

Later proteſtāts dare not ſtand in all points of Religion to the former.

euery age, and vvith the vvhole viſible Church *yt ſelfe. VVhervpon followeth the concluſion or laſt* Chapter *of this vvorke, ſhewing vvith vvhat caution or animaduerſion* Fox *is to be read in this his lyinge volume of Acts and Monuments: the vvhole ſubſtance vvherof, as vvell in method as matter, is briefly againe by this occaſion repeated, and layd before the readers eyes, vvith due obſeruations and aduertiſments about the ſame. And this may ſerue for a ſhort vew or premonition to the* Tome *that enſueth.*

AN INDEX
OR TABLE

Aſwell of the names of men, and weomen; as of particular matters, conteyned in this examen of the firſt ſix monethes.

In this Table (good Reader) I haue thought good for thy better direction, to remitt thee for all particular names both of Catholike and Foxian Saints, vnto the day of the moneth, vvherin they are named and ſett downe in the Calendar; *for that turning to the place, thou ſhallt alwayes find further direction, vvhere to read more of them. And againe touching ſyr-names and Chriſtian names, I haue thought beſt, for breuityes ſake, to put the ſyr-names firſt, vvith a note of their Chriſtian names after, except it be in certayne perſons of more moment then others, vvhome yow ſhall find ſett downe twiſe vnder the alphabet of both their names.*

A *Catholike Saints.*

S. ADELMVS epiſc. confeſſ. may 25.
S. Agathe virg. mart. Feb. 5.
S. Agnes virg. mart. Ian. 21.
S. Albanus protom. Iun. 22.
S. Alexander mart. Mar. 28.
S. Alexander ep. conf. Feb. 26.
S. Anaſtaſius mart. Ian. 22.
S. Anaſtaſia mart. Apr. 15.
S. Anterus pp. m. Ian. 3.
S. Antonius Abb. conf. Ian. 17.
Annũciatio B. Marię Mar. 25.
S. Anicetus pp. m. Apr. 17.
S. Anſelmus ep. conf. Apr. 21.
S. Anthimus ep. m. Apr. 27.
S. Antonius de Padua confeſſ. Iun. 13.
S. Apolonia v. m. Feb. 9.
S. Apolonius m. Apr. 18.
Apparitio S. Michael. May 8.
S. Ariſtobulus m. March. 15.
S. Archileus m. May 12.
S. Athanaſius ep conf. May 2.
S. Auguſtinus ep. cant. May 26.

A. *Foxian Saints.*

Abington Thom. m. Iun. 7.
Acton Syr Roger m. Ian. 7.
Adams Iohn mart. Iun. 2.
Aderall Thom. confeſſ. Iun. 8.
Adlington Henry m. Iun. 10.
Alebright Anne mart. Ian. 19.

Allen Edmond mart. Iun.18.
Ambroſe George m. Apr.14.
Ambroſe N. conf. Iun. 16.
Appleby VValter mart. Iun.18.
Aprice Iohn mart. May.14.
Archer & Haukes m. Apr.1.
Ardeley Iohn mart. Iun.4.
Ashton Iohn conf. Ian.3.
Aſcue Anne f.m. Iun.2.
Ancocke Iohn conf. Apr.7.
Ashdons wife mart. Iun.27.

A. *Particular thinges.*

Albigenſes their beginning & progreſſe, *c.*3.*n.*17.
Their articles diſagreing with the VValdenſians and proteſtants, *ibid. nu.*20.
Their opinions allowed of by Fox, *ibid. nu.*22.
Altars and Churches erected in the names of Saints and Martyrs, *c.*2.*n.*20.
S. *Ambroſe* his argumẽt againſt the Arrians about honouring Martyrs, *c.*2.*n.*8.
Ancient Church her care & eſtimation of Martyrs, *c.*1.*nu.*2. & *c.*2.*n.*12.
Her gatheringe togeather the Acts and Geſts of Martyrs, *cap.*1.*nu.*5.
Ancient Records defaced by Fox, *cap.*2.*nu.*29.30.
Anabaptiſts their beginninge, progreſſe & opinions, *cap.*3. *num.*43.44.45 46 47.
Anne Aſcue her ſtory, *c.*10.*n.*11, 12.13.14.
S. *Auguſtine* offereth ſacrifice in memory of Martyrs, *cap.*2. *num.*13.
His definition of an heretike, *cap.*5.*nu.*11.
Artificers of all ſorts made martyrs by Fox, *c.*1.*n.*25. *& per totum librum.*

B. *Catholike Saints.*

S. Balbina virg. mart. Mar.31.
S. Barbatus ep. conf. Feb.19.
S. Baſilla v. mart. May 20.
S. Baſilides mart. Iun.12.
S. Baſilius ep. confeſſ. Iun.14.
S. Baſiliſſa mart. Ian 9. and Apr.15.
S. Barnabas Apoſt. Iun.11.
S. Benedictus Abbas Mar.21.
S. Beda presb. conf. May.27.
S. Blaſius ep. mart. Feb 3.
S. Bonifacius ep. mart. *Iun.*5.
S. Bonifacius mart. May.14.
S. Brandanus Abbas May.16.

B. *Foxian Saints.*

Bagley Thomas mart. Feb 8.
Bate Father conf. Mar 14.
Baſilius Doctor conf. Mar.3.
Baynan Iames mart. Apr.6.
Beuerley Iohn mart. Ian 9.
Beach Ioane mart. Apr.16.
Beleman Nicolas mart. Iun.2.
Bernard Roger mart. Iun.17.
Bendons wiſe mart. Iun.22.
Blind Elizabeth mart. Iun.19.
Blind boy mart. May 18.
Bilney Thomas m. Mar.19.
Bound Thom. mart. Apr.2.
Browne Iohn mart. Ian.8.
Browne Thomas m. Ian.16.
Bradbridg Mathew m. Ian.19.
Bramford VVilliã mart. Iun.5.

Bradbridg Ioane mart. Iun. 19.
Bradbridges widdow, m. Iu. 22
Bowyer Thom mart. Iun. 11.
Bungay Thom. mart. Feb. 17.
Burges Dennys, m. Iun. 26.

B. *Particular thinges.*

Beggarly condition of Proteſtants Church, *c.* 7. *n.* 11.
S. *Bernard* his deuotion to Saints, *direct. num.* 24.
His meditations ſcoffed at by Fox, *c.* 6. *nu.* 88.
Biſhopp of VVinchester depriued wrongfully by Iohn of Gaunt, *cap,* 5. *n.* 14.
Biſhopp of Fox his Church made of a curriar of leather, *cap.* 6. *nu.* 9.
B. Bonner depriued at the inſtance of Hooper and Latymer, *cap.* 6. *nu.* 64.
His patience and charity towards obſtinate heretiks, *c.* 5. *nu.* 50. *& per totum librum.*
Booke of *dangerous poſitions*, *c.* 5. *num.* 47.
Buchanan and *Knox* the pillars of the puritans Church in Scotland, *c.* 3. *n.* 66.

C.

S. Caius pp. mart. Apr. 22.
Cathedra S. Petri Ian. 18. Feb. 22.
S. Ceadda ep. conf. Mar. 2.
S. Cæſarius conf. Feb. 25.
Circumciſio Dñi noſtri Ian. 1
S. Cirinus mart. Iun. 12.
S. Cletus pp. mart. Apr. 26.
S. Chelidonius mart. Mar. 3.
Conuerſio S. Pauli Ian. 25.
S. Cointha mart. Feb. 8.
S. Crotildes Regina Iun. 3.
S. Creſcentia mart. Iun. 15.
S. Creſcens mart. Iun. 27.
S. Cuthbertus ep. conf. Mar. 20.
S. Cyrillus ep. conf. Ian. 28.
S. Cyrillus diac. mart. Mar. 29.

C.

Carman Thom. m. May 27.
Cardmaker Iohn m. May 10.
Carpenter George m. Feb. 20.
Caſtellane Iohn mart. Ian. 11.
Catmer Ioane mart. Ian. 20.
Cauſton Thom mart. Mar. 18.
Cauell Iohn mart. Apr. 14.
Cauch Lion mart. Iun. 13.
Champnes Agnes m. Ian. 19.
Chamberlaine Nicol. m. Iun. 5.
Clement Iohn conf. Iun. 9.
Clabaccus Adolphus m. Mar. 7
Claydon Iohn mart. Feb. 3.
Cobham Lord mart. Feb. 6.
Cobham Eleanor conf. Feb. 13.
Coberley VVilliã m. Mar. 26.
Crashfield Richard m. Mar. 28.
Cranmer Thomas Archbiſh. mart. Mar. 23.
Crawes Paul mart. Feb. 9.

C.

Calendar what it ſignifieth, *c.* 1. *num.* 1.
Calendar of Fox what martyrs yt yeldeth, *c.* 2. *num.* 9. 10.
Caluiniſts their beginning and progreſſe *cap.* 3. *nu.* 55.
Their opinions. *ibid.* 56. 57. 58.
Caluin his opinion of Luther *cap* 6. *num.* 55.
Carolſtadius a Zuinglian and firſt marryed Prieſt of that ſect. *c.* 3. *nu.* 48.

His maſſe penned for his marriage. *ibid.*

His falling out with Luther & the cauſes therof *ibid.nu.* 49.

Catholike wryters opinions of VVickliffe *cap.* 5. *n.*9.10.

Celebration of Martyrs natiuityes in the Cath. Church. *cap.* 2. *num.* 2.

The cauſes therof *ibid.n.*3.4.5.

S. Chroſoſtome his deuotion to Saints. *direct.nu.* 16.17.18.

Chaſtitie not to be found in any of Fox his Saints.*cap.* 7. *num.* 68.

Churches and Altars erected in the names of Saints & Martyrs. *cap.* 2. *num.* 20.

Conſideration of momēt about prayer to Saints. *direct.n* 23.

Commemoration of Martyrs in the maſſe. *c.* 2. *n.* 17.

Compariſon betweene Cath. & Foxian Saints in the moneth of Ianuary. *cap.* 5. *num.* 61. 62. 63.

Conſtancy of Cathol. Martyrs both in old tyme and now alſo. *cap* 4. *n.* 26.

Cranmer his ſtory *cap.*7.*nu.*25. 26.

His woman in the Cheſt. *ibid. num.* 27.

His inconſtancy in matters of Religion *ib. n.* 28. 29. 30.

His booke againſt the *Reall preſence* & for yt, *ib.nu.*31.

Cuſtome of the ancient Church in gathering Martyrs acts & geſts. *direct. n.* 5. 6.

S. Cyrill his deuotiō to Saints. *ibid. nu.* 19.

D

S. Dauid ep. confeſſ. Mar. 1.

S. Demetria virg. mart Iun. 21.

S. Deſiderius ep. conf. May 23.

S. Dimpna virg. mar. May 15.

S. Dionyſius ep. conf. Apr. 8.

S. Dorothea virg. mart. Feb. 6.

S. Dunſtanus ep. conf. May 19.

D.

Day Richard mart. May 30.

Debnam Robert mart. May 8.

Denny Iohn mart. May 20.

Derifall Iohn mart. Iun. 14.

Deuenish Iohn mart. Mar. 31.

Dominike Friar mart. May 4.

Drakes Robert, mart. Apr. 10.

D.

Doctor Darbishire of the ſociety of Ieſus. c. 8. *n.* 46

His preaching and Cathechiſing in Paris *ibid.*

Diet at Auguſta *an. Dñi.* 1518. *cap.* 6 *n.* 48.

Diligence of ſectaryes in England for ſpreadinge of hereſie. *cap.* 8, *nu.* 8.

Deſcription of *Hoopers* attyre inioyned him by *Cranmer* and *Ridley*, *cap.* 6. *nu.* 73.

Deuotion to Saints, vſed by all ancient Fathers. *direct.nu.*2. 3. 4. 5. *& deinceps.*

Diſagreement of Fox his Saints in matters of faith. *c.*2.*nu.*32. *& per totum librum.*

Diſputation how ſcripture may be knowen. *c.* 8. *nu.* 32. 33.

Diſputation betweene the B. of Chicheſter, and an Iron-maker. *c.* 10. *nu.* 33.

Definition of an heretike by S. Auſten. *c.* 5. *nu.* 11.

Diuell telleth Fox his Saints, that they are damned. *ibid. num.* 44

Donatiſts their deſperate obſtinacy. *c.* 4. *nu.* 15.

a *Drumme* made of the ſkyn of a Foxian Saint. *c.* 6. *n.* 17. 18. 19.

E.

S. Edouardus Rex conf. Ian. 5.
S. Edouardus Rex m. Mar. 18.
S. Ediltrudes Regina Iun. 23.
S. Egeſippus confeſſ. Apr. 7.
S. Eleutherius pp. & mart. May 26.
S. Elphegus ep. mart. Apr. 19.
S. Emerentiana virg. m. Ian. 23.
S. Epimachus mart. May 10.
Epiphania Domini Ian. 6.
S. Erchenwaldus ep. confeſſ. Apr. 10.
S. Eraſmus ep. mart. Iun. 2.
S. Eutichius mart. Feb. 4. & Mar. 26.
S. Eulalia virg. mart. Feb. 12.
S. Euchenius ep. conf. Feb. 20.
S. Euagrius ep. m. Mar. 6.
SS. Euelli frat. mart. May 11.

E.

Eccles Thom mart. Feb. 16.
Elizabeth blynd-maid mart. Iun. 19.
Ellis Margaret conf. Mart. 12.
Elland Reynold m. Iun. 28.

E.

Earle of VVarwicke his letter in excuſe of *Hooper* for taking the oath of ſupremacy and wearing of Rochett. *cap.* 6. *num.* 69. 70.

Earle of VViltshire Ambaſſadour to Rome. *cap.* 7. *n.* 47.

His ſpannell kiſſed the Popes foote *ibid.*

S. *Ephraem* his deuotion towards Saints *direct. num.* 3.

Eſtimation of Martyrs & their reliques in the anciēt Church *cap.* 1. *num.* 2.

Examples of pertinacy and obſtinacy in heretiks. *cap.* 4. *nu.* 23. 24. 25.

F.

S. Fabianus pp. m. Ian. 20.
S. Fauſtinus mart. Feb. 15.
S. Fælix mart. Ian. 14.
S. Fælix ep. confeſſ. Mar. 8.
S. Fælix pp. mart. May 30.
S. Fælicitas mart. Mar. 7.
S. Fælicianus mart. Iun. 9.
S. Franciſcus de Paula confeſſ. Apr. 2.

F.

Farrar Robert mart. Feb. 26.
Finall Barbara mart. Iun. 22.
Finall Nicolas mart. Ian. 28.
Fishcocke Iohn mart. Iun. 21.
Fleſſidius Petrus mart. Mar. 6.
Flovver VVilliam m. Apr. 9.
Floyd Iohn mart. Iun. 30.
Foſter Adam mart. Iun. 17.
Fox Hugh mart. Mar. 30.
Foſter Dauid mart. Mar. 11.
Foſter Iſabel mart. Ian. 17.
Freeſe Edvvard conf. Mar. 12.
Freeſe Valentine and his vvife mart. Mar. 13.

F.

Fox his endeauour to corrupt the acts of old martyrs, *c.* 1. *num.* 14.

Fox his epiſtle to Ieſus Chriſt, *ibid. nu.* 27. 28.

Fox leaueth out of his Calendar vvhat martyrs he liſteth, *ibid. num.* 27.

Fox compareth his hereticall Saints to thoſe of the Cath. Church, *ib. n.* 29. *& per totũ.*

Fox diſcrediteth his owne martyrs, *cap.* 2. *nu.* 28. *& per totum.*

Fox his lying tale of an owle that appeared in a ſynod at Rome before Pope Iohn the 23. *cap.* 9. *nu.* 6.

Fox aſcribeth ſtealling & robbing of Churches to the ſpiritt of God, *ib. nu.* 23.

Forraine malefactors brought into Fox his Calendar for Saints, *c.* 5. *n.* 33. *& per totum librum.*

G.

S. Gallicanus mart. Iun. 25.
S. Georgius mart Apr. 23.
S. Germanus ep. conf. May. 28.
S. Geruaſius mart. Iun. 19.
S. Gordianus mart. May. 10.
S. Gildardus ep. conf. Iun. 8.
S. Gregorius pp. conf. Mar 12.
S. Gregorius Theol. ep. conf. May. 9.

G.

George Chriſtian m. May. 31.
George Agnes mart. Iun. 15.
Gratvvicke Stephen martyr. May 24.
Greene Bartlet mart, Ian. 13.
Groues vvife mart. Iun. 27.

G.

S. *George* iniured by Iohn Fox *cap.* 8. *num.* 1.

Ghoſpellers their dangerous ſpiritt, *cap.* 8. *num* 27.

Goodman the puritã, his booke againſt the regimet of vvomen. *cap.* 5. *nu.* 47.

S. *Gregory* Nazianzen his deuotion tovvards Saints, *direct. num.* 11. 12.

S. *Gregory* Niſſen his deuotion in like manner tovvards Saints, *ibid. nu.* 15.

Grecian hereſy againſt the proceedinge of the holy Ghoſt from the Sonne as vvell as from the Father, *cap.* 7. *nu.* 15.

The ſame authorized by Fox, *ibid.*

H.

S. Hemiterius mart. Mar. 3.
S. Higinius pp. mart. Ian. 11.
S. Hilarius ep. conf. Ian. 14.
S. Hippolitus mart. Ian. 30.
S. Hugo ep. conf. Apr. 1.

H.

Hallivveli VVilliam m. Iun. 11.
Hamilton Patricke m. Mar. 8.
Hammond Iohn mart. Apr. 22.
Harland Thom. mart. Iun. 6.
Harries VVilliam m. May. 29.
Harpoole Iohn mart. Apr. 15.
Hatches Robert mart. Apr. 1.
Havvkins N. mart. Apr. 1.
Havvkes Thomas m. Iun. 3.
Hay VVilliam mart. Ian 24.

Higbed

Higbed Thomas mart. Mar.17.
Hitton Thomas mart. Mar.9.
Hide margaret mart. Apr.28.
Hierome of Prage m. Iun.1.
Hollyday Iohn mart. Iun.30.
Holland Roger mart. Iun.30.
Hoſmans man Alexander m. Iun. 25.
Hoſmons Thom. mart. Iun.5.
Hornes Ioane mart. May.17.
Hooper Iohn mart. Feb. 23.
Houeden Richard m. Feb.7.
Hudſon Thomas m. Ian. 25.
Huglenie Iohn mart Mar.5.
Hunter VVilliam m. Mar.19.
Hullier Iohn mart. Apr.17.
Huſſe Iohn mart. May. 2.
Hutt Katherine mart. May.15.
Hudſon Thom. mart. May 28.
Hurſt Edmond mart. Iun.12.
Hunt N. conf. Iun.16.

H.

Hereſie her definition, *cap.* 4. *num.* 7.
Hereſie diſcouered firſt in England, *ibid. n.* 11.
Hereſie compared to an infectiue plague by Tertullian, *cap.* 8. *num.* 9.
Heretiks their practize to obſcure Cath. Martyrs, *cap.* 1. *num.* 8. 9. 10.
Hereticall malefactors made Martyrs, *ibid. nu.* 12. & *per totum librum.*
Heretiks obſtinacy in vvillfull going to the fire, *cap.* 4. *n.* 10. & *per totum.*
An *Heretike* defined by S. Auſten, *c.* 5. *n.* 11.
Hierome Sauonarola his ſtory, *cap.* 9. *num.* 10.
His preaching and ſtyrring vp ſedition in Florence, *ibid. num.* 11. 12. 13.
His condemnation by the generall of his ovvne order, *ib.*
Hierome of Prage his origin & progreſſe in hereſie, *cap.* 10. *num.* 2. 3. 4.
His burning at Conſtance *an. Domini* 1416 *ibid.*
Hooker Helinshed, and *Hariſon* hereticall hiſtoriographers, *cap.* 4. *num.* 13.
Hooper a Father of puritans in England, *c.* 6. *n.* 67.
He refuſeth to take the oath of ſupremacy, and to weare a Rochett, *ibid. n.* 69. 70.
The Earle of VVarvvicke his letter to Cranmer for his excuſe therin, *ibid.*
He is compared to *S. Policarpe* by Fox, *ibid. n.* 76.
Huſsites their origin and progreſſe, *c.* 9. *n.* 2.3.4.5.6.
Huſſe his doctrine condemned by Luther, *ibid. n.* 3.
Huſſe burned at Conſtance *an. Domini* 1415. *c.* 9. *n.* 8.

I.

SS. Iacobus & Philippus Apoſtoli May. 1.
S. Ignatius ep. m. Febr. 1.
Inuentio S. Crucis. May.3.
S. Ioan. Chriſoſtomus epiſc. confeſſ. Ian.27.
S. Ioan. Eremita Mar.27.
S. Ioannes ante portam Latinam May. 6.
S. Ioannes Beuerlac. ep. conf. May. 7.

S, Ioanna conf. May 24.
S. Ioan. Bapt. natiuitas Iun. 24.
SS. Ioann. & Paul. m. Iun. 26.
S. Ioſeph conf. Mar. 19.
S. Iouita mart. Febr. 15.
S. Irenes v. m. Apr. 5.
S. Iſidorus ep. conf. Apr. 4.
S. Iulian. m. feb. 17. & Mar. 16.
S. Iulius pp. conf. Apr. 12.
S. Iuſtinus mart. Apr. 13.
S. Iulia virg. mart. May 22.
S. Iulitta mart. Iun. 16.
S. Iulianus mart. Ian. 9.

I.

Iackſon Raphe m. Iun. 13.
Ioyne Symon m. Apr. 20.

I.

Iewell his hipocriticall Apoſtraphe at Paules Croſſe, *cap. 6. num. 52.*

The ſame refuted afterward by Doctor Harding, *ibid.*

Iohn of *Gaunt* his vpholding of VVickliffe againſt Cathol. Biſhopps at his beginninge, *cap 5. nu. 13.*

Againſt the B. of VVincheſter in particular, *ibid*

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Iohn Bale his narratiō of Anne Askue, *c. 10. n. 14.*

Inſtitution of praying to Saints confirmed by generall Councells, *direct. nu. 23.*

Inuocation of Saints in the Catholike Church, *ibid nu. 3. 4. 5. 6. 7. & deinceps.*

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Kempe Stephen m. Ian. 13.
Kinge Robert m. May 7.
Knight Stephen m. Mar. 21.

K.

Knox and Buccanan the pillars of Puritans in Scotland, *c. 3. num. 66.*

King Edward the ſixt his letter to Cranmer for excuſinge of Hooper in vvearinge not his Rochett, *c. 6. n. 71.*

L.

S. Leander ep. conf. Feb. 27.
S. Lea vidua conf. Mar. 22.
S. Leo pp. conf. Apr. 11.
S. Leo pp. conf. Iun. 28.
S. Lucianus m. Ian. 8.
S. Lucius presb. m. Feb. 11.
S. Lucius pp. m. Mar. 4.
S. Lucina virg. Iun. 30.

L.

Lady yong m. Feb. 14.
Lacells Iohn m. Iun. 2.
Landſdale N. m. Apr. 4.
Lashford Ioane m. Ian. 18.
Laurence Iohn m. Mar. 22.
Lauerocke Hugh m. May 13.
Lavvſon Robert m. Iun. 17.
Liſter Chriſtof. m. Apr. 18.
Lomas Iohn m. Ian. 18.
Losby Thom. m. Apr. 24.
Lovvicke VVilliam m. Ian. 26.
Luther Martyn conf. Feb. 18.

L.

Libell intituled the ſupplication of Beggars, *c.* 8. *n.* 10.

The ſame refuted by Sir Thomas More, *ibid.*

Limits in honouring of Saints, *direct. n.* 5.

Lollards their beginning, progreſſe, and articles of their Religion, *c.* 3. *n* 35. 36. 37.

Luther his life and acts, *cap.* 6. *n.* 43. 44. 45. *& deinceps.*

Luther admitteth inuocation of Saints, *direct. n.* 20. 21.

Lutherans their beginninge, progreſſe and articles, *cap.* 3. *n.* 38. 39. 40. 41.

Lutherans opinions different from the proteſtants, *ibid. num.* 42.

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S. Macharius Abbas Ian. 2.
S. Macharius ep. conf. Mar. 10.
S. Malchus mart. Mar. 28.
S. Marcellus pp. m. Ian. 16.
SS. Martyres 3150. Mar. 30.
S. Marcus Euangeliſta Apr. 25.
S. Marcellinus pp. m. Apr. 26.
S. Marcellinus m. Iun. 2.
S. Margarita Regina Iun. 10.
S. Marcus mart. Iun. 18.
S. Marcellianus mart. Iun. 18.
S. Maurus Abbas Ian. 5.
S. Medardus ep. conf. Iun. 8.
S. Melitus ep. conf. Apr. 24.
S. Mathias Apoſt. Mar. 28.
S. Maximus mart. Apr. 14.
S. Maximus ep. conf. May 5.
S. Maximinus ep. cõf. May 29.
S. Mettramus mart. Ian. 16.
S. Monica vidua May 4.
S. Modeſtus m. Iun. 15.
S. Montanus m. Iun. 17.
S. Mutius presb. m. May 12.

M.

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Mandrell Iohn m. Mar. 27.
Manninge Ioane m. Iun. 19.
Marsh George m. Apr. 8.
Marsh Nicolas m. May 9.
Marchants ſeruant m. Iun. 9.
Maynard VVilliam m. Iun. 25.
Milles Thomas m. Iun. 8.
Morrant VVilliam m. May 23.
Morrice Iohn confeſſ. Iun. 26.
More Thomas m. Iun. 25.
Morrice Iames and Margery mart. Iun. 26.

M.

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And by S. Cyprian, *ibid. n.* 14.

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therby, *direct. & cap.*1.*n.*1.2.
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Martyrs of Fox diſagreeing in matters of faith, *cap.* 2.*nu.* 32.
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Natiuitas S. Ioan. Baptiſt. Iun.24.
S. Nazarius mart. Iun.12.
S. Nereus mart. May.12.
S. Nicanor diac.mart. Ian.10.

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Nicholl VVilliam m. Apr.30.
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S. Paulus eremita Ian. 15.
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S. Perpetua mart. Feb. 7.
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S. Petrus Apoſt.mart. Iun.29.
S. Petronilla virg. May.31.
S. Petrus mart. Iun. 2.

S. Philippus diac. conf. Iun.6.
S. Philippus Apoſt. May. 1.
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S. Polyeuctus mart. Feb.13.
S. Potamion ep.m. May.18.
S. Priſca virg.mart. Ian.18.
S. Priſcus mart. May 28.
S. Primus mart. Iun.19.
S. Prochorus ep.mart. Apr.9.
S. Protaſius mart. Iun.9.
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P.

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Parret Thom. conf. Iun.16.
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Peacocke Reynold conf. Feb.11
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Pigott VVilliam m. Mar.20.
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S. Siluerius pp. mart. Iun. 20.
S. Simeon ep. mart. Feb. 18.
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S. Soter pp. mart. Apr. 22.
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S.

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S. Theophilus ep.conf. Mar.5.
S. Thomas de Aquino confeſſ. Mar.7.
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S. Turibus ep.conf. Apr.16.

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FINIS.

A RELATION OF THE TRIALL

Made before the King of France, vpon
the yeare 1600. betvveene the Bishop
of Eureux, and the L. Pleſſis Mornay.

ABOVT

*Certayne pointes of corrupting and falſifying authors,
wherof the ſaid Pleſsis was openly conuicted.*

Newly reuewed, and ſett forth againe, with a defence
therof, againſt the impugnations both of
the L. Pleſsis in France, & of O. E. in England.

BY N. D.

Tertullian. lib. de præſcript. aduerſ. hæreſes.

Vinci poſſunt, perſuaderi non poſſunt.

Heretikes may be vanquiſhed, & yet not perſuaded.

* * *

Imprinted vvith licence.
Anno M. DC. IIII.

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TO

TO THE READER.

Concerninge the cauſes of the nevv Edition of this Relation; vvith a defence therof againſt diuers Impugners.

THREE *or foure cauſes (good reader) haue induced me to reuew this* Relation, *and to ſett yt forth againe, after three years ſpace, that it was firſt wrytten, and printed, which was in the yeare of Iubiley* 1600. *The firſt reaſon is, for that hauing to performe afterward in this third part of the* Treatiſe, of three Conuerſions of England, *diuers points heere promiſed concerninge the vnfolding of ſundry falſifications, vſed as well by* Iohn Fox, *as by ſome other* English *wryters of our time; I thought good to lay downe the ground of my obligation and promiſe made in this relation, to the end yt may be ſeene,* *whether I do ſatisfie the ſame or no.*

2. *Secondly, wheras my former narration was very breefe, & founded only vpō certaine letters receaued from* Paris *at that time; now I hauing perviſed the whole acts & geſts of that cōferēce, betweene the B. of* Eureux, *&* Pleſſis Morney, *authentically publiſhed by authority, & by the approbatiō of the deputies themſelues that were iudges in the cauſe; I haue come to know many particulars which then I knew not, & conſequently, I am deſirous, that the reader ſhould be partaker therof in like manner, for that they may import him not a little, being of the ſubiect they are.*

3. *My third reaſon was, for that there hath come to my hands ſince the forſaid printinge of this* Relation *two aduerſary wrytings, published againſt the ſame, or at leaſt wiſe, againſt ſome principall points therof, the one in French,*

French, wrytten (as is thought) by the L. Pleſſis *himſelfe or by ſome other at his directiō, after the flight from the combat, the other in Engliſh by* O. E. *otherwiſe interpreted* Mathevv Sutcliffe *who hath taken vpon him to be his procter and aduocate: both vvhich wrytings I thought good in this place, breefely to looke ouer, & by occaſion of printing againe this* Relation, *to lett the reader ſee, what truth or ſubſtance there is in them; but yet with ſuch moderation of ſpeach as we may imitate therin (ſo neere as may be) the courteous proceeding vſed by the aduerſary partyes in this* Triall *in France, as a little after you ſhall heere, & in deed is conuenient to the ſubiect handled, (which is Religion) and to the perſons that treate the ſame.*

And albeit accordinge to the information which men giue heere of the *nature & condition of* O. E. *little hope is conceaued of any good correſpondence from him in this point, as not ſo powerable ouer his owne paßions, as to performe it: yet will I hope the contrary for this tyme, preſuminge that his ſo exorbitant exceſſe in former wrytings, proceeding of the confidence of a viſard, wherby he thought perhaps to paſſe vnknowen; but now the maske being taken away, and euery child being able to read and interprett vvhat the vvords* O. E. *do ſignifie, to witt, a perſon, that profeſſeth* Eccleſiaſticall *life & dignity; I ſhall expect ſomwhat from him agreeable to that profeßion, vvherin I promiſe againe all due correſpondence on my behalfe, to the end, that matters of* Religion *may be handled in the ſtile they ought to be. But if I be deceaued, and that he vvill needs follow his ould veigne* *ſtill; I am like inough to leaue him in that kind and giue him ouer to others; that vvill pay him perhaps his dew, according to that of the ghoſpell,* tradatur tortoribus, quouſque perſouerit vltimum quadrantem, *for there vvant neyther men, nor matter to performe yt. And ſo much of this.* Matt. 18

For these reaſons then, and ſome other, I haue byn moued to ſett forth this Relation *againe, togeather with a defence therof, encreaſed, as yovv vvill ſee, and confirmed out of the authenticall acts ſett forth by publike authority. I do thinke the reading, & perυſing heerof, vvill turne thee (good* Reader) *to ſingular commodity, if it be done vvith indifferency and attention.* To Gods *euerlaſting glory be all referred, vvhoe euer preſerue thee.* This *firſt of* December 1603.

THE OCCASION, ARGVMENT, AND SVBSTANCE *of the enſuinge triall.*

CHAP. I.

NOtwithſtanding (gentle reader) I may iuſtly preſume, that the report of the late combat, and conference had in *France*, betweene two noble and famous learned men, concerning a triall of fidelity and falſhood in alleaginge authorityes for controuerſies in Religion, hath come into England before this day, being a matter of ſo notorious memory & done in the preſence of ſo great a King, and of ſo many Princes, and ſo neare to our countrey, and vpon ſo markable preambles and premiſſes, as heere are declared: yet was I moued by diuers reaſons, and conſiderations, to lay the ſame togeather in theſe few ſheets of paper, and to ſende them vnto thee to reade, and behold, and (as the importance of the thing it ſelfe requireth) to be conſidered with ſome attention, and leaſure. For firſt I weighed with my ſelfe, that albeit the chalenges which heerafter do follow, be extant in the French tongue, and conſequently like alſo to be in England before this day: yet for that euery man vnderſtandeth not that language, nor is it ſo probable that many men

Cauſes of this Tranſlation.

will take the paynes to tranſlate & diuulge the ſame, to ſuch as may haue neede or deſire to reade it; I iudged the labour not vnprofitable to performe the ſame from hence.

But beſides there is another reaſon of more moment, and more peculiar to this place, to witt, that albeit the former printed chalenges, might come to Engliſhmens hands by other meanes: yet the combat it ſelfe, with the true iſſue therof, togeather with the manner of the triall, and particulars occurred therin, which haue byn wrytten hither by moſt authenticall partyes (as vnto the place, where accompt of ſuch affayres concerninge Religion is wont to be giuen) could not, or would not perhapps ſo fully, and ſincerely be related in England, as the truth of the whole action requireth, the reaſon wherof each man will eaſily cōſider.

Theſe then being the cauſes that moued me to take this little paine, founded (as yow ſee) in the zeale of truth and fidelity, I haue thought good to deliuer faithfully vnto you ſuch letters, as haue come to my hands, about this affayre, though not all. For that diuers letters wrytten out of France, by diuers other partyes reportinge the ſelfe ſame thing, I thought not needful for me to print, nor to multiply relations without neceſſity, but to content my ſelfe only (for breuityes ſake) with the letter of the K. Maieſtie himſelfe, and with one other of the Biſhop (that was an actor in the cauſe) wrytten to the Kings Embaſſadour in this place, and to ſome other Cardinalls beſides, by them to be exhibited vnto his *Holynes,* to whome the Biſhopp well knew, that the ſelfe ſame thing would be wrytten by others alſo leſſe intereſſed in the matter then himſelfe; and more then this, that his ſaid letters and reporte would be returned to France againe, where all aduātage would be taken againſt him by the aduerſary, yf in any one point he ſhould exceed the bare truth in his narration; which conſideration may aſſure vs, that he would haue great care to relate all points both truly and modeſtly, as in his letter that enſueth may be ſeene, that he doth, and the ſame may be gathered alſo plainely by the K. letter it ſelfe to the Duke of *Eſpernon,* which after we ſhall relate.

VVhy the B. of *Eureux* his relation in this matter is of much creditt.

But yet beſides theſe two letters, there was another wrytten, two dayes after the ſaid Biſhops letter, by the Popes Nuntio in *Paris* vnto *Cardinall Aldobrandino*, and by him to be deliuered to his holynes, wherin is related & verified (though in very few words) the very ſame * narration, which the Biſhop wryteth, as by the extract therof heerafter ſett downe appeareth. And this now were ſufficient for a preface only to this matter, were yt not, that I haue thought expedient alſo to touch breifely two other points. Firſt, what theſe two perſons are,

* All this is novv cõfirmed by the publique Acts printed that after do enſue.

which had the combat, and then the briefe ſumme of that which paſſed betwene them therein.

L. Pleſsis Morney.

For firſt the *L. Pleſsis Morney* his name and perſon is well knowne in England; for that aboue 20. yeares paſt I ſaw my ſelfe a booke of his intituled: *Of the Church, and notes therof*, tranſlated into Engliſh, and much eſteemed by proteſtants of that time, for that he wryteth more cunningly and couertly, and is more plauſible in ſhew both of ſcriptures & Fathers, then commonly other wryters of his Religion then were. And for that he is a noble man borne, and of the laity and not vnlearned in diuers languages, and in great creditt for many yeares with this King of *France* (whoſe Embaſſadour he was in England, whilſt he was yet a proteſtant, and his Maieſtie King only of *Nauarre*) and now ſince his comminge to the kingdome of *France* much truſted alſo, and vſed by him in his ciuill affayres, and in gouernment of the towne and country of *Saumur*. For theſe cauſes (I ſay) and for that he hath wrytten many bookes, he is accompted euery where for one of the cheeiſe champions and head pillars of Proteſtant Religion in France, wherby this his diſgrace ſo notoriouſſy receaued in that thinge, wherin he made publike profeſsion to be exact, to witt, in true, and playne dealinge: muſt needs open the eyes of ſuch, as are diſcreet, and deſirous in deed to follow truth and decline from falſhood, and ſo it did vs after yow ſee.

The B. of *Eureux* on the other ſide, named *Monſieur Peron*, is a perſon no leſſe eminent & markable, both for that his parents being great Proteſtants, & himſelfe alſo for many yeares, he being a man alſo of great wytt, & extraordinary memory, and by reaſon of his ſtate of life more occupied in ſtudyes (as is probable) then the other, comminge afterward by readinge, and by Gods eſpeciall grace to be a Catholike, he became ſo zealous earneſt, and ardent therin (as none do more when they are full informed) that his greateſt indeauours ſince his conuerſion, haue byn to conuert alſo others, and to impart that light, which God hath beſtowed vpon him, to as many as poſſibly he can. In which reſpect the K. Maieſtie of France hauinge loued him much, and eſteemed alſo before, when he was a Proteſtant, and no leſſe ſynce that he hath byn a zealous Catholike, and knowinge him to be both learned faithfull & ſincere; made choyce of him for his eſpecially Embaſſadour in Rome in the yeare 1595. to treat his great affayre for his reconciliation to the Catholike Church, which hath come to that happy iſſue, which all the world ſeeth both for the good of his perſon, people, and crowne.

L. Biſhop of *Eureux.*

And thus much of theſe 2. perſons, who being both of them ſo gratefull and well liked of the King, as I haue ſhewed, his Maieſties indifferency in iudgmēt alſo betwene them both, (the truth of the cauſe only excepted) muſt needs be voyd of all ſuſpition, and conſequently his ſentence afterward prononced on the one ſide (as by his letter appeareth) muſt in reaſon be thought to haue proceeded of the manifeſt difference of the ſaid cauſe, and force of truth it ſelfe, which he diſcouered vpon that triall. Now then to ſpeake a word or two of the action as it paſſed, you muſt vnderſtand, that about Chriſtmaſſe laſt, there came forth a booke in *Paris* of the aforſaid *Monſieur Pleßis* againſt the *Maſſe*; which booke making ſhew (as the faſhion is) of great aboundance and oſtentation of Fathets, Councells, Doctors and ſtoryes for his purpoſe, great admiration ſeemed to be conceaued therof, and the Proteſtants euery where began to triumph of ſo famous a worke, publiſhed in their behalfe, Whervpon diuers Catholike learned men tooke occaſion preſently to examine the ſaid booke, & finding many moſt egregious deceyts, ſhiftes, and falſifications therin, diuers bookes were wrytten againſt it, & one in particular by a French * Ieſuite, diſcouering at leaſt a thouſand falſhoods of his part.

A briefe relation of the vvhole action.

* *P Fronto Duceus Burdeg.*

All the preachers of *Paris* in like manner, the whole lent followinge, were occupyed for the moſt part in refutinge, and ſhewinge the falſhood of this booke: duringe which tyme, many Proteſtants of accounte were ether conuerted or greately moued heerwith, and amonge other one *Monſieur Sainct-Mary du Monte* a principal noble man of Normandy, who frequenting the preaching of one F. *Angelus* a Capuchin friar, borne a great noble man, and named before his entrance into Religion *Monſieur du Bouchage* brother to the late *Duke* of *Ioyeus*, whoſe ſtate he had of late inherited (his ſaid brother being dead) but left the ſame for that other vocation of a poore, and humble ſeruant of God. And albeit afterward vpon neceſsity of the ſaid temporal ſtate which he had left, he was forced for ſome yeares, to take a ſecular life vpon him againe, and to mennage armes, as he did, by licence of the Supreme Paſtor of Gods Church, yet after publike affayres once accommodated, he retired himſelfe backe to his Religious habitt, & habitation againe, where he liueth now a moſt vertuous life, & preacheth with great zeale, & ſingular edification of all ſorts of men, & well ſheweth that his mind is ſuperior to all wordly welth & promotion. And theſe are examples that are not found lightly among Proteſtants, but are reſerued as peculiar to Chriſts Catholike Church, where the dew of heauenly grace, continually falling, worketh often ſuch extraordinary effects. And thus much of him.

Monſieur Sainct-Mary cõuerted.

Monſieur Bouchage leaueth a Dukedome to be a friar.

By this godly mans ſermons then was

Monſieur Sainct-Mary at length conuerted (the experience of this triall not a little helping thervnto, as after ſhall appeare) and made a good Catholike with no ſmall edification of all men, in reſpect of the great humility, and zeale he vſed in his returne to Gods Church, and with much comfort of the K. himſelfe, to whome firſt before all other he vttered his reſolutiō. And heervpon as well his Maieſtie, as alſo the noble men that were Proteſtants, and namely the *Duke* of *Bouillon*, *Monſieur Roſny*, *Monſieur Digiers*, and other began to call vpon this triall of *Monſieur Pleßis* his booke, for that it ſeemed to touch all their honours, and of their Religion, eſpecially, when the B. of *Eureux* had proteſted vpon his honour in the pulpit, that he could ſhew more then 500. falſifications in the ſame booke for his part. Vpon which offers made as well by him as others, there enſued the chalengs heerafter following. The iſſue wherof was this; that when vpon the 4. of May the K. being at his palace of *Fountaynebleau*, had commaunded both partyes aforeſaid to be preſent, and their bookes to be brought with them for this triall, to be made in his owne preſence: *Monſieur Pleßis* ſeemed to ſhrinke, and to ſeeke all delayes poſsible, eyther to auoyde the ſame, or to bring it to ſome longer examination, by going ouer all his bookes and works *leafe by leafe, &, lyne by lyne*, as you ſhall heare him demaund

The iſſue of the chalēges.

maund preſently: but this being denyed by the B. & cut of by the K. expreſſe cõmandement, he appeared at laſt vpon the day aforſaid with ſome 4. or 5. Miniſters on his ſide.

But the day*precedent before this, the B. to deale more plainly, and ſhew frendſhipp, ſent vnto him threeſcore places taken out of his booke, vpon which he meãt to preſſe him, and (as his words are) *to begin the play*: wiſhinge him to come well prouided in the ſame. Of which threeſcore *Monſieur Pleßis*, choſe out nynteene, that ſeemed to him moſt defenſible, and vpon which he ſaid he would ioyne the combat, adding moreouer, that he would leeſe his life, yf he were conuinced therin. But the next day the triall being begon vpon the firſt place, and that found falſe, he would haue paſſed to the ſecond, but the B. refuſed ſo to do, except the deputyes and iudges there preſent, would firſt ſubſcribe, and teſtifie, that this firſt place was falſified, which at length they did, as well in this, as in the reſt there examined; and *Monſieur Pleßis* remayned in that pittifull plight, which afterward yow ſhall heare by the B. and other mens letters, vnto which I remitt yow: beſeechinge almighty God, that this ſo notorious an accident, may worke that conſideration with yow, as the moment & importãce of the matter requireth. And ſo to his holy prouidẽce I commit yow from Rome the 10. of Iune 1600.

* All theſe things are more particularly ſett dovvne in the defence folloving *cap.* 1.

THE CHALENGE OR PROVOCATION MADE BY THE L. Pleſsis Mornay, *vnto the* L. Peron *Biſhopp of* Eureux, *the* 20. *of March.* 1600.

CHAP. II.

THE *L.* of *Pleſsis* doth demaund and require, that my L. Biſhop of *Eureux*, and all other, that blame or accuſe him, to haue vſed in his bookes ſett forth, any falſe citations, will vouchſafe to ioyne with him, for ſubſcribinge and preſenting a moſt humble requeſt vnto the K. Maieſtie, to intreate him moſt humbly to ordaine and name ſuch and ſo many, as ſhall pleaſe his Maieſtie, being men of ſufficient learning & vertue, before whome the ſaid *L. Pleſsis* may verifie *from leafe to leafe*, & *from lyne to lyne*, all authorityes, which he hath cited in his ſaid books. And that this triall be made by ſuch copyes and bookes, as haue byn printed in thoſe places, and in thoſe vniuerſityes, which they of the Roman Church hould not for ſuſpected. In wittneſſe wherof I the aforeſaid *Pleſsis Mornay* haue heere put to my hand & ſeale. At *Paris* the 20. of March in the yeare one thouſand ſix hundred.

L. of *Pleſsis*.

THE

THE ANSWERE OF THE B. OF EVREVX

to the former Chalenge the 25. of March 1600.

CHAP. III.

HAVING receaued (good Reader) this Chalenge, wherof not only the report and brute, but the copyes alſo themſelues are already ſpread abroad, wrytten and ſubſcribed by the *L.* of *Pleſſis*: and conſideringe that this is not a chalenge of one priuate man to another, but rather of one party or ſide againſt the other; it ſeemed that the intereſt of the commõ cauſe of Gods Church, did not permitt eyther to lett it paſſe without anſwere, or to anſwere it ſecretly. For as the end of this his offer is, in caſe it be refuſed, by ſuch refuſall and ſylence of Catholiks, to gaine a publike iuſtification of his books and wrytinges: ſo ys it conuenient, that my anſwere to the ſame be alſo publike, & that the enemyes of Gods Church do not gett that aduantage, as to publiſh one thing & conceale the other. And therfore to the end that both heauen and earth may ſee, and behould how I do proceed in this matter; I make yt knowne by this my hand wryting both to him, and to all other, that ſhall read the ſame; that I do accept of his

Acceptance of the offer by the B.

his offer, and chalenge, and do require of him againe to cauſe the ſame to be put in execution, and not to end only in words:

And for my part, that all hinderance therof may be remoued, I proteſt that I am preſently ready, and do deſire out of hand to come to the very point of ſhewinge the falſhoodes, without byndinge my ſelfe to that large & weariſome method of examining his late booke againſt the *Maſſe, leafe by leafe,* and *lyne by lyne*, as he requireth. Which demaund of his, yf we ſhould yeld therunto, would vnder a faire protext of triall, make his offer equiualent to a flatt refuſall. For beſides that there will hardly be found out any deputyes of ſuch patience to try the matter, but they wilbe wearied before they haue examined in this manner, the tenth part of this his worke: There will be found alſo in euery leafe ſome allegations not ſo clearly falſe as the reſt, the which yf we ſhould * paſſe ouer, then would he take them, as admitted by vs for true, and ſo take wittneſſe therof to the preiudice of the Catholike Churh. And if we ſtay and ſtriue about them, he would then of purpoſe ſettle the whole diſputation vpon the firſt of thoſe, which he ſhould thinke might longeſt be continued, to hinder therby the examininge of the reſt.

Diuers ſhifts diſcouered.

* This is ſeene afterwvard by his dealinge in the deſence follovving *cap*. 2.

For theſe cauſes then, as alſo for that yt appertayneth not to him, who is accuſed of

falſifica-

falſifications, to chooſe out the points vpon the which he is to be examined, but to them rather, which do accuſe him, to propoſe the articles, which they are to obiect againſt him: For theſe cauſes (I ſay) ſee heere (good reader) the proteſtation I make before God & man: I proteſt that I do bynd my ſelfe to ſhew him in any place furniſhed of bookes, and in ſuch company of capable men, as it may pleaſe the K. Maieſtie to ordayne, yea in the preſence of his Maieſtie (yf it may pleaſe the ſame to take contentment to be preſent at ſome part therof) fiue hundred enormous, and open falſifications, without any amplification or exaggeration, and all theſe conteyned in his only late booke againſt the *Maſſe.* The which fiue hundred falſifications, I will chooſe out amongſt a farre greater number, to th' end I may auoid tedioufneſſe, and I will chooſe them all ſo playne and manifeſt, as there ſhalbe no need of any further diſputation to proue & conuince them, then the only openinge of the bookes which himſelfe doth alleage.

A nevv offer and chalenge to Pleſſis for 500. places corrupted by him.

And moreouer I ſay, that yf after this our conference ended, he will take vpon him for his part, to chooſe amongſt all the citations of his booke, or of his bookes (becauſe he ſpeaketh in generall) any ſuch authorityes, as he thinketh moſt ſure, and to make moſt for his aduantage, & moſt againſt vs: I do bynd my ſelfe for concluſion of all to

Pleſſis his bookes named & ſhewed to be corrupte.

refute the whole choice, that he ſhall haue made therof, & to ſhew that neyther in his ſaid booke againſt the *Maſſe*, nor in his *Treatiſe of the Church*, nor in his, *Common welth of Traditions*, is there to be fonnd ſo much as any one place among them all, which is not eyther falſely cyted, or impertinent to the matter, or vnprofitably alleaged. And this will I ſhew by the very texts of Greeke and Latyn copies, of the authors themſelues printed at *Geneua, Baſill, Heydelberge,* & other townes of Proteſtants.

Courteous treaty with Pleſſis.

All which notwithſtandinge I deſyre ſhould be vnderſtood, as not ſpoken againſt the honour in particular of the *L. Pleſſis*, whome in all other things, which concerne not the intereſt of Religion, I eſteeme accordinge to his qualityes and meritts. Neyther do I heerby pretend to blame him for any other thing, then that he hath byn ouer credulous in beleeuing the falſe relations & collections of others, that haue endeauoured to abuſe the induſtry & authority of his pen. And wheras he demaundeth inſtantly, that I ſhould ioine with him to preſent a ſupplication vnto the K. Maieſtie for triall aforeſaid: I declare againe by this my wrytinge, that I do wholy agree thervnto, and ioyne with him therin, & do make accompt for this preſent tyme to haue ſubſcribed thervnto, yea (yf need were) with my owne proper bloud, conceauing infinite gladnes, that after ſo many admirable victoryes, which his Maieſtie hath gotten both of his enemyes by his valour, and of himſelfe by his clemency, the good Angell of *France* doth now againe open to his Maieſtie the way, to obtayne another victory no leſſe glorious then the former, wherby he may as another *Conſtantine*, after peace and tranquillity reſtored to his temporall eſtate, reſtore alſo the like peace and tranquillity to the ſtate of God, which is his holy Church. For that this diſputation ſhall not be like to the others of former tymes, wherin were examined matters of doctrine, & the truth therof, as alſo of the true interpretations of holy ſcriptures, and other ſuch like: In examination wherof, the ſhifts and ſleights of the diſputers, and other diſguiſinge of the matters, might make the truth vncertayne to the hearers. But heere all queſtions in this diſputation, ſhall only be queſtions of fact, whether places be truly alleaged, or no; For triall wherof, yt ſhall only be needfull to bringe eyes for iudges to behould, whether the citations which we do accuſe of falſhood, be ſo indeed in the authors, as *Pleſſis* hath alleaged in his booke. And yet of the ouerthrow of theſe ſo many falſifications gathered togeather, enſueth the ouerthrow and diſhonour of the cauſe which is defended by ſuch weapons.

The quality of this diſputation or conference.

And conſequently we are much bound

The importance of this combatt.

to the holy prouidence of almighty God, that he hath permitted in this laſt aſſault of heretikes, the miniſters of France to haue placed all the heads of their falſe impoſtures and deceytfull dealings vpon one body, to the end they may be all cutt of at one blow. And that the ſimple people by them abuſed, ſeing diſcouered the falſe & vnfaithfull dealings of thoſe, vpon whoſe fidelity they groũded their faith; may forſake them heerafter, and returne to that faith, which is the pillar and ſure ground of all truth.

Wherfore to the end, that this happy ſucceſſe may be brought to effect without delay, not only I do ſubſcribe moſt willingly togeather with the *L.* of *Pleſſis*, to preſent his requeſt to his Maieſtie, but alſo do further promiſe him in the execution therof, to vſe all ſweetnes, modeſty, & louing proceeding towards his perſon; for that I eſteeme yt a thinge moſt conformable to reaſon, that combatts which proceed of charity, ſhould be tried with charity; & that as in old tyme in the matrimoniall ſacrifices that were ordained for peace, and concord betwixt man and wife, the gaules of beaſts offered vp were taken out: euen ſo in the diſputations, which are vndertaken for the peace and vnion of the ſpouſe of God (which is his Church) the gaule and bitternes of hatred and euill will be taken away. Made and ſubſcribed by me in the Caſtle of *Condie*

Bitter ſpeeches in conference about religion reprehenſible.

being the houſe of the B. of *Eureux* the 25. of March in the yeare one thouſand ſix hundred.

By me Iames.
B. of Eureux.

This is the anſwere and acceptance of the Biſhopp, full of conſidence, witt, and medeſty, as to the reader muſt needs appeare: now lett vs ſee the reply of Pleſſis Mornay *no leſſe captious and ſubtile, them this is plaine, ſimple, and ſincere.*

THE REPLY OF THE L. PLESSIS TO THE FORMER *anſwere, publiſhed by the* B. *of* Eureux *vpon the Chalenge made vnto him by the ſaid Pleßis.*

CHAP. IV.

WHEN I had vnderſtood (gentle Reader) the L. B. of *Eureux* gaue forth, that the places of the fathers quoted by me in my books, were falſely cited: I ſent him a certayne Chalenge wrytten, and ſubſcribed by my owne hand of the date of the 20. of March 1600. The which ſince that time, the ſaid B. hath cauſed to be printed & publiſhed, though I ſent the ſame to him priuately by the way of his owne brother. Heerevpon notwithſtanding, my *L. Biſhopp* hath cauſed to be printed a certayne aduertiſment to the Reader, of the date of the 25.

of March, the which is now cryed about the ſtreets in this citty; and this in ſteed of ſendinge me his priuate anſwere by the ſame way I ſent to him. Iudge (Reader) whether in matter of prouocation (for ſo he calleth my chalenge) this manner of proceeding be to be receaued, and not rather ſubiect vnto ſiniſter interpretation. Yet notwithſtanding the euent perhaps will make men iudge better of his intention, wher vnto willingly I reſerue my ſelfe.

The firſt cavill of Pleſſis vpon nothing.

And of this my priuate chalenge to him, as of one particular man to another, he maketh by & by a publike defiance of one part to another; as they which in an army do make their priuate quarrells, to be the publike cauſe of the whole natiō. Iudge heere againe (Reader) of this manner of proceeding in a conference of Religion, the which ſhould tend to reniute, and ioyne togeather mens mynds, and not to diſunite their affections. Conſequently he flyeth the examination, vnto the which I do ſubmitt my books before the K. deputyes from *leafe to leafe* and *from lyne to lyne*, and fayneth that he feareth the wearyneſſe of the deputyes. Iudge heere againe (Reader) yf this triall may be made with more comodity or leſſe labour, then I haue offered. Wherfore to this againe I anſwere, that we will hould heerin ſo eaſy, & ſhort method of triall, that I dare bragg, that this other paine ſhalbe turned

2. Cauill contrary to the B his owne words.

3. Cauill, for that the Biſhopps way offered is more eaſy and ſhort.

rned into pleaſure moſt gratefull. But that which greueth him (neyther can he diſſemble yt) is, that he feareth (as he ſaith) that of ſome falſe citations, whoſe falſhood is leſſe euident: (if he paſſe them ouer) I wil take witneſſe, as though they granted them to the preiudice of the Catholike Church: But the truth is, that he doubteth leaſt by his flyinge of my manifeſt verityes, I will make a preiudice againſt his cauillations & calumniations. For ſeeing this difference betweene vs may be decyded by only true * readinge of that which is wrytten; what means ſhall I haue in this triall to deceaue the iudgment or rather the ſight of the deputyes.

*See this afterward cōtradicted by himſelfe. Defence. *cap.* 2.

He ſkyrmiſheth finally, ſayinge, that he will ſhew me 500. falſe citations by number, but men will not eaſily beleeue him, who know that ſuch bragging without effect, hath continued already 20. yeares and more. And therfor heervnto I haue but one word to anſwere, which is, that when we meete, we ſhall ſee * what he can doe. And therfore not to make many words which ſerue for nothinge, but to put of the things themſelues, I will (notwithſtandinge all this) take myne offer, as accepted by him. And euen now to this intent, I haue intreated my *L. Mareſhall* of *Bouillon*, who goeth to take his leaue of the K. at his pallace of *Boys de Vincens*, to preſent vnto his Maieſtie my

* Now it is ſeene by the tryall.

my moſt humble requeſt to this effect, by the which I do beſeech this Maieſtie, that it will pleaſe him to ordaine ſome deputyes to the end aboue mentioned. Which petition if it pleaſe God to proſper and bleſſe, I hope it wil proue a good preamble for ſome greater deſignment, worthy the magnanimity of our King, towards ſome holy reformation of the Church in his Kingdome, by the meanes wherof, we ſhall ſee in this our one only King, three moſt great Emperours, and their vertues repreſented, to wit a *Cæſar* in conqueringe; an *Auguſtus* in pacifyinge of his eſtate; & one that flieth higher then any *Conſtantine* in reſtoringe the whole Church of Chriſtendome by the example of his owne reformed Kingdome.

Hereticall flattery.

This our requeſte recommended by me to the ſaid *L. Mareſhall*, was yeſterday the laſt of March ſo earneſtly by him preſented to his Maieſtie, as by his anſwere he giueth me no ſmall hope, that very ſoone he will giue vs meanes to effectuate our deſires: And the more to haſten the matter, I haue againe this morninge intreated moſt humbly his Maieſtie by my letters; ſo as now there remaineth nothing but to beſeech the ſame of God, as I do withall my hart, for his glory, & for the inſtruction of his people. And ſo heerafter an end of al words about this matter. Wrytten at Paris the firſt of April. 1600.

Great diſſimulation: as will appeare after by the euent.

Pleſsis.

HItherto are the chalenges, anſwers and replies of theſe two partyes: which the K. Maieſtie hauinge perνſed, and ſeeing ſo great ſhew and confidence to be in both for entring the combatt, he gaue very nobly & Chriſtianly, his royall aſſent thervnto, as by the enſuing letters of the whole fact & circumſtances therof doth appeare. And finding preſently ſome relenting and drawing backe in the one party (as by the ſaid letters yow ſhall ſee) he further layd his full commandement vpon them both, for performance of their offers, and conſequently the triall was made at *Fontayne-bleau* ſome foure or fiue dayes after, in the preſence of his Maieſtie & Princes of bloud, with many of the greateſt nobility, with thoſe particularityes, which the ſaid enſuing letters will repreſent vnto yow. But yet before all, I haue thought good to ſett downe the K. owne letter, though ſhort, and briefe, yet very ſubſtantiall and pithy, relatinge very prudently in few words the ſucceſſe of that triall, with the good effect, that might be hoped therof for conuerſion of many Proteſtants, that are not peruerſe and willfull. It was wrytten at *Fontayne-bleau* where the meeting was, the very day of the triall: and for the worthineſſe therof and due reſpect to ſo great a perſonage, yt ſhall go both in French & Engliſh, for them that vnderſtand both languages.

COPPIE DES LETTRES DV ROY *A MONSIEVR D'ESPERNON.*

CHAP. V.

Mon amy.

,, LE dioceſe *d'Eureux* a gaigné celuy de *Saumur*,
,, & la doulceur, dont on y a procedé,
,, oſte l'occaſion a quelque Huguenot, que ce-
,, ſoit, de dire que rien y eut force que la verité.
,, Ce porteur y eſtoit, qui vous contera
,, comme i'y ay faict merueilles. *Certes c'eſt vn*
,, *des plus grands coups pour l'Egliſe de Dieu, qui s'eſt*
,, *faict il y long temps, ſuyuant l'eclarciſſement de ceſt*
,, *erreur.* Nous rammeinerons plus de ſeparez
,, de l'Egliſe en vn an, que par toute autre voy
,, en cinquante. Il y a vn long diſcours d'vn
,, chaſcun, qui ſeroit trop long a diſcourir par
,, eſcript. Il vous dira la façon, que ie ſuis d'auis
,, que mes ſeruiteurs tiennent, pour tirer
,, fruict de ce ſaincte œuure. Bon ſoir mon
,, amy. Sachant le plaiſir que vous en aurez:
,, Vous eſtes ſeul a qui l'on le mande. Le 5. de
,, May. 1600.

Henry.

Au deſſus de la lettre.

A mon Couſin le Duc d'Eſpernon.

THE

THE COPIE OF THE K. OF FRANCE HIS FORMER LETTER TO *the* Duke *of* Eſpernon, *concerninge the late triall, had betwene the* B. *of* Eureux, *and the Lord Pleßis, tranſlated into Engliſh.*

CHAP. VI.

MY Friend. The Dioceſſe of *Eureux* hath ouercome the Dioceſſe of * *Saumur*, and the ſweet manner of proceedinge that hath byn vſed, hath taken away all occaſion to any *Hugenot* whatſoeuer he be, to ſay, that any force hath byn vſed, beſide the only force of truth: The bearer heerof was preſent at the combatt, who will informe yow what maruayles I haue done therin. *Certanily it is one of the greateſt blowes, that hath byn giuen for the Church of God this long while, for the manifeſtation of this error.* By * this meanes we ſhall reduce more in one yeare of them, that are ſeparated from the Church, then by any other way in 50. yeares. There were a large diſcourſe to be made of each of their actiõs, but the ſame were to long to wryte. The bearer ſhall tell you the manner, which I would haue all my ſeruants to obſerue for reapinge fruite of this holy worke. Good night my friend. And for that I know what pleaſure yow will take heerof, yow are the only man to whome I haue wrytten yt. This 5. of May. 1600. *Henry.*

* For that Pleſſis is gouernour of *Saumur.*

* vvould god theſe meanes were vſed in England.

The ſuperſcription.

To my Coſyn the Duke of Eſpernon.

EXTRICT DV POSTSCRIPTVM DE LA LETTRE DE CELVY QVI *enuoya ceſte Coppie de la lettre du Roy a Rome.*

CHAP. VII.

Monſieur.

„ IE vous enuoyé la coppie de la lettre du „ Roy, qu'il a enuoyé a *Monſieur d'Eſpernon* „ ſur la diſpute de *l'Eueſque d'Eureux*, contre du „ *Pleßi-Mornay* pour verifier ſon liure, qui s'eſt „ de tout trouué faulx, & s'en eſt allé cacher „ comme vn regnard. Dieu conduiſe tout a „ bonne fin a ſa gloire, & ſalut des ames.

An extract of the Poſtſcript of the letter of him that ſent this coppy of the forſaid K. letter, to the French Embaſſadour in Rome.

My Lord. I do ſend yow heere, the coppy of the Kings letter wrytten to the *Duke* of *Eſpernon*, about the diſputation of the *B.* of *Eureux* againſt *Pleßis Mornay*, for iuſtifyinge of his booke, found altogeather falſe, and he is gone to hide him ſelfe like a Fox. God conduct all to a good end for his glory, and ſaluation of mens ſoules.

Thus much do wryte the King and his ſecretary, the one to the *Duke* of *Eſpernon*, the other to *Monſieur Sylary* Embaſſador in

Rome, & both of them preſent at the conference. The Kings letter as yow ſee, is very ſubſtantiall: & yt ſeemeth his Maieſtie was greatly moued himſelfe by the ſeeing and hearing of this combatt. For ſo much as he affirmeth ſo reſolutely, *that yt was one of the greateſt blowes, that had byn geuen for the Church of God a long while,* & for diſcouering the erroneous proceedings of Proteſtants. The ſecretary alſo auoucheth as yow ſee, the falſhood found in *Mornayes* booke, and that for ſhame therof *he was gone to hide himſelfe like a Fox.* Now ſhall yow heare three other letters, relating more particularly the circumſtances of this conference, with the Acts & ſucceſſe therof, though all very breifely in reſpect of the Acts themſelues.

THE COPIE OF THE LETTER OF MONSIEVR PERON B. OF EVREVX, *to the* L. Silary *Embaſſadour for the K. of France in Rome, the* 10. *of May* 1600.

CHAP. VIII.

My Lord.

AT length the victory of the combat betwixt the *L. Pleſſis* and me remayneth to the Catholike Church, and after many tergiuerſations, which he vſed for the ſpace of 5. or 6. dayes at *Fontayne-bleau,* I ſent him on wedneſday the third of May, threeſcore falſifications taken out of his booke, to begin the play withall, for him to prepare himſelfe to anſwere the next day. Of them he choſe out 19. the which he went & told the King the next day, that he had choſen forth, examined, and found true, and that he would looſe his life, yf any one of them were proued to be falſely cited. After dynner the ſame day in the ſame place, he came forth in the preſence of his Maieſtie, and of 7. or 8. Princes, and of the *L. Chancelour* of *France*, and other officers of the crowne, and Counſellors of State. Where firſt his Maieſtie declared both by himſelfe, and by the *L. Chancelour*, that he would not in any wiſe, that in this conferēce ſhould be handled any point of Catholike Religion, wherof he doubted nothinge, and knew alſo that the iudgment therof pertained vnto the *Sea Apoſtolike*, but only of the particular buſynes of the *L.* of *Pleßis*, whether he had falſified the texts of the Fathers or no? I added that when *Hunnericus* K. of the *Vandalls* would haue had the Catholiks diſpute with the *Arrians*, *Eugenius* Archbiſhopp of *Carthage* (as *Victor* of *Vtica* rehearſeth) anſwered, that he could not do yt, without the conſentment of other Biſhopps, & chiefly of the Church of Rome, which is head of all others: & that this my entring into the preſent conference, was not for that I bare leſſe reſpect vnto the Seat Apoſtolike, then that holy Biſhop did. But

States preſent at the combatt.

Vict. l. 2. de perſecut. Vandalica.

But becauſe there was no queſtions of Religion heere to be diſcuſſed, but only to ſhew the falſifications of the *L. Pleßis*, about the which I was well content to haue the iudgment of the aſsiſtants, for as much as appertained to the knowledg of Grammer, to witt, whether the *L. Pleßis* had corrupted the words of the authors or no, but not as touching points of diuinity, the which the K. Maieſtie had already very wiſely forbidden vs to treat, for that he will not heerin follow the example of K. of *Iuda*, which vſurped the incenſour, and the function of prieſthood, but rather of *Conſtantyne* & *Theodoſe*, and other religious Emperors in remittinge the deciſion of Eccleſiaſticall matters vnto the Church. This done we began to diſpute, & I began to obiect vnto him thoſe places, which himſelfe had choſen out amongſt threeſcore, ſent to him by me the day before, following therin the ſame order that he had taken in chooſing them out, the which all were conuinced of falſhood, in order as they were propoſed, & ſentence was pronounced againſt him vpon euery place by the heretiks themſelues, which aſsiſted him there, and all with one voyce condemned him.

The only point to be handled.

The manner of the combatt.

The King in this conference hath ſhewed himſelfe ſo wiſe, ſo intelligent, ſo affectionate, & ſo zealous, taking vp the argument againſt him at euery occaſion, and preſsing

The K. iuſtly praiſed.

him by diſputation, and ſo conuincing him of diuers falſhoods; as he hath ſhewed maniféſtly his witt, and affection towards the Catholike Religion, admirable to all *France*, which now doth ſhed teares for ioy, to ſee their King to excell, as much all others in piety, deuotion, and zeale towards the aduauncement of Gods Church, as he hath ſurpaſſed them in valour and victory. This first conference ended, the *L. Pleſſis* goinge from the combatt pale, aſtoniſhed, and marueilouſly confounded fell into great conuulſions, vomitinge, & tremblinge of his body for the reſt of that day; and for all the day followinge was poſſeſt with a ſtrange vniuerſall tremblinge of all the members of his body, and euer ſynce hath remayned ſicke, and hath not byn able, nor durſt ſhew himſelfe. I pray God this may ſerue not ſo much to his confuſion, as to his cōuerſion: whome I beſeech alſo to graũt you my L. a good & a happy life. From paris this 10. of may 1600.

Pleſſis fell ſicke of greefe

Your humble and affectionated ſeruant.

Iames B. of Eureux.

Poſtſcript.

This letter which I wryte vnto your honour, is a copy of that which I wryte, to *Cardinall Aldebrandino*, and to the *Cardinall* of *Aux*, becauſe the bearer, vrged by the poſt, hath not giuen me leaſure to do otherwiſe.

The ſuperſcription.

To my Lord.
The L. Silary, the K. Counſelour of his Counſell of State, Embaſſadour for his Maieſtie at Rome.

AN EXTRACT OF ANOTHER LETTER WRITTEN BY THE *Popes* * Nuntio, *reſident in* Paris, *vnto* Cardi-*nall Aldobrandino the Popes Nephew in Rome: the 12. of May* 1600.

* *Claudius Ragonius epiſc. Rhegienſis.*

CHAP. IX.

I HAVE freſhly receaued newes from *Fountaine-bleau* of the proſperous ſucceſſe of the conference betwene the B. of *Eureux*, and the *L. Pleſsis Mornay.* The Biſhopp hath conuinced manifeſtly by the judgment and ſentence of all the aſsiſtants, the falſhoods, as he had before promiſed. Wherfore the ſaid *Pleſsis* was ſo aſhtoniſhed, and troubled, that he fell preſently ſicke of an Ague. The King himſelfe in this conference hath ſhewed great vnderſtandinge, and no leſſe zeale to the Catholike Religion. The whole redoundeth much to the confuſion of the *Hugonotts* heere, who held *Pleſsis* for their S. Auguſtine, &c. *Paris* the 12. of May 1600.

THE WORDS OF ANOTHER LETTER VVRITTEN FROM PARIS *the 10. of May, about the ſame matter by a gentleman of accoumpt.*

CHAP. X.

HEERE hath byn ſome 4. dayes paſt a great conference at *Fontayne bleau* 15. leagues hence, betwene *Monſieur Peron* B. of *Eureux*, & *Monſieur Pleßis Mornay* Counſelour to his Maieſtie Gouernour of *Saumur*, and generall of the *Hugonotts*. The K. with other Princes were preſent, and iudges choſen & appointed for both partyes. In the end *Pleßis Mornay* was vtterly diſproued and confounded by a generall conſent of both ſides, and ſhamed, in ſo much as the K. roſe vp from his place & ſwore *Ventre S. Gry*, he had heard and ſeene inough of *Pleßyes* falſityes, & that by Act of Parlament he would cauſe his bookes to be burned, ſayinge that himſelfe had all his youth tyme ben abuſed, and carryed away with their corruptions. He preſently ſent word vnto the *Duke* of *Eſpernon*, ſayinge that the B. of *Eureux* had gotten the gouernement of *Saumur*, and willed that the Doctors & Preachers in *Paris* ſhould be aduertiſed therof to publiſh yt, and ſo yt is in pulpitts with great ioy and thanks to God. The Kings oath.

The *Hugonotts* are ſtroken more dead, with

this

with this accident, then yf they had loſt a battle of 40. thouſand men, & *Pleßis Mornay* himſelfe is fallen ſicke vpon yt, vomitts bloud, and lookes like himſelfe. There was preſent of *Pleßis* ſide a great *Hugonot* of accoumpt amõg other, called *Monſieur du Gramond*, who ſeing the euent of that conferẽce, ſaid, that he neuer in his life durſt follow *Monſieur Pleßis* for a Captayne, but now he would leſſe follow him for a diuyne. It is hoped that the ſaid *Gramond* will become a Catholike vpon yt, & *Monſieur du Roſney* alſo; and hereſie was neuer ſo likely to go to wracke in France, as at this preſent, &c. *Paris* this 10. of May 1600.

Hugonotes much moued with the ſucceſſe.

An addition of the tranſlatour.

HITHERTO are the letters which I haue thought good to tranſlate out of French, & to ſett downe in this place concerning the euent of this triall and combat, as alſo of the great and high honour, which the moſt Chriſtian King of *France* hath gayned, by being preſent & furthering the ſame in his royall perſon. Which act will be vnto him (beſides the benedictiõ of almighty God therby gayned as we hope) an euerlaſtinge praiſe with all poſterity. And yf yt might pleaſe the ſame mighty hand of our Sauiour, by his holy grace to inſpire the heart

* This petition may better be made now to his royall Maieſtie as more intelligẽt in ſuch affayres, & better enclyned to heare truth.

of her * *Maieſtie* of *England* by the example of ſo famous a fact of her neighbour and colleague, and deare Coſyn the K. of France, to take the ſame courſe in England, and to heare and permitt the like triall betweene ſuch Catholiks, as would offer to prooue, & conuince the like falſhoods & falſifications, (and greater alſo perhaps) in the chiefe proteſtant wryters of our nation, as *Iewell, Fox, Fulke*, & the like: and that ſome of the learned, and zealous of the other ſide, might be intreated or commaunded toe defend the ſame; or if they refuſe this, then at leaſt ſome competent number of equall iudges, might be aſsigned on both ſides to heare the matter, with the ſame lawes and conditions as the matter paſſed in France, to witt, that no point of controuerſie or diſputation be admitted to be diſputed of, but only matter of fact diſcuſſed: As for example, whether ſuch and ſuch places and authorityes as are cyted & quoted in their wrytings, out of Fathers, Doctors, Councells, and ſtoryes, and are auouched by Catholiks to be falſified, be ſo or no? If this (I ſay) might be obtayned (ſeeing larger triall & diſputation, ſo often and earneſtly by vs demaunded, cannot be had) and that by the wiſdome and authority of her Maieſtie & her honourable Councell, this at laſt might be brought to paſſe; yt would be an infinite comfort to all ſincere, and true meaninge men of all ſides, which deſyre indeed to know the truth.

And as for the triall it ſelfe, yt would be more eaſy, breefe and pleaſant vnto her Maieſtie and other aſsiſtants, whoſoeuer they ſhould be; For that as the B. of *Eureux* well noteth before, yt wilbe ſufficient for this triall, to bringe only eyes, and to open the books, whence the authorityes are cyted. And to the end that ſome taſt before hand may be taken of the matter, which would breake forth in ſuch a triall, concerning the Proteſtants part; I haue thought good to adde theſe few obſeruations that do enſue, which are of a perſon that would willingly offer himſelf in this ſeruice, or at leaſt to ſend, and repreſent ſome part of thoſe obſeruations, which to this effect he hath gathered.

CERTAINE OBSERVATIONS VPON THE FORMER NARRATION.

CHAP. XI.

THOVGH yt be hard for any man to reflect, and make obſeruations vnto himſelfe, of what may beſt be noted, by the precedent ſtory & relation; yet to help the Readers memory, & to ſtirre vp ſomwhat more his vnderſtandinge, and diſcourſe about the premiſſes, I haue not thought amiſſe to repreſent

ſent in part by this poſtſcript, what occurreth vnto me in this behalfe. *Act.* 1. And firſt of all is the wonderfull prouidence of almighty God in conſeruation, and continuation of the ould ancient, Catholike, Apoſtolike, & vniuerſall faith left at the aſſenſion of our Sauiour, vnto his followers and viſible Church that then was, and ſpread by them miraculouſly in very ſhort ſpace ouer all the world, and continued euer ſince by tradition, and ſucceſsion of one age to another vntill our tyme, vnder the protection and mighty powerable defence of the ſame Lord and Sauiour, and vnder the gouernement of his only eſpouſe the ſaid Catholike Church. (The primitiue Cath. Church.) Againſt which Church & diſcent of faith therin, though many new fantaſyes and deuiſes of particular men (which holy ſcriptures call hereſies) haue ſpronge vp in euery age with freſh and gliſteringe titles, *of pure ghoſpell, of new reueyled truth, of godly reformation*, and other like pretenſes; (1. *Tim.* 4. 2. *Tim* 3. 2. *Pet*. 2.) and that God for more triall and exerciſe of his ſaid Church, & for the ſpeedier redreſſe perhaps of ſome abuſes, and corrupt manners crept into ſome part therof, hath permitted the ſaid new inuentions to preuayle, grow, and ruffle for a tyme (as by experiēce of all ages we haue ſeene) yet euer in the end he bringeth the ſame to confuſion, and ſhame, (Cauſes of hereſies and their ends.) accordinge to thoſe words of the Pſalme. *Percuſsit inimicos ſuos in poſteriora, opprobrium ſempiternum* (*Pſalm.* 76) *ternum dedit eis.* He ſtriketh his enemyes in „ the hinder parts (that is towards the end of „ their ruffle) and confoundeth them with „ euerlaſting ſhame. Which propheſy of the Pſalmiſt is principally to be vnderſtood of hereticall enemyes, as *Tertullian, Epiphanius* & other anciēt Fathers wryting againſt them, do interprete, and the experience of like end in all hereſies paſt doth make yt playne.

Tert. l. de præſcript. aduerſ. hæreſes. Epiphan. cont. hær.

And this ſhame and confuſion of hereſies & heretiks, (which Gods prouidence doth heere fortell, and in tyme alſo bringeth to paſſe ſo manifeſtly, as the whole world may be wittneſſe therof) conſiſteth principally in foure points, as holy Fathers do note. Firſt that euery new ſect, diuideth it ſelfe quickly into many others ſects and hereſies, which *S. Auguſtine* ſheweth largely of the *Arrians*, and *Donatiſts*, and *Staphilus, Lyndanus*, and other wryters of our time do ſhew the ſame of *Luthers* ſect, diuided into ſo many ſects & branches in ſo few yeares, as all the world ſeeth. And *Staniſlaus Reſcius*, a learned man of *Polonia* in his late booke of the *Atheiſme, of hæretiks*, ſheweth out of the wrytings of proteſtants themſelues, that in the yeare 1596. when he wrote his booke (which was but 4. yeares paſt) that there were now extant in the world 270. different ſects, all riſen out of *Luthers*, from the yeare 1517. wherin *Luther* began. All which he declareth at length; & the reaſon of this ſo great multi-

Foure confuſiōs of hereſies.

1. Diuiſiō amonge thēſelues

Aug. lib. 3. cont. epiſt. Parm. c. 4. & l. 1. de bapt. cont. Donat. c. 6

plication

Tertull. ibid. plication is giuen by *Tertullian* in his booke *Of preſcription againſt heretikes* aboue 1400. yeares paſt, ſayinge: „ That for ſo much as „ euery ſcholler of a ſectary knoweth, that his „ maiſter inuented his opinions of his owne „ head, he will inuent alſo ſomethinge him„ſelfe, therby to ſhew that his witt is not in„feriour to that of his Maiſters. And heerby „ they come to ſuch confuſion in the end that „ one deſtroyeth the other. Wherof *Luther* himſelfe is a good witneſſe, when he wryteth theſe words: *Truly God doth not fight by any other meanes with heretiks, then by permittinge among them a certayne ſeditious ſpiritt of diſſention, by which their ouerthrow alſo and perdition doeth enſue.* So he: who is a wittneſſe in this cauſe without exception as yow know.

Luth. Commẽt. in Pſa. 5.

2. Contradictiõ of the Sects.

The ſecond reproach followinge ſectaryes is *Contradiction* to themſelues, in their owne wrytings and ſayings, and ſhamfull inconſtancy in their doctrine. The reaſon wherof is, for that the ſaid doctrine conſyſtinge only in the inuention, iudgment, and memorye of the ſectarye himſelfe, that inuented yt, or choſe to follow yt, though inuented by another, (for whatſoeuer they alleage of ſcripture or other antiquity, muſt depend of their owne new inuented interpretation) of neceſsity it muſt follow, that as their talents, and witts, diſcourſe or memory, do alter, change, or faile in tyme; ſo muſt the doctrine alſo therof dependinge, be altered: And ſo eyther forgetting what they ſaid in one time or place, or matter; or hauing altered their iudgment or opiniō vpon ſome further reaſon, which then they ſaw not, they muſt needs come to ſay cōtrary to that they did before. In which kind of contradiction, ſome thouſands haue byn noted by learned men in *Luther* himſelfe; & no maruayle ſeeing he was the firſt of that ſect, that inuented new opinions dayly. And the ſame is obſerued in *Caluyns* wrytings by *VVeſtphalus Heßhuſius*, and other Lutheran Proteſtants, that wrote againſt him.

In varijs lib. de antilog. Lutheri.

The third confuſion that followeth commonly vpon hereſie, is coldnes & doubtfulneſſe in Religion, and at length alſo plaine atheiſme and contempt; and thervpon diſſolution of life, neglect of conſcience, and other ſutable effects, which therfore among heretiks principally do enſue. For that hereſie callinge into queſtion, and ſhaking the very pillars and ſtrongeſt meanes, wherby men remayned aſſured before of their faith, to witt, the number, quality, and right vnderſtandinge of holy ſcriptures, tradition of the Church, from whome we receaued them, the verity of Eccleſiaſticall ſtoryes, Chriſtian miracles, authority of generall Councells, creditt of ancient Fathers, and the like: and breakinge downe beſides the hedges and walles, that were wont to be bulwarks

3. Diſſolution & Atheiſme following vpon hereſie.

bulwarks to good life, as Confeſsion, Reſtitution, Satisfaction, faſtinge, vowinge, and other helpes of that quality: this (I ſay) being once done (which is the proper worke of hereſy) a man runneth naturally into doubt & contempt of all; and conſequently leeſing by little and little both feare and ſhame, geueth himſelfe ouer eaſily to all licentious liberty, and ſenſuality of life, which the Apoſtle calleth *Deſperation.* *Rom. 1.*

And thus much of the cauſe of this third reproach; For as for the effect yt ſelfe, to witt, that theſe fruits haue followed in the world, ſince hereſies came in, much more then euer before, I could alleage both *Luther* himſelfe, and *Eraſmus Roterodamus*, and other authors of moſt creditt with Proteſtants teſtifyinge of their dayes: and as for *England* yt ſelfe, the preſent knowledge & experience of thouſands will beare me witneſſe. Wherfore I meane to proſecute no further theſe firſt 3. reproaches followinge hereſies and heretiks, to witt, *diuiſion among themſelues, contradiction to themſelues, and diſſolution of life*, or propenſion to Atheiſme; though for the Readers fuller inſtruction therin (yf he vnderſtand the Latin tongue) I muſt needs giue him notice of two famous bookes wrytten of late of that argument, by two excellent learned men of our tyme, & taken out of the works themſelues of all the Sectaryes of this age. The one is of our contreyman

Se the ſtory in both their liues the 17. of Febr. and 26. December.

Two famous bookes.

treyman *Maiſter VVilliam Reynolds*, once fellow of *new-colledg* in *Oxford*, & a Proteſtant Preacher, intituled *Caluino-turciſmus*: that is of *Caluyns* Religion leading to Turciſme, or a compariſon of Turkiſh Religion with Caluiniſme. The other is of the aforeſaid *Polonian* gentleman *Staniſlaus Reſcius*, Embaſſadour and Treaſorer for his King in the Kingdome of *Naples*, where his ſaid worke was printed 4. yeares paſt as hath byn ſaid, to witt in the yeare 1596. and yt is diuided into two bookes, the title wherof is this: *De Atheiſmis & Phaleriſmis Euangelicorum noſtri temporis, libri duo: quorum prior de fide, poſterior tractat de operibus eorum.* Which in Engliſh is thus: Two bookes of the Atheiſmes, and Phaleriſmes (or crueltyes) of the ghoſpellers of our tymes, wherof the firſt treateth of their faith, the ſecond of their works. This is the title, and I do aſſure the Reader, yf he peruſe them with attention and indifferency, he will remayne informed by their readinge, and not a little aſtoniſhed, to behould what is there alleaged out of the wrytings of Proteſtants themſelues, and other authenticall witneſſes in this behalfe.

M. Reynolds Caluino-turciſmus.

Staniſlaus Reſcius de Atheiſmis.

Of the other worke of *Maiſter VVilliam Reynolds* prouinge that *Caluyns* Religion is worſe in condition, and leſſe probable in reaſon, then that of the Turke, & hath leſſe ground & ſubſtance therin, then the other: (for all this, and much more he declareth in this worke) I ſhall not need to treat heere, nor yet giue notice of the booke, for that it was written, & printed very lately in Flanders; & is (no doubt) or may be eaſily in England before this day; only I will adde this of the iudgment of ſtrangers, to witt, that by teſtimony and aſſeueration of diuers very learned men of other nations, there was neuer wrytten a thinge in that kind, and of ſuch an argument more excellent in reſpect of the infinite variety of hereticall books, which he ſheweth to haue read, and well pondered, and for the many inuincible reaſons & demonſtrations which he alleageth for his purpoſe. And ſo much of this.

The 4. reproach of heretiks, or open lyinge.

And now I will ſpeake ſomewhat larger of the fourth reproach and ſhame accompanyinge comonly heretiks and ſectaryes, and eſpecially the heads and cheefe therof that wryte bookes, which is counterfaytinge, deceytfull dealinge, falſifyinge, and open lyinge; but principally in alleaginge antiquity for their purpoſe, wherof I haue occaſion by this preſent ſtory of *Pleſsis Mornay* to ſay ſomewhat; and the accuſation of ancient Fathers, that call heretiks *Falſarij*, that is falſifiars, and corrupters of antiquity, occurreth euery where in their books. So as the ſpiritt of old heretiks agreeth with this of our new, in this point, as well as in many others; and if we will conſider the cauſes & neceſsityes of this reproach in like manner, we

Heretiks called *falſarij* by ancient fathers.

we ſhall find them no leſſe euident or forcible then the former, for that ſectaryes pretendinge antiquity in their doctrine (for that otherwiſe yt would haue no credit), & findinge all antiquity wholy againſt them (except only the antiquity of heretiks and ſectaryes, which they dare not alleage openly, (though they follow them) they are forced to fayne and forge ſomewhat of their owne; as for example ſome of the ancient Fathers to be with them, or els ſhould they remayne without all ſhew or colour of honeſt pretence. In which point notwithſtandinge, they do not agree amonge themſelues: For that firſt *Martyn Luther* their great Father forſeeinge this difficulty, & not willinge at the beginninge to caſt himſelfe into theſe two troubleſome labyrinthes; firſt of ſhiftinge of by diuiſed interpretations thoſe manifold authorityes of Fathers, that were to be brought againſt him, and then in finding out other Fathers in his owne behalfe; he tooke a more briefe, and compendious way, which was to deny and contemne them all, for ſo he doth in very many places of his workes, proteſting at the very beginning almoſt of all his hereſies, (to wit in the yeare 1521.) in an epiſtle wrytten to a German knight, *that he was tyed by the authority of no Father, though neuer ſo holy, yf he were not approued by the authority of holy ſcriptures:* wherof you muſt imagine himſelfe world be iudge.

Luther & other ſectaryes denyed al fathers at the beginning.

Luth. in epiſt. ad equitem Germ. an. 1521.

and addeth in the ſame place, *that the fathers wrytings were full of errors, contrary often to themſelues, and diſagreeing the one from the other, wreſtinge ſcriptures*; and the like.

The ſame alſo he ſaith of Councells in the ſame place, and in the next yeare after this, wrytinge againſt K. Henry the 8. he ſaith: *I do oppoſe againſt all the teſtimonyes of fathers, of men neuer ſo holy, of Angells, and of diuells, &c.* Wherby we may ſee, what accoumpt he made of Fathers and Councells, when they wete againſt him. And the ſame did *Zuinglius, Caluyn*, and others after him for a tyme, when Fathers authorityes plainly were againſt them, and could not be ſhifted of, by ſleight interpretation, as in their works appeareth: and *Reſcius* declareth it notably and largely, by manifold examples, and places in his tenth Chapter, and firſt booke aforeſaid.

Luth. cōt. Henr. Angl Reg. an. 1522.

But when this audacity grew in tyme to be very reproachfull, ſome later followers of theirs bluſhinge therat, and deſiringe to exerciſe their witts in a higher kind of ſubtility, they betooke themſelues to a more plauſible, but yet more ſhamefull, and deſperate courſe then theſe their maiſters, which was to ſay, that indeed the Fathers, and ancient wryters were wholy for them, & not for vs, as the philoſopher, that would defend, that ſwow was blacke, & not white. And this courſe tooke firſt of all *Peter martyr*

A new diuiſe of later proteſtants about the fathers.

in the (yeare 1549. and third of the raigne of K. *Edward* the 6. as appeareth by Fox in the laſt edition of his* Acts and Monuments. And this perhaps *Peter martyr* was forced to do at that tyme, by commaundement of *B. Cranmer* and others of the priuy Counſell, who appointed his diſputation for more authorizing of their new decree in Religion, ſcarſe two monethes before agreed vpon, & would perforce haue the Fathers to be of their ſide. But what ſucceſſe *Peter martyr* had in this attempt, yt may appeare ſufficiently by the places themſelues, which Fox alleageth for him out of ten or twelue ſeuerall Fathers, wherof the Reader will ſcarſe find one (though the ſaid texts be breefely alleaged) truly cyted, in all reſpects; but that eyther the words next going before, or immediatly following, or both (making wholy againſt them) are purpoſely left out, and others put in or miſtranſlated.

* *pag.* 1549.

Peter Martyrs diſputation in Oxford *an.* 1549.

And let any man who liſteth examine the ſame, and conferre them with the authors bookes themſelues, he ſhall find this to be true. For I haue examined them with ſome diligence my ſelfe, as vpon ſome other occaſion herafter may chance appeare, but now yt were to long to alleage them in this place; I meane the manifeſt falſifications therin vſed. But yf any Proteſtant in defence of *Peter martyr*, and Iohn Fox his honour, will take vpon him to verify the ſame,

See theſe places examined *part.* 3. *c.* 19. & 20. & 21. of the Treatiſe of 3. conuerſions of England.

ſame, and their quotations to be good, and without fraud; lett him wryte a little pamphlet therof (as eaſily he may, they being conteyned in leſſe then one page) & he ſhall preſently be anſwered: albeit yf he do but ſett downe the whole places themſelues as they ly in the Fathers books, whence they are cut, they will need no anſwere, but will anſwere themſelues, and confute the alleager, and ſhew the ſhamleſſe dealinge eyther of *Peter martyr* or *Iohn Fox*, or of both, in cytinge them.

B. Ridley & Bucers diſputation in cãbridge *an.* 1549.

Fox pag. 1261.

The like deceytfull dealinge was vſed by *Nicolas Ridley* B. then of *Rocheſter* and after of London, the next moneth following in the *Cambridge* diſputation, about the ſame controuerſy of the *reall preſence*, wherof he being preſident (*Martyn Bucer* refuſinge vtterly to deale in that controuerſie) he affirmed to the whole vniuerſity, that he had fiue ſure grounds for the opinion of *Zuinglius*, wherof the firſt was (to vſe his words) *the authority, Maieſtie, and verity of holy ſcriptures*; the ſecond, *the moſt certayne teſtimonyes of the ancient Catholike Fathers, &c.* Wheras the truth is, that both theſe foundations are moſt euidently againſt him, as much the one as the other, which *Bucer* well knew, & therfore would not take part with him in that matter, though ſoone after, to remedy this breach, he putt vp three other impertinẽt queſtions to be diſputed againſt Catholiks; but in this other article, he knew that *Ridley* lyed ſhamfully againſt his owne conſcience, for that all Fathers are againſt him moſt euidently; & ſo do the *Magdeburgians* their cheefe Proteſtant Chroniclers ſhew & declare in euery age, or century of their Eccleſiaſticall hiſtory. And yt ſhalbe ſufficient for the reader to caſt his eye ouer the 4. Chapters only of euery century, intituled *of doctrine*. And thus much for *K. Edwards* dayes, when Zuinglian Religion firſt peeped vp in our countrey.

The Magdeburgians refute Ridleyes vaunt of fathers.

After this man, ſtepped to *Paules Croſſe* in the beginninge of this Queenes dayes about the yeare 1559. and 1560. *Maiſter Iohn Iewell*, otherwiſe called B. of *Saliſbury*, and he proceeded yet further in this bragg or fiction; For he proteſted there, euen with feigned teares, *that yf any one authority, place, ſentence, or aſſeueration of any one Father, Doctor, Councell, or authenticall hiſtory, within the firſt* 600. *yeares after Chriſt, could be brought forth by any man liuinge for any one of thoſe points of Catholike Religion which he there recyted to be in controuerſie, that then plainely and ſincerely he vvould ſubſcribe.* Againſt which vayne and ſhamleſſe bragg, when *Doctor Harding*, and diuers other learned men of our ſide, began to wryte from *Louayne*, and to bring forth authorityes of all Fathers, Doctors, Councells, and hiſtoryes in great aboundance, the firſt effect of this chalenge, that appeared to the world, was

B. Iewels hypocriticall chalenge at Paules Croſſe *an.* 1560.

a ſeuere proclamation, that no ſuch bookes wrytten in Engliſh by the Catholike party ſhould be receaued or read in England, vnder great puniſhments, by which prouiſion *Maiſter Iewell* thinking himſelfe meetly well defenced, he plyed the pulpitt often, and renewed his chalenges many tymes, and perceauing notwithſtading that *Doctor Hardings* confutation was come into England, he anſwered the ſame with a longe volume of Rhetoricall words, & ſtuffed the margents therof with the ſhew of infinite authors, as though the whole world had byn for him and none for the other ſide; and with this he deceaued the people then, and doth to this day, ſuch I meane as haue not commodity or learninge, or other meanes to examine thoſe places, and to find out the manifold lyes and falſifications therin conteyned. And this was the gaine by all likely hood that *Maiſter Iewell* pretēded to his cauſe by that worke, knowing full well, that this ſort of men is farre the greater, which would be gayned and ſetled in his doctrine before the learneder ſort (who are but few in compariſon of the other) could haue tyme, books, and commodity to diſcouer & refute him, & when they ſhould do yt, they ſhould hardly be beleeued.

The meaninge of M. Iewels chaelge.

And in this conceate he was not deceaued, yf we reſpect that preſent tyme, and many yeares after, as alſo yt is probable the

L. Pleßis Mornay had the like deſignment, in ſtuffing vp his bookes with the like authorityes of Fathers; but yf we conſider the cotinuance of tyme (wherof truth is ſaid to be the daughter) yt hath ſucceeded vnto him, as yow haue heard, and will do more and more dayly, as to ſuch ſhifts is wont to happen, that is to ſay (accordinge to Kinge Dauids ſayinge before recorded) *opprobrium ſempiternum dedit eis,* God layeth euerlaſtinge ſhame vpon them. For how many learned men lightly of our nation haue taken vpon them ſeriouſly, to go ouer that booke of *Maiſter Iewells,* & to examine yt by the authors themſelues with any indifferency of mynd; haue for the moſt part byn therby conuerted to Catholike Religion, though neuer ſo great Proteſtants before: of which ſort I haue heard relation of many, but of ſome I can teſtify my ſelfe, for that I haue heard it from their owne mouthes, who of earneſt Proteſtants were made moſt zealous Catholikes by that meanes principally; of which number I thinke yt not inconuenient to name heere ſome 2. or 3. omittinge others which for iuſt reſpects may not be named.

Men cōuerted by M. Iewels booke to be Catholiks.

The firſt of them is *Syr Thomas Copley,* made *Lord* afterward in his baniſhment by the K. of *France,* who often tymes hath related vnto me, with much comfort of his ſoule, how that being a zealous Proteſtant and very familiar to the late *Earle* of *Liceſter* in the beginning

The L. Copley and his conuerſion from proteſtancy.

ginninge of this Q. dayes, when *Maiſter Iewells* booke was newly come forth, he being alſo learned himſelfe in the Latyn tongue, tooke paines to examine certayne leaues therof, and findinge many falſhoods therin, which were inexcuſable (as they ſeemed to him) he conferred the ſame with the ſaid *Earle*, who willed him that the next tyme *Maiſter Iewell* dyned at his table, he ſhould take occaſion after dynner to propoſe the ſame, which he did ſoone after; and receauing certaine triflinge anſwers from *Maiſter Iewell*, he waxed more hoate, and vrged the matter more earneſtly: which *Iewell* perceauinge, told him in effect; *That Papiſts were Papiſts, and ſo they were to be dealt withall*, and other anſwere he could not gett; which thinge made the good Gentleman to make a new reſolution with himſelfe, and to take that happy courſe which he did to leaue his countrey, and many great commodityes, which he enioyed therin, to enioy the liberty of conſcięce, for ſaluation of his ſoule: and ſo he both liued and died in voluntary baniſhment for confeſsion of that truth, which his Sauiour by occaſion of *Maiſter Iewells* falſhood, had reueyled vnto him.

M. Iewels anſwere to the L. Copley.

The ſecond example, which I remember of my owne knowledge, is *Maiſter Doctor Steuens*, a learned man yet aliue, who being Secretary or Chaplyn to *Maiſter Iewell* (for I remember not well whether) and a forward

M. Doctors Steuens.

man in Proteſtant Religion at that tyme, eſpied certayne falſe allegations in his Maiſters booke, whilſt yt was yet vnder the print in *London*, wherof aduertiſinge him by letters (for that he ſuppoſed yt might be by ouerſight) the other commaunded notwithſtandinge the print to goe forward, and paſſed it ouer as it was, which this man ſeeing, that had a conſcience, and ſought the truth indeed, reſolued to take another way of findinge yt out: and hauinge found yt in the Catholike Church where only it was to be found, he reſolued alſo to follow yt, and ſo he did, and went voluntarily into baniſhment for the ſame, where yet he liueth vnto this day in *France*, with good reputation both of learninge and godlynes.

M. VVilliam Reynolds.

The third example that I call to mynd, is the worthy man before named *Maiſter VVilliam Reynolds*, who being firſt an earneſt profeſſor, and Preacher of Proteſtant Religion in England, and much engaged amonge the Puritans in *Northampton-ſhire* (as he was wont to tell) he fell in the end to read ouer *Maiſters Iewells* booke, and did tranſlate ſome part therof into Latyn: but before he had paſſed halfe ouer, he found ſuch ſtuffe, as made him greatly miſlike of the whole Religion, and ſo he leauing his hopes, & commodityes in England went ouer the ſea into theſe parts, and the laſt yeare of *Iubiley*, to witt, 1575. he came to *Rome*, and brought

that

M. Iewels booke presented to the tribunall of Inquisition in Rome.

that booke with him, and preſented both himſelfe and yt, to the Tribunall of *Inquiſition* of his owne free motion and accord, where I gheſſe the booke remayneth ſtill, yf yt be not burned: and himſelfe after abſolution receaued from his former errors (which he with great humility and zeale required, & my ſelfe alſo at that tyme ſpake with him in that place) he returned into *France*, and *Flanders*, and there liued many yeares with ſingular edification for his rare vertue & learninge; and how hartily indeed he was conuerted, may well appeare by his zealous wrytinge both in Latyn & Engliſh in defence of Catholike Religion, & in confutation of Proteſtant errors, which himſelfe before had held for verityes. And thus much of the falſhood of *Maiſter Iewells* wrytyngs, wherof, he that will ſee more, lett him read *Maiſter Hardings returne of vntruthes*, but eſpecially yt would import him that hath learninge, leaſure and commodity, to examine the quotations themſelues by a good library: but in this kind of falſe dealinge, I can giue *Maiſter Iewell* a compagnion as good as himſelfe, yf not exceedinge him, which is *Iohn Fox*, who aboue all that euer wrote perhaps, may be recorded for notorious in this behalfe.

I haue had occaſion theſe * monethes paſt to peruſe a great part of his laſt edition *of Acts and Monuments*, printed the fifth tyme in the

* This may appeare by the Treatiſe of 3. conuerſions of

the yeare 1596. and do find it ſo ſtuffed with all kind of falſhood, and deceytfull manner of telling tales, as I could neuer (truly) haue beleeued yt, yf I had not found yt by my owne experience. And I do perſuade my ſelfe fully (notwithſtandinge all his hypocriticall words and proteſtations, which are more, and oftener repeated by him, then in all the wryters togeather, that I haue read in my life) that there is ſcarſe one whole ſtory in that huge volume, told by himſelfe, except when he relateth other mens words out of records, and therby is bound to the formality therof, but that it is falſified, and peruerted one way or other, eyther in the beginning, middle, or end, by adding, cutting of, concealing, falſe tranſlating, wrong cyting, or cunning iugling and falſification, which I do not ſpeake for any tooth againſt the man, that is dead, and whome I neuer knew, but in reſpect of truth only, and of ſo many deceaued ſoules, as are in danger to periſh by his deludinge them. Nor when I ſpeake of *Maiſter Fox* his falſhoods, do I make accompt of any errors or ouerſights (though neuer ſo groſſe) that are found in him, as to reckon ſome for Martyrs that were aliue at the making of his booke: (for this he excuſeth in his later edition, in that he was deceaued by falſe informations) nor do I vrge that others are made Calendar-martyrs by him, whome he cannot gainſay, but that they

England, ſett forth in three Tomes.

John Fox his falſifyinge.

See the ſtory of Collyns and Coubridge 10. & 11. *Octobris part.* 1.

they were malefactors, and ſome of them eyther * madde or denyed Chriſt himſelfe, and yet placeth he them in his Calendar, for Saints: These eſcaped (I ſay) are not heere to be vrged by me now, but rather in another place. The points that I for the preſent accuſe him of, are willfull corruptions, and falſifications that cannot be excuſed: as among other things (and for examples ſake) when he recyteth any point in controuerſie of the Catholiks doctrine, he putteth yt downe commonly in plaine cōtrary words & ſenſe, to that which he muſt needs know that they holde and teach, for ſo much as their publike books are extant in euery mans hands to teſtifie the ſame.

30. falſifications of Fox in tvvo leaues.

* Novv they are found to be quadruple to vvitt aboue 120. Se *part.* 3. *cap.* 22. of the Treatiſe of 3. cōuerſiōs of England.

Of this kind, a certaine learned ſtudent of diuinity, brought to me of late 30. places taken out of two only leaues of Fox his booke, to witt, from the 12. to the 14. which I looking vpon found them all moſt euident by conference of the Catholike authors alleaged by the ſaid ſtudent: and moreouer, beſides theſe thirty, I did diſcouer ſo many other plaine falſhoods, and manifeſt willfull lyes, in thoſe only two leaues, as might well * double the former number; and I do offer to proue them one by one, yf any frend of *Iohn Fox* will ioyne iſſue with me vpon this point. And then yf by Arithmetique a man will multiply theſe lyes & falſifications of two leaues only, with a thouſand

ſand and more, which Fox hath in this laſt volume, and will adde afterward to euery two leaues ſo many falſhoods; the number will riſe to ſo huge an accoumpt, as were a ſhame to ſett downe; and would much ſurpaſſe *Iohn Sleydans* Story in this kind (though he be the Proteſtants Protochronicler) out of which an eleuen thouſand lyes were only gathered by the Catholike wryters of Germany. And this is ſo much as for the preſent ſeemeth needfull to be ſaid about this matter.

Sleidan a great lyar.

The end of the relation; there followeth the defence.

A DEFENCE OF THE PRECEDENT RELATION

[illegible]gainſt the ſhiftes, calumniations, and tergiuerſations, as well of the L. Pleſsis *himſelfe, and ſome of his Hugonotes in France; as of their Proctor O. E. in England.*

The Preface, concerninge the authority of the Actes ſett forth in France.

The *former relation being ſett downe wholy and entirely as yt was printed in the yeare* 1600. *(though ſomwhere more explaned, and towards the end made ſhorter)* I *am firſt to yeld a reaſon in this place, why the paſſages or points accuſed of falshood that vvere handled*

handled in the conference enſue not heere, as they did in the former edition: wherof the cauſe is, for that thoſe paſſages indeed, were neuer ſeene or viewed by the relator himſelfe, but added only by a frend (as in the preface therof is ſignified) according to his wrytten copy receaued from Paris; *which copy, though it agree in truth and ſubſtance, with the publike Acts themſelues, of that conferēce which afterward haue byn authentically ſett forth, yet for that the points are not ſo cleerly laid open, as ſome men perhaps would require, I haue thought good to relate the ſame againe in this my defence, out of the ſaid Acts themſelues.*

The occaſion of publiſhinge the Acts.

Concerning which Acts, yow are to conſider, that about ſome two or three monethes after the ſaid conference at Fountayne-bleau, *that is to ſay in the moneth of Auguſt, wheras this conference was made vpon the fourth of May in the ſame yeare* 1600. *the Catholiks remayninge quiett and content with the victory of truth, that had fallen out in their fauour,* Monſieur Pleſsis *and his Hugonote Miniſters, hauinge departed and broken vp the ſaid conference, in the manner and ſort which a little after yow ſhall heare, and findinge themſelues extreemely gauled, with ſo dishonourable an euent; reſolued for ſome remedy, to ſett forth a certayne diſcourſe in French without name of the Author, the Title heerof was.* A true diſcourſe of the conference held at Fountayne-bleau, &c. *In which diſcourſe they endeauoured to handle three thinges, Firſt touchinge the hiſtory of matters paſſed therin, carpinge bitterly heere and theere both at the* King, *and* Chance-

Diſcours veritable. &c. Acts fol. 106.

lour

Iour *and other Aſſiſtants & Iudges, as diſfauourable and partiall in many points againſt them and their cauſe, which is refuted by the defender (to witt the B. of* Eureux *himſelfe) by the publike Acts and records of the conference, and be the depoſitions of* 200. *perſons as preſently yow ſhall heare him affirme.*

Secondly they diuiſed, vpon better deliberation, new defences for the points wherin they had byn condemned in the conference, as both the Arrians *did after the Councell of* Nice, *wherin they were condemned, and the* Donatiſts *after their conference with the Catholiks at* Carthage, *and as euery man condemned at our Engliſh barres would do, yf they might haue replyes allowed them, after their condemnations. The third point of euaſion vſed by them is, recrimination, that is to ſay, to ſhew that others alſo do falſifie beſides them, and haue vſed fraud in their quotations, which though yt were true (as in the particulars obiected, is ſhewed by the defender that they are all falſe) yet were it no honourable defence as each man will confeſſe. And this is the ſumme of that diſcourſe, and the confutation therof.*

See *Athanaſ.* in his Apologye, and *S Aug. in Breuiculo.*

Now then for ſo much as Pleſſis, *and his frends had publiſhed this falſe diſcourſe, yt was thought good by the K. & his Councell vpon requeſt of the Catholiks, that the authenticall Acts of the ſaid conference, and all particularityes paſſed therin, and taken fourth by ſeuerall publike notaryes appointed for that purpoſe before hand, and one of them of the new religion, ſhould be examined anew, vpon the depoſitions as well of the ſaid notaryes, as alſo of* 200. *more, and ſo publiſhed to the world, which was done, and the* *whole preſented to the K. by the B. of* Eureux *vpon the 29. of Auguſt in the ſame yeare 1600. which epiſtle, for that it is ſhort & very ſubſtantiall, I haue thought good to relate heere for a foundation of all that is to follow, & for creditt of the Acts themſelues. Thus then he wryteth to the King himſelfe that was preſent, and an eye-witneſſe of all.*

To the Kinge.

The letters of the B of *Eureux* to the K. of Frãce 29. *Aug. an.* 1600.

Sire.

I would neuer haue beleeued, that ſo publike
& renowned an action, as that of the
conference at *Fountayne-bleau*, repreſented in
one of the moſt illuſtrious Theaters of the
world, and adorned with the preſence of
your Maieſtie, of ſo many Princes & officers
,, of the crowne, Counſellours of Eſtate, and
,, other Lords & nobles of great marke; could
,, haue bin called in queſtion, or that any man
,, could haue byn found, that will dare to take
,, vpõ him to peruert, or diſguiſe the knowne
,, verity therof, for which cauſe I haue abſtayned
,, hitherto to wryte any thinge of that
,, matter, leaſt by publiſhinge my priuate teſtimony
,, therof, I ſhould ſeeme to enfeeble
,, the depoſitions of 200. perſons of more authenticall
,, creditt then myne owne: but yet
,, ſeeing now that *Monſieur du Pleßis* contrary
,, to the faith and witneſſe of ſo many eyes &
,, eares, as were there preſent, and contrary to

the teſtimony both of the mouth and pen of your Maieſtie, hath caſt forth into the field a certayne new diſcourſe, wherin by his eloquence of *Pericles*, he will needs go about to perſuade thoſe that were preſent at the *Conference*, cōtrary to that which they ſaw, and thoſe that were abſent contrary to that which ſo credibly they haue heard: I haue thought cōuenient by your Maieſties permiſsion, to lend him the paines of a few dayes labour for ſettinge forth the true deſcription of the fact it ſelfe, as yt paſſed, and therby to diſſolue all his cunninge illuſions, and inchauntments.

Wherfore, Soueraigne Lord, I do offer heere vnto your Maieſtie the ſimple verity of the hiſtory as ſhe lyeth in the Acts in her naturall white habyt, without colours or paintings, moſt humbly beſeechinge your highneſſe, that yow will vouchſafe to ſee the ſame, or cauſe yt to be ſeene and examined by ſuch, of whoſe wiſdome & grauity your Maieſtie ſtandeth moſt aſſured; and yf it ſhalbe found to be ſuch, as heere I do qualifie yt, that then permiſsion may be giuen to publiſh the ſame for a faithfull image and repreſentation to poſterity, of that which there fell out. And yf *Monſieur du Pleßis* do hold himſelfe content with that which paſſed in this conference, he hath in his hands other 52. articles to be examined as the remnant of thoſe 60. which were agreed vpon

,, for the firſt *Conference*, from which he departed
,, without bidding any man fare well,
,, and hath had tyme inough ſince that to ſtudy
,, better vpon them: I for my part am ready
,, to giue him the ſame exerciſe vpon the
,, ſaid articles, as I did vpon the other 9. handled
,, at *Fountayne-bleau*, and after theſe ended
,, to come to the other that do remaine of the
,, 500. falſifications, which I haue bound my
,, ſelfe to proue againſt him; and ſo much th[illegible]
,, more willingly would I paſſe to the examination
,, of thoſe other articles; by how much
,, more graue the authors are, and the matters
,, more important, & his deprauations more
,, enormous then thoſe we haue handled as
,, choſen out by himſelfe, and in the meane
,, ſpace I ſhall lifte vp my hands to heauen, &
,, pray almighty God to continue his grace
,, towards your Maieſty from better to better,
,, and to eſtabliſh his Kingdome togeather
,, with yours, &c. At *Condie* this 29. of *Auguſt*. 1600.

This was the letter and requeſt of the B. of *Eureux* for examination and publiſhinge of the Acts; wheryn to the K. agreeing, cōmytted the reuew therof vnto certayne of his Counſelle, which had byn preſent at the ſaid conference, and findinge the ſame to be ſincere, and true in all reſpects, as his Maieſtie teſtifieth, gaue order for the publication therof by his letters patents, ſigned at *Lyons* in France the 22. of *December* 1600.

Wherfore out of theſe acts, as moſt true and authenticall, I ſhall frame this my defence, though very breifely, againſt the extrauagant ouerlaſhings of O. E. in his anſwere, who ſaith & denyeth at his pleaſure without authority, wyttneſſe, reaſon, or probability, as after ſhall appeare by that which enſueth.

WHAT IS CONTEYNED MORE IN PRINT ABOVT THE *fact it ſelfe of the Conference had at* Fountayne-bleau, *then is comprehended in my former Relation,*

CHAP. I.

FOR that my briefe narration before recited, was founded only vpon certayne letters ſent from *Paris* to *Rome* preſently after the conference had, as by pervſing therof yow haue ſeene, and my purpoſe alſo was to be very briefe; I could not ſett downe ſo many particularityes, as theſe acts do now repreſent: yet do I find that whatſoeuer I related before, is now confirmed againe by theſe acts, and diuers things added, wherof ſome principall I ſhall heere touch in few words, cytinge the leafe of the ſaid *Acts*, wherin they may be read more largely. The title of the ſaid Acts is this: *Actes de la confe-*

rence tenue, &c. Acts of the conference held betweene the L. Bishop of Eureux, and the L. Pleſsis in preſence of the King at Fountayne-bleau, the fourth of May 1600. *published by the permiſsion and authority of his Maieſtie, &c. the ſame yeare* 1600. And thus much of the title, now to the contents.

The firſt occaſion of the cōferēce *Act. fol.* 1. The firſt occaſion of this combatt, ſett downe in theſe Acts is, that vpon the 20. day of March *anno* 1600. a great noble man of *Normandy* named, *Lord Sainct-Mary du Mont*, a Proteſtant at that tyme, but ſoone after conuerted, meetinge with *Monſieur Pleſsis* at the lodginge of the *Lady* Princeſſe of *Orange* in *Paris*, told him how he was cryed out of euery where about the falſifications found in his booke lately printed *againſt the Maſſe*, & that himſelfe had ſeene ſome ſhewed vnto him by the B. of *Eureux* which he could not ſolue. Heervpon *Monſieur Pleſsis* thinkinge himſelfe touched greatly in honour, did iudge yt the beſt way to make a publike Chalenge to the ſaid B. of *Eureux*, which he wrote and gaue abroad the very ſame day, and the *L. Sainct-Mary* ſent one of them preſently to the B. wherevnto he made anſwere, acceptinge of his Chalenge, vpon the 25. of March, which letters before I * haue alleaged; and ſoone after the ſaid Biſhopp thinking yt conuenient to print and publiſh the ſame, did ſo, and ſent a copy therof to the King, togeather with a letter of his owne hand of the 28. of March, wherin amongſt

* *Supra cap.* 3.

amongſt other words he ſaith thus: *I do ſend vnto your Maieſtie a Chalenge of Monſieur Pleßis made about the examen of his allegations in his booke* againſt the Maſſe, *togeather with my anſwere to the ſame. I ſhould be vnworthy to ſerue ſo great and noble a King, and of ſo high courage as your Maieſtie is, yf I ſhould refuſe ſuch a Chalenge, eſpecially in a quarrell that may be ended without bloud, and tend much to the glory of almighty God, and to the ſaluation of him that ſhalbe ouercome, and therfore I do moſt humbly beſeech your Maieſtie to permitt this triall, &c.*

The B. of *Eureux* letter to the king. *Act. fol.* 5.

Heervpon *Monſieur Pleßis* vnderſtandinge that the B. had wrytten to the King, he wrote alſo another to his Maieſtie to the ſame effect, & returned likewayes an * anſwere to the Biſhop, ſhewinge himſelfe willinge to goe forward in the ſaid triall, but with diuers exceptions and diuerſions, as in the ſaid letter appeareth, which we haue related before. The King hauinge receaued theſe letters from both partyes, and conferred the ſame with his *Counſell*, reſolued to permitt the triall demaunded, as alſo to be preſent theratt himſelfe, and ſo gaue order to the *L. Chancelour* of France vpon the ſecond of *Aprill*, to warne the partyes to prepare themſelues, and to be ready for the beginninge of the next moneth with all prouiſion neceſſary for that Triall.

* *Supra cap.* 4.

In the meane ſpace the Popes *Nuntius* that lay in *Paris* hearinge of an appointment for triall of matters in Religion, began to make ſome difficulty to permitt any ſuch publike act, appertayning to the vniuerſall cauſe of Chriſtendome, without licence and approbation of the Sea Apoſtolike, and proofe of the perſons that muſt diſpute, alleaginge that it was a thinge inconuenient to lay the creditt of ſo great and generall a cauſe of Religion vpon the learning of any particular man whatſoeuer, without neceſsity. But when he was anſwered by the B. and after by the K. himſelfe, and others, that their meaninge was not to diſpute of controuerſies, but only to examine places cited by *Monſieur Pleſſis* whether they were truly and faithfully calleaged or no? and that this ſhould be ſett downe and obſerued as the firſt law of this conference, the *Nuntius* was ſatisfied, and ſo the day was appointed, his Maieſtie commandinge expreſſely, that the conference ſhould be made with all ſweetneſſe and courteſie, &c.

No generall diſpute of Religion to be permitted without approbation of the ſupreme Paſtors. *Actes fol.* 8. 9. 10.

So in the meane ſpace diuers things were ſet in order neceſſary for that conference, as namely for chooſinge the iudges on both ſides, and principall aſsiſtance without all partiality, to witt, learned, wiſe and graue men, to the end that all might paſſe with indifferency, loue, and charity, as much as might bee; & namely for the Catholiks, was choſen the preſident of *Tou*, a great learned man, vpright & conſtant, and a neere kinſman and frend to *Monſieur Pleſsis.* The ſecond was *Monſieur Pitheu*, aduocate in the Court of Parlament of *Paris* a man both graue and generally well learned, and a familiar frend alſo to *Monſieur Pleſsis.* The third was *Monſieur le Feure* Maiſter of the *Prince* of *Condie.* And on the other ſide were named the *Preſident Calignon*, Chauncelour of *Nauarre*, and the *Lord de Freſne Canaye* preſident of the Chamber of Parlament appointed for them of the new Religion in *Languidoc*, and *Monſieur Cazaubon* Reader of his Maieſtie in Paris, all earneſt, learned and iuditious Proteſtants.

The iudges & deputyes choſen for both ſides.

The K. departed from Paris the 21. of *Aprill* to *Fountayne bleau* to hold there the conferēce, leauing order with the L. Chancelour, that the next weeke followinge, he with the reſt of the iudges and deputyes ſhould follow, and bringe the B. of *Eureux* with them; & ſo they did, arriuing at *Fountayne bleau* the 27. of Aprill, and the next day arriued alſo *Monſieur Pleſsis*, but brought no books with him, ſayinge that he had not byn warned to do ſo, and ſo the next day after that againe, he preſented a new petition to the Kinge in wrytinge by the *Chancelour* askinge 4. thinges, which his Maieſtie cauſed preſently to be conferred with the B. & to take his anſwere thervnto. The firſt was that wheras the B. had giuen out, that he had obſerued aboue 4000. falſifications in his booke *Againſt the Maſſe*, and therby infamed

A new Memoriall of *Pleſsis* conteyninge 4. points for new delayes.

1.

med the ſame, that yt might be examined *page by page, and leafe by leafe*, as before he had demaunded, but the B. refuſed this for the ſame reaſons which he had alleaged before in his * letter to *Monſieur Pleßis*, principally for that yt was but a refuge to draw out tyme, he well knowinge that yt would neuer be ended. *Act. pag. 13. 14. 15. 16.* * *Supra cap. 3.*

2. The ſecond demaund was, that all ſuch places of his booke, as the B. did not accuſe of falſity, might be eſteemed as allowed and approued after this conference. But this alſo the B. ſaid was no reaſon, for that perhapps other men would find other faults in other places, which he had not examined, and that after theſe firſt 500. now obiected, were examined, he offered to be bound to go ouer his whole booke, *page by page, and lyne by lyne* as *Pleßis* deſired.

3. The third petition was, that if this might not be graunted, that at leaſt the Biſhopp would giue him in wrytinge, the firſt 500. places, that he had noted togeather with his proofes, againſt the ſame, and that he might haue tyme to examine them before hands, to cutt of long diſputes before his Maieſtie. But to this the Biſhopp aunſwered in like manner, that if he did ſo, the other would aske ſo much tyme to examine them, as he would delude this conference now appointed. Wherfore he offered, that yf the preſent triall might go forward, he would ſend

him 50. places the day before to prouide himſelfe for the firſt day, and ſo 50. the next day, for the ſecond conference, and ſo forth for 10. dayes togeather, vntill all the 500. were examined.

4. The fourth demaund was, that the ſame order might be held in examininge his booke, which he had held in wrytinge the ſame, to witt beginninge from the firſt part therof, &c. But this alſo the Biſhopp refuſed, ſayinge that it was only a ſhift, for that *Pleſſis* comonly had hãdled only light points in the firſt part of his booke, wheron it was no reaſon to ſtand and leeſe tyme, but rather as an accuſer he might begin where he would, and that *Pleſſis* was bound to aunſwere him: yet for the laſt vpſhott & to end all, he offered the King, to giue the whole 500. places preſently into his Maieſties hands in wrytynge, & ſo to take them from him euery day by 50. at once, to be examined in ten dayes, as is afore ſaid, and after this he ſaid, he would bynd himſelfe to remaine a whole moneth with him in *Paris* or els where he ſhould thinke beſt, to examine the reſt of the 4000.

After this vpon the ſecond day of May all the iudges and comiſſaryes being now arriued (except the Preſident *Calignon*, that remained ſicke in Paris) *Monſieur Pleſſis* gaue vp another Memoriall to the King, requyring yet once againe, that the Biſhop would giue

him

Another delay ſought by petition of *Monſieur Pleſsis* to the king.

him in wrytinge the 500. places gathered againſt him, or at leaſt wayes deliuer them vp into the hands of the Iudges, with commiſsion that yf this conference were broken of, they ſhould deliuer them into the hands of the ſaid *Pleßis*, and that duringe the conference, they ſhould deliuer him only 50. a day. Wherypon the King calling the Biſhop into his great gallery in the preſence of the *Chancelour*, and of *Monſieur Roſny* preſident of the finances, as alſo of the *preſident* of *Tou*, *Cazaubon*, and others, asked him why he would not yeld to this demaund; wherunto he anſwered as before, ſaying that this was but a new delay, therby to gett into his hands the whole 500. places, and then to ſeeke to anſwere them rather by wrytinge, then by preſent conferēce, which he might breake of by diuers occaſions, yf once he were ſure to haue therby the places into his hands, and therfore he deſired his Maieſtie to admitt no further delayes now, but that the appointed triall might go forward, which being once ended, he promiſed moſt faithfully, that he would ſtay to examine the whole booke, as longe as his Maieſtie ſhould appoint, or *Pleßis* deſire.

Actes fol. 21.

Wherypon the Lords preſent as well Proteſtants as Catholiks ſaid, that the Biſhopp had good reaſon in his anſwers to *Pleßis* his demaunds, and therypon the *Chancelour* was cōmanded by the King to goe &

pronounce this arreſt vnto the ſaid *L. Pleßis*, and that yf he would not go forward, as he had promiſed, his Maieſtie would take another courſe, & proceed to the examination of his booke in his abſence, which meſſage the *Chancelour* hauing done, *Pleßis* anſwered, that he could not accept of yt; wherat the *Chancelour* told him, that he ſhould looke well to his creditt, for that if he ſhould be found to be a falſifier in matters of diuinity, & his booke condemned in his abſence, yt would be a great ſhame vnto him, whervnto the other replyed, that he had rather yt ſhould be condẽned vniuſtly in his abſence, then in his preſence, which anſwere being carried to the K. by the *Chancelour*, his Maieſtie commaunded that the examine ſhould begin that very afternoone, at three of the clocke; but after vpon other buſines that fell out, it was deferred vntill the next day at 7. of the clocke in the morning, which determinatiõ of the K. being knowne, there was great dealing with his Maieſtie by diuers of the pretended Religion, that the matter ſhould not go forward, and new articles & demaunds were propoſed in the behalfe of *Monſieur Pleßis*; and namely two noble men Proteſtants named *Caſtelnau* & *Chambaret*, as alſo the preſident *Freſne Canay* cheefe deputy of their ſide, tooke in hãd to deale betwene the King, *Pleßis* & the Biſhop, & after many goings & commings, meſſages, anſwers & replies,

Monſieur Pleſsis threatened by the king.

Actes fol. 17. 18.

Actes fol. 22.

A new agreemẽt about the conference.

replyes, it was agreed, that the B. ſhould giue him preſently 60. places in wryting of the 500. promiſed, to prepare himſelfe for the next day, which the Biſhop did, & out of thoſe 60. *Pleßis* choſe 19. which ſeemed to him moſt defencible, with which he wẽt to the King, proteſting as followeth: *Syr, of the 60. paſſages ſent me by the Bishop of* Eureux, *I haue had tyme only to examine and verifie* 19. *and of theſe I will leeſe my honour, and life, yf he fynd one falſe. I ſhall proue my ſelfe this day before your* Maieſtie, *to be another manner of man, then he eſteemeth me.*

Acts fol. 26.

An hipocriticall proteſtation.

Theſe were his words. Which being heard, the King ſent preſently for the Biſhop, and gaue him the liſt of the 19. places, which *Pleßis* had choſen to defend, which liſt when the Biſhopp had read, he tould the King & the deputyes, that ſtood preſent with him that he found deceatfull dealinge in euery point, for that theſe 60. places being gathered in haſt and tumultuouſly, as his Maieſtie knew himſelfe, in leſſe then halfe an houres ſpace by his commandemẽt, out of certaine looſe papers, where aboue 800. corruptions were noted of *Monſieur Pleßis*, and put togeather as they lay in order, he had choſen to defend them, not as they ſtood in the Catalogue, but by particular election, to witt the 27. 39. 44. 50. 53. 56. *&c.* And wheras there were moſt of the ancient fathers named in this liſt as corrupted by him, & only two ſchoolmen among the reſt for example ſake,

A nevv ſhift of *Pleſsis* in chooſing out 19. places.

ſake, to witt *Scotus* and *Durandus*, he had guilfully placed them in the firſt ranke of his 19. placed to begin withall, as captaynes of the reſt therby to diſauthorize the whole conference, and to weary the hearers, as though the cheefe moment of the triall had byn about *Scotus* and *Durandus*. The K. anſwered that it ſhould be good to giue contentment to *Pleßis*, and thoſe of his party, wherin it might be; for which cauſe he ſaid further, as before, that he deſired this conference might paſſe with all quietneſſe poſſible, and that the Biſhop ſhould abſtayne as much as he could from vſing the word *falſe* or *falſification*, and other ſuch like, as might be offenſiue, for that his intent was to pacifie, and gaine men by this triall, and not to exaſperate. And the ſame he ſaid alſo vnto the Lords deputyes there preſent, requiring them, that yf they ſhould ſee any man wax into bitterneſſe & choler, they ſhould reſtraine him, & ſeeke to end all with good words and ſubſtantiall matter.

The K. great moderation.

After dynner about one of the clocke, the ſaid conference was begone in preſence of his Maieſtie, and of a great number of the cheefe nobles of *France*, which were long to name; for before the K. ſatte the *L. Chancellour* and the deputyes of both partyes before named; and at his right hand ſatt the Archbiſhopp of *Lyons* and ſundry other Biſhopps, and on his left hand the 4. ſecretaryes of State,

The K. & nobles how they ſat in the cōferēce.

State, & behind the King ſate the Princes, namely the Dukes of *Vaudemont*, *Nemeurs*, *Mercury*, *Dumayne*, *Niuers*, *Elbeuſe*, *Aignilon*, *Ianuile*, and others, and after them againe the officers of the crowne, Counſelors of State, and others of the nobility, and about 200. other hearers within the chamber, & aboue 500. in a gallery and garden without, expecting the reſolutiō from paſſage to paſſage, wherof there were many Proteſtants and diuers Miniſters of the new Religion.

All being ſett, the L. Chancelour made firſt a briefe ſpeech, confirmed afterward by the King himſelfe, that the meaning of this meeting was to try out the truth of certaine allegations, that were called in controuerſy in the *L. Pleßis* booke, and not to diſpute of any article of Religion at all; to which effect alſo the Biſhop had a breefe ſpeech, alleaging the example of *Eugenius* Archbiſhop of *Carthage*, who being required by *Hunnericus* King of the *Vandalls* in *Africa*, to diſpute with the Arrians, he refuſed the ſame without conſent of other Biſhopps, and eſpecially, of the B. of *Rome* as head of all. *Monſieur Pleßis* alſo, made a very ſhort preface, ſaying that as he had wrytten his books with intent to do God ſeruice for the reformation of his Church, and would thinke himſelfe happy, yf he could help any thing therin: ſo was he ſo farre of from all intention of willfull falſifyinge, that yf he knew his right

Vict. de Vtic. lib.2. de Perſecut. Vand.

L. Pleſsis ſpeach & proteſtation.

hand to haue done yt, he ſhould be the firſt to burne the ſame. He made mention againe, and ſhewed greefe, that 4. thouſand places ſhould be noted, as falſified by him in his booke, and finally proteſted, that howſoeuer it ſucceded with him, his cauſe was particular, and touched not the reformed Churches in *France*, which were before him, and would be after him, &c.

Actes fol. 31.

The B. repeated againe the matter of 4000. places corrupted, and offered to ſtand vnto yt, and to verifie them as well, as thoſe 500. new agreed vpon, and repeated againe breifely the whole ſtory of this action, and how guilfully *Pleſsis* had proceeded in cullinge out 19. places only of 60. offered him, and of theſe had put in the firſt ranke *Scotus* and *Durand* two ſchoolemen, about the controuerſie of the *Sacrament*, leauing out other places of *S. Cyprian*, *S. Cyrill*, *S. Chriſoſtome*, & other ancient Fathers, obiected to haue bin corrupted by him in the very ſame controuerſie of the reall preſence amongſt the number of theſe three ſcore: which fraud, to the end the iudges and deputyes might ſee and behould, he laid downe vpon the table that ſtood before them the whole Catalogue of the ſaid 60. places ſent the day before to *Pleſsis*: which being done, the King comaunded the foure ſecretaryes of the crowne, to wryte only the concluſions and iudgments that ſhould be giuen, and not the

The Biſhopps reall dealinge.

whole ſpeaches, for yt would be ouerlonge: and ſo the conference began, the B. ſayinge at the opening of the firſt booke *Domine labia mea aperies, & os meum annunciabit laudem tuam. Monſieur Pleßis* alſo prayed briefly with his hatt before his face, &c.

OF NINE PLACES EXAMINED IN THIS FIRST DAYES *conference, and how they were all iudged by ſentence of the deputyes to haue byn corrupted by* Monſieur Pleſsis.

CHAP. II.

IN this firſt dayes conference, which endured 6. houres, there could be examined only 9. places of the 19. which *Pleßis* had choſen to defend, of which nine alſo the firſt two by his art and fraude, (as in the former Chapter hath byn ſeene) were of 2. ſchoolemen, or ſcholaſticall wryters, *Scotus*, and *Durandus*, which being only named for exãple ſake by the B. of *Eureux* in his catalogue of 60. places, (but yet after many more important then they of the anciẽt Fathers) which *Pleßis* thought good to thruſt backe, all the ſaid ancient Fathers and namely *S. Cyprian, S. Cyrill* of *Ieruſalem*, *S. Iohn Chriſoſtome* and others cited in the ſame controuerſie, and many more in other queſtions, & to aduãce forward

Hovv *Scotus* & *Durandus* came to be the firſt in triall.

forward to the firſt & ſecond places of triall the ſaid *Scotus* and *Durandus*, thinking therby partly to weary his Maieſty & the audience, and to make the conference lothſome and contemptible, by ſo baſe a beginning; partly alſo preſuming, that he might more eaſily trifle out the tyme in wranglinge about theſe, as he did a whole houre about the firſt place only of *Scotus*, and would haue done the whole day, yf he might haue byn permitted, but the Biſhop diſcouering this fraud vnto the auditorye, ſhewed withall, that his deceyt and falſe dealing was all one in corrupting meane authors as the beſt, and greateſt, & therfore that it was not ſo much to be cōſidered by the iudges what the wryter was that was falſified, but how much, & with how great fraud he is falſifyed. And with this they paſſed to the particulars.

The firſt place examined out of Scotus *about the reall preſence.*

This preamble being made, the B. began to read out of *Pleßis* booke *pag.* 869. accordinge to his forſaid edition in 4. printed at *Rochell* by *Hierosme Hautin*, theſe words out of *Scotus*, about the Sacrament of the Altar. *Act. fol. 34.* *Iohn Duns* (ſaith he) *called Scot, almoſt* 100. *yeares after the* Councell *of Lateran, was not afraid to call in queſtion, if the body of Chriſt be really conteyned vnder the ſpecies, or accidents* (of bread) *and he diſputeth that it is not, and his arguments are,* *for that the quantity doth not permitt yt, nor yet the locality and circumſcription annexed to the nature of a true body, ſuch a one as Chriſt had, &c.* Thus he. And then for proofe he quoteth in the margent. *Scotus vpon the* 4. *booke of Sentences diſt.* 10. *quaſt.* 1.

Out of which place the B. did inferre two willfull and malitious deceyts of *Pleſſis*, the firſt that he would make his Reader beleeue, that *Scotus*, & the reſt of the Schoolemen when they propoſe any matter to be diſputed to and fro, do doubt of the truth therof, which is a moſt abſurd impoſture, for ſo he might ſay alſo, that they doubt whether God be God, or whether God can create any thing, for that they putt this queſtion. *Vtrum ſit poſsibile Deum aliquid creare?* whether it be poſsible for God to create any thing of nothinge? and preſently yt enſueth by way of obiection: *Videtur quod non*: yt ſeemeth that yt cannot be: But after all arguments ended, they reſolue that yt is ſo, to witt, that there is a God, and can create things of nothinge, and do ſolue all the arguments alleaged by themſelues to the contrary. And ſo doth *Scotus* in this matter ſettinge downe his full determination in theſe words: *Dico quod corpus Chriſti eſſe ibi verè, realiter, eſt ſimpliciter de ſubſtantia fidei*: I do ſay that it is ſimply a ſubſtantiall article of our faith, to beleeue that Chriſts body, is truly & really there, vnder theſe accidents.

Twoimpoſtures.

Scot. 2. *ſent. diſt.* 1. *q.* 2.

Scot. in 4. *ſent. diſt.* 10. *q.* 1.

And he proueth the ſame by two places of ſcripture, to witt *Math.* 26. where Chriſt ſaith: *This is my body*, and *Iohn.* 6. where he ſaith: *My fleſh is truly foode.* This then is the firſt impoſture which *Pleßis* is proued to haue vſed in alleadginge *Scotus* againſt his owne meaninge, diſcourſe, and reſolution.

The ſecond is, for that he ſaith, that *Scotus* argumēts againſt the reall preſence, were the *quantity, locality,* and *circumſcription annexed to a true body*; wheras theſe are not argumēts of *Scotus*, but of heretiks refuted by *Scotus*, as appeareth by himſelfe in the ſame places, where he addeth alſo theſe words: *If heretiks would expound the forſaid words of Chriſt*: This is my body, *to be vnderſtood figuratiuely, yt is quite againſt the intention of our Sauiour.* These 2. corruptions then, being ſo manifeſtly laid forth out of this firſt place of *Scotus*, and ſhewed that they could not be of ignorance, but of willfull malice to deceaue the reader, *Pleßis* was ſore preſſed, but yet had diuiſed a certayne way of ſome kind of eſcape, yf yt may be called an eſcape, and not rather a greater entanglement, which was to ſay, that he affirmed not ſimply that *Scotus* doubted of the *reall preſence*, but rather of the manner of Chriſts body being there, to witt, by *Tranſubſtantiation*, and for that reſpect he named the Councell of *lateran* in his ſpeach, which Councell firſt of all had determined the ſaid article of *Tranſubſtantiation*: But the Biſhopp ſhewed

Scot. ibid.

The firſt ſhift of *Pleſsis* to defend his impoſtures.

Concil. Lateran. can. 1.

ſhewed this to be a very ſleight euaſion, for that the Councell of *Lateran* determined as well the article of the *reall preſence*, as of *Tranſubſtantiation*, as appeareth in the ſaid Councell, and that *Scotus* was as reſolute in the one as in the other. And finally that *Pleßis* words before recyted are plaine inough without a comentary, *that Scotus durſt to call into queſtion whether the body of Chriſt were really in the Sacrament or no, vnder the formes of bread & wyne, yea & to diſpute that yt was not*, which words do ſpeake plainly, as yow ſee, of the reality. Soe as theſe ſhifts, are but a new abuſing of the Reader.

And as for the places he would ſeeme to alleage out of *Scotus*, as ſomwhat ſoundinge against *Tranſubſtantiation*, yt was told him firſt, that yt was from the purpoſe, for ſo much as his citation of *Scotus* was againſt the reall preſence; and ſecondly that theſe other places made no more for him, then the former, but wholy againſt him, and ſo yt was proued by readinge and examininge publikely the ſaid places, wherin there was an houre ſpent. And the Biſhopp perceauinge that *Pleßis* deſired to draw out the tyme, vrged the deputyes to giue ſentence vpon the falſification of the places alleaged, which they differred to do, vntill the next place of *Durand* was examined, for that they vnderſtood the caſe was in a manner all one, or much like in both ſchoolemen: And ſo yt was in deed, for that in both of them yow ſhall heare the ſentence giuen afterward, *that Pleßis had taken the obiection for the reſolution,* which was as great a diſgrace, yf you marke yt, as could be to ſuch a man, that preſumed to vnderſtand what he read.

The ſenteũce againſt Pleſſis. *Act. fol.* 52.

The ſecond Place examined out of Durandus *about Tranſubſtantiation.*

The next place of the 19. choſen by *Monſieur Pleßis* to be examined, was out of *Durandus*, *Pleßis* his words as they ly in his booke *pag.* 870. are theſe: *Durandus called by our Sorboniſts the moſt reſolute Doctor, hath theſe words in his* 4. *booke vpon the ſentences diſt.* 11. *To the contrary* (ſaith he) *ſuppoſinge the ſubſtances of bread and wyne* (after the conſecration) *do remayne; there enſueth therof but one difficulty, and this neyther very great nor indiſſoluble, to witt, that two bodyes remayne togeather* (vnder the ſame accidents) *but yf yow put the contrary* (to witt that there is Tranſubſtantiation) *there enſue more difficultyes, that is to ſay, how thoſe ſpecies or accidents* (without their ſubſtance) *can nouriſh or be corrupted, and how any thinge can be generate therof, ſeing all generation is of matter or ſubſtance, & therfore it ſeemeth that we ought to ſticke rather to the firſt way,* (to witt againſt Tranſubſtantiation, &c. So he.

Act. fol. 46.

Out of this place the B. of *Eureux* did argue *Pleßis* of the ſame falſity and deceytfull dealinge as before in *Scotus*, or rather more

A diſhonorable impoſture.

plaine and euident, and conſequently more wicked and diſhonorable to him, for that all theſe words heere alleaged out of *Durandus* are not his owne, but the words of others that do obiect the ſame, which he diſſolueth afterward, when he hath put downe his owne ſentence in theſe words: *Primum eſt dicendum, quod ſubſtantia panis & vini conuertuntur in ſubſtantiam corporis Chriſti.* First we „ muſt ſay and hold (notwithſtandinge the „ former obiections & arguments to the con„ trary) that the ſubſtance of bread and wyne, „ are turned into the ſubſtance of the body of „ Chriſt. This is his reſolution, quite contrary, to that which *Pleſsis* would haue him ſeeme to hold. And then hauing ſet downe this reſolution accordinge to the common faith of the Catholike Church, he paſſeth to anſwere the former obiection, ſayinge to the former argument to the contrary (about difficultyes): *vve muſt anſwere, that in thoſe thinges that appertayne vnto faith, we muſt not allvvayes chooſe that vvhich ſeemeth* (to humayne ſenſe) *to haue leſſe difficultyes; but we muſt hould that which is conſonant to the ſayings of holy Fathers, and to the tradition of the Church.* So Durand.

Durand. ſent. li. 4. diſt. 11. q. 1.

Durand. ibid.

Which words being recyted in the hearing of all, yow muſt imagine in what a pitifull plight poore *Pleſsis* was, to ſee one man looke vpon another, and ether ſmile or byte their lippes at ſuch manifeſt groſſe trumpery;

ry; but yet neceſsity made him take hart, & to aduenture a new euaſion, ſaying, that albeit this were but an obiection in *Durand*, yet it ſeemed to him ſuch an obiection, as „ might hould the place of a reſolution, yf the „ authority & deciſion of the Church had not „ withheld him. And for proofe of this, he would needs cite diuers other places out of *Durand*, where he ſaith; that yf God would „ he could haue made his body to be in the „ Sacrament, togeather with the ſubſtance of „ bread without *Tranſubſtantiation*, and that yt ſhould be temerity to hold the contrary: but the Biſhop refuted this preſently as impertinent matter, and nothinge to the purpoſe to help his cauſe: For albeit *Durand* did hould, that God out of his omnipotency might haue appointed yt ſo yf he would, that both ſubſtances, (to witt both of his body & bread) ſhould haue byn togeather; yet did he it not ſo *de facto*, as Durand proueth out of his owne words, when he ſaid of bread, *this is my body, &c.* It was noted alſo that in the end of the firſt text alleaged by *Pleßis* out of *Durand*, the words in vulgar were: *Therfore the firſt way is to be followed*, wheras the true words of *Durand* in Latyn were, *ergo (vt videtur) primum eſt eligendum:* therfore (as yt ſeemeth) this firſt way is rather to be choſen: ſo as *Pleßis* of purpoſe left out the words *(vt videtur)* that yt might not ſeeme (as yt was) an obiection, but rather a reſo-

Math. 19.

Pleſsis taken in two falſityes at once.

reſolution, which was another tricke of vnfaithfull dealinge.

Well then after all textes read at large, and examined by the iudges, when *Pleſſis* would haue cauilled yet further & drawne out the tyme, as he did in the former place of *Scotus*; the B. deſired the K. that the law of this triall might be obſerued, and ſentence giuen vpon the matter yt ſelfe already propoſed, without further excurſions, wher-vpon the King willed the deputyes to giue ſentence, which they did by the *Chancelour*, after he had asked euery mans voyce in particular, and the ſentence was in theſe words in French. *Que le Sieur de Pleſſis auoit pris la obiection pour la reſolution.* That the *L. Pleſſis* had taken the obiection (in *Scotus* and *Durand*) for the reſolution. And this was the end of this ſecond triall, with ſhame inough, yow may imagine, to him that profeſſed more learning, then to be deceaued in ſuch a matter, yf he had not liſted to haue byn both deceaued and to deceaue.

The ſentence of the firſt two places.

The third place examined out of S. Chryſoſtome, *about Prayer to Saincts.*

Acts of the conf. *fol.* 52.

After the former two places of *Scotus* and *Durand* diſpached, the third choſen by *Monſieur Pleſſis*, to be defended, was out of *S. Chryſoſtome*, in his homily, vpon the firſt of *Saint Paules* epiſtles to the *Theſſalonians*, where handling thoſe words of *Ieremy* the Prophet: *If*

Ierem. 15.

Moyſes and Samuell ſtood before me, my affection ſhould not bee vnto this people, &c. Pleſſis ſaith, that wheras the Papiſts do alleage this ſayinge of the Prophett to proue prayer vnto Saints, *S. Chryſoſtome* draweth a quite contrary concluſion from thence, his words are theſe *pag.* 537. of his booke *againſt the Maſſe: S. Chryſoſtome doth draw from theſe words of the Prophett a quite contrary concluſion, to witt that we muſt not reſt our ſelues vpon the prayes of Saints, but muſt worke our ſaluation* (as *S. Peter* ſaith) *in feare and trembling. &c.*

Chryſoſt. hom. prima in 1. ad Theſſal.

Out of which allegation of *S. Chryſoſtome* the Biſhopp did ſhew, and plainly declare, that Pleſſis had depraued *S. Chryſoſtomes* meaninge, for that he did not inferre any ſuch concluſion at all againſt prayer to Saints, but manifeſtly the contrary in theſe words in the very ſame place, ſayinge for his concluſion after a long diſcourſe: *Theſe things then being ſo (as we haue ſhewed) we muſt neither neglect the prayer of Saints for vs, nor yet putt all our hope therin, for that the one would depriue vs of great ſuccours, the other would make vs idle and neglect. VVherfore we muſt pray to them, to make interceſſion, and hould vp their hands for vs, and we of our part muſt liue vertuouſly.*

Chryſoſt. ibid.

Theſe are the words of *S. Chryſoſtome* truly alleaged, which do euidently ſhew, that Pleſſis did notoriouſly corrupt both *S. Chryſoſtome* his words and meaniug in his forſaid allegation: his words, in that he affirmeth

Two impoſtures of Pleſſis.

S. Chryſoſtome to ſay: *that we muſt not reſt our ſelues vpon the prayers of Saints:* which he doth not ſay, but that, *we muſt not put all our hope therin.* Secondly he leaueth out thoſe words of *S. Chryſoſtome*, where he exhorteth vs *to pray vnto Saints, and to liue vertuouſly.* He corrupteth alſo *S. Chryſoſtomes* meaning, for that he enforceth vpon him the quite contrary concluſion, to that which he maketh, to witt, *that we muſt not pray to Saints at all*, wheras *S. Chryſoſtome* ſaith, *we ought to pray to Saints, & not to depriue our ſelues of ſo great a ſuccour.*

Two vayne leaps of *Pleſsis* to gett out of the bracke.

Heere *Pleſsis* was in a great Bracke againe, & could not tell which way to wynd himſelfe out, yet two leapes he gaue, but neyther did ſerue his turne. The firſt was, by ſayinge, that his intention was not to ſett downe *Saint Chryſoſtomes* words formally as they lay in the text, for that his diſcourſe was longe, and indured for diuers pages, but only to put downe the ſome therof. But this was beaten backe by the B. asking him firſt, why then he ſett downe thoſe words in a different letter, as proper words of *S. Chryſoſtome*? Secondly, why he left out *Saint Chryſoſtomes* true words before recyted, and put in other of his owne, of a cōtrary ſenſe? Thirdly why he changed, & falſifyed *Saint Chryſoſtomes* whole meaning, drifte, and concluſion, as hath byn ſhewed; and finally he told him, that albeit *S. Chryſoſtomes* diſcourſe were large in expounding the forſaid verſe of *Ieremy* the Prophett; yet was his concluſion about praying to Saints very ſhort, and vttered in no more words then before was ſett downe; ſo as this helped him nothing.

His ſecond ſkip therfore was to ſay, that *S. Chryſoſtome* in this place ſpoke of prayinge to liue Saints only, and not to dead Saints, but the Biſhop replied, that albeit this were true (as it appeareth euidently to be falſe by the examples of *Dauid* and *Iob*, whome *Saint Chryſoſtome* there nameth) yet that this releeued him and his falſhood nothing at all: For yf he ſpoke of liue Saints only, then could not *Pleßis* draw an argument from that his ſpeach againſt the Catholike vſe of praying to Saints deſceaſed; and yf he ſpake of dead Saints, or both of dead and liuinge, then doth he confirme the Catholike vſe, & not impugne the ſame, as *Pleßis* would haue made his reader beleeue. And howſoeuer yt bee, the Biſhopp vrged, that he was heere conuinced of diuers falſhoods, and ſo required ſentence, wherupon the iudges commaunded two ſeuerall Greeke textes of *S. Iohn Chryſoſtome* to be brought of diuers impreſsions, the one at *Heidelberge*, the other at *Verona*, & conferringe them togeathet, found the Fathers words to be iuſt as before they haue byn ſett downe by vs, and falſified by *Pleßis* in his booke, and therfore after euery mans opinion required, & conferred among themſelues, the Chancelour pronounced in

Pleſsis cõcluded by the B. and ſentẽce giuẽ againſt him.

all the deputyes names in theſe words: *Que le Sieur du Pleſsis auoit obmis en ce paſſage ce que y deuoit eſtre mis.* that is to ſay: That the Lord Pleſsis had left out in this paſſage, that which ought to haue byn put in: which in effect, is to call him a falſifier in good and honourable tearmes. And ſo much of this place.

The fourth place examined out of S. Chryſoſtome, *about prayer in like manner to Saints.*

The fourth place was another of *S. Chryſoſtome* about the ſame argument of praying to Saints cyted falſely by *Pleſsis* in the 574. page of his booke *againſt the Maſſe*, where he maketh *S. Chryſoſtome* to ſpeake thus againſt praying to Saints: *Chryſoſtome* (ſaith he) *ſeemeth to haue attempted the ouerthrow of this abuſe aſſaultinge the fundament therof by all occaſions, for ſo much as he ſaw, that the people did thinke more how to help themſelues by ſuffrages of others, then how to amend their liues; wherfore he did endeauour to batter this opinion; ſaying we are much more aſſuſed by our owne ſuffrages then by the ſuffrages of others; and God doth not ſo ſoone graunt our ſaluation at the prayers of others, as to our owne prayers, for ſo he tooke pitty of the woman of* Cananæa, *and gaue pardon to the adultereſſe, and paradiſe to the theefe without being moued with interceſsion of any aduocate or mediator, &c.*

Chryſoſt. hom. 5. in Math.

Acts fol. 58.

Out of which words, beſides that which was before obiected vpon the precedent place, the B. accuſed *Monſieur Pleſsis*, that he had dealt fraudulently alſo in cytinge theſe words, for that he had cutt of the very next word enſuing, which made againſt him, & declared plainly *S. Chryſostomes* whole meaning, to witt: *And this we ſay* (ſaith S. Chryſostome) *not to the end we ſhould not make our prayers or ſupplications vnto Saints, but that we ſhould not therby become ſlothfull in doing alſo for our ſelues.* To which charge *Monſieur Pleſsis* anſwered, that *Chryſoſtome* in this place did not ſpeake of dead Saints, but of liuinge Saints, for proofe wherof, he alleadged certayne coniecturall reaſons, which the B. hauinge refuted, as both falſe and impertinent to the matter, he vrged him that this refuge, yf yt were true that *S. Chryſoſtome* ſpoke only of lyuing Saints, yt was againſt himſelfe, and proued two abſurdityes in ſteed of one, the firſt, that he deduced a concluſion out of *S. Chryſoſtome* againſt prayinge to dead Saints, wheras the Father ſpake of liuinge Saints only: the ſecond, that he cutt of from the text, the principall words that ſhould haue declared the Fathers meaninge. To this replyed *Pleſsis*, that he brought not this place of *Chryſoſtome* againſt praying to Saints, but againſt them, that would help themſelues *by the ſuffrages of others.*

Chryſoſt. ibid.

Two or three ſcapes of *Pleſsis* ſtopped by the B.

Vpon this anſwere the K. himſelfe began to ſpeake, ſaying, that the word *others*, was a generall word, that might be extented aſwell to the dead, as to the liue, and that *Pleßis* ſhould remember, that he had ſaid a little before in cyting *S. Chryſoſtome, that Chryſoſtome attempted the ouerthrow of this abuſe.* And then he demaunded of him what abuſe he meant, if he meant not the abuſe of praying to Saints deſceaſed, as impugned by *S. Chryſoſtome:* which inſtance of his Maieſtie was confirmed by the B. cyting diuers places of *Pleßis* booke, where by name he auoucheth *S. Epiphanius* and *S. Chryſoſtome* in the Greeke Church to be aduerſaryes of prayinge to Saints, which yet now he would not ſtand vnto. But *Pleßis* replyed; that he did not alleage *S. Chryſoſtome* in this place, as directly impugninge prayer to Saints deceaſed, but indirectly, in that he ſaith, *that we muſt not put our confidence in the meritts of other men.* Wherto the Biſhop anſwered, that *S. Chryſoſtome* ſaid not abſolutely, *that we muſt not rely at all vpon other mens prayers, but that we muſt not ſo rely, as we be negligent of our owne parts*; which ſpeach doth neyther directly nor indirectly impugne prayer to Saints, eſpecially being ioyned with his plaine declaration before mentioned, cutt of by *Pleßis.*

The K. tooke the argument.

Acts fol. 60.

Another poore ſhift of *Pleſsis.*

Wherfore after diuers ſuch vayne, & impertinent replyes of *Monſieur Pleßis*, the B. required ſentence to be giuen; wherypon the texts alleaged being openly read, both in Greeke and Latyn of diuers editions printed both in *Paris* and *Baſill*, and one Greeke

copy of hand wrytinge out of the Kings library, the words were found as before hath byn cyted, and ſentence was giuen by the conſent of all deputyes in the ſame words that the other was before, to witt, *that the L.* *Acts fol.*
Pleſsis had left out in this paſſage, that which he ought 64.
to haue putt yn. And with this ended their examen of the fourth place, & the bluſhing remayned to *Pleſsis* as yow may imagine, ſeeing all his Proteſtants to hange downe their heads at this ſucceſſe.

The fifth place examined out of S. Hierome *about the ſame argument,* of prayer to Saints.

After the two forſaid places of *S. Chryſoſtome* diſcuſſed, as yow haue heard, there came in order a place of *S. Hierome* vpon *Ezechiell,* cyted by the ſaid *Pleſsis* in the 583. page *Hier. in*
of his booke *againſt prayer to Saints,* and put as *Ezech. lib.*
yt were for an *antidotum* to other ſayings of *4. cap. 14.*
S. Hierome in fauour of prayings to Saints, in his books againſt *Vigilantius.* The place is cyted in *Pleſsis* booke in theſe words: *But Saint Hierome* (ſaith he) *in his commentaryes, when he was out of choler and greife, did wryte thus: If we haue confidence in any one, lett yt be in God only, for yt is wrytten, that the man is curſed that confideth in men; albeit they be Saints, & albeit they be Prophets, yet muſt we not confide in them, nor yet in the Princes of the Church, who though they be iuſt, yet ſhall they deliuer but their owne ſoules, and not thoſe of their children.*

Out of this place the B. obiected, that *Pleſsis* had alleaged theſe words with fraud & corruption, leauing out the clauſe which made all cleere, and vtterly marred *Pleſsis* markett, to witt, *Si fuerint negligentes,* yf their children be negligent, then cannot Saints ſaue them: *filios autem & filias* (ſaith *S. Hierome) quos in Eccleſia genuerint, ſi fuerint negligentes, ſaluare non poterunt.* That is, Saints cannot
„ ſaue their ſonnes and daughters, whome
„ they haue begotten, by their preachinge in
„ Gods Church, yf the ſaid children be negligent
„ on their parts. And the ſame very exception or reſtriction had *S. Hierome* repeated in other words before in the ſame
Hier. ibid. Chapter, ſaying: *Nec principes nos poterunt liberare, niſi filiorum fuerit aſſenſus, & illorum obſecrationes ſuis conatibus iuuerint.* The very cheefeſt
„ and principall Saints of the Church cannot
„ deliuer vs, except we their children do giue
„ our conſent thervnto, & except we do ayde,
„ by our owne good endeauours, their prayers
„ made for vs. Which two clauſes ſhewinge euidently, that *S. Hieromes* former ſpeach was but conditionall, & not abſolute, when he ſaid, *that we muſt not put our truſt in others,* (euen as that of *S. Chryſoſtome* was before) yt followeth that the leauinge out of theſe clauſes that conteyne the principall point of all the ſpeach, was willfull fraud, and falſification, endeauouringe to make *Saint Hierome* to ſpeake againſt himſelfe, about

prayinge to Saints, which he neuer meant.

Heere now *Pleßis* being ſtrayned, as before, ran to his ordinary ſhift, of ſayinge, that *S. Hierome* ſpake not of dead Saints, but of liuinge only, which though it were euidently falſe, as the Biſhop ſhewed by other plaine words of *S. Hierome* in the ſame place, and by *Pleßis* himſelfe, that cyted this place as *an antidotum* to other places of his, againſt *Vigilantius*, where *Pleßis* himſelfe confeſſed, that he talketh of prayer to Saints deceaſed: beſides all this (I ſay) wherby this refuge was euidētly knowne to be but a ſhift, the Biſhop preſſed him moſt with this; that of what ſort of Saints ſoeuer *S. Hierome* ſpeaketh heere, quicke, or dead, he ſpeaketh not ſimply or abſolutely, *that they cannot ſaue vs by their prayers*; but with this expreſſe condition, twiſe repeated by him, and left out by *Pleßis*: *If we be negligent of our owne parts*; or as *S. Chryſoſtome* ſaid before; *yf we rely wholy vpon them, and do nothing of our ſelues.*

VVilfull falſe dealinge againſt *S. Hierome*.

Wherfore he prayed the iudges to giue ſentence concerninge this place, as of the former; wheryupon *Pleßis* began to cauill againe, and to ſay, as he did in the former paſſage of *S. Chryſoſtome*, that he alleaged not this place of *Saint Hierome* directly againſt Saints deceaſed, but indirectly. But the B. proued that neyther directly, nor indirectly this place of *S. Hierome* made any thinge againſt prayers to Saints, but rather for the

Acts fol. 69.

ſame. For he that ſaith, that prayinge to Saints auayleth not him, that is negligent of his owne part, ſignifieth in effect, that yf he be diligent, he may be holpen therby, which is *S.Hieromes* doctrine againſt *Vigilantius*, as *Pleſſey* confeſſeth, though he ſaith that he was then in choler but now out of choler, when he ſpoke the contrary as he would haue him to ſeeme.

Another ſhift of *Monſieur Pleſsis.*

After this, *Pleßis* leapt to another place of *S. Hierome* in his cōmentaryes vpon *S.Paules* epiſtles to the *Corinthians*, where he ſaith: *That Saints ſhall not be able to help at the day of iudgment,&c.* Which the Biſhop expounded, and graunted, for that then there ſhalbe no more place for prayer or interceſsion, but euery one to receaue his reward: yet he added further, that this place of *S. Hierome*, was brought into examination out of the order of thoſe 19. that *Pleßis* had choſen, and that yf he would be content, to continue the examination of this one page of *Saint Hierome*, whence this place is drawne, the B. offered to bynd himſelfe to ſhew 4. notorious falſityes committed by him, in this one page: but *Pleßis* refuſed this combat, & ſaid that he would not interrupt the order ſett downe already for examination of his 19. places aforeſaid; but yet both the King and reſt of the auditory, did well marke and note this offer made by the Biſhopp and diuers tymes repeated by him, and that the other durſt no:

An offer to prooue 4. new falſifications againſt *Pleſsis* in one page.

not accept therof. Wherfore the iudges being called vpon againe, to giue ſentence, conferred togeather, and with one conſent gaue this verdict. *Que le paſſage auoit deu eſtre mis entier.* That this place or paſſage of *S. Hierome* ought to haue byn ſett downe by *Monſieur Pleßis* wholy, and entyre, as yt lay in the author, and not mangled or diſmembred, as it was found to be. And yow may imagine how *Pleßis* bluſhed at this ſentence.

Acts fol. 97.

The ſixt place examined, out of S. Cyrill, *about honouringe the holy Croſſe.*

The ſixt place was out of *S. Cyrill* cited by *Monſieur Pleßis pag.* 223. of his booke in theſe words: *S. Cyrill anſwered the Emperour Iulian when he reproached Chriſtians for honour done vnto the croſſe, that Chriſtians did not giue adoration nor reuerence to the ſigne of the Croſſe.* So ſaith *Pleßis*: But the Biſhopp charged him, that the laſt words of this ſentence, to witt, *that Chriſtians did not giue adoration nor reuerence to the ſigne of the Croſſe*, were not in *S. Cyrill*, and willed him to ſhew them. *Pleßis* anſwered, that in deed they were not *S. Cyrills* owne words, and therfore he did not put them in a different letter of quotation, but yet that the ſenſe of them was to be found in *S. Cyrill.* The B. replyed, that neyther the words nor ſenſe were there, and yet that *Pleſsis pag.* 89. of his *booke againſt the Maſſe* had ſett downe the ſame thinge as of *S. Cyrills* owne words

Cyril. l. 6. contra Iulian. Apoſtat.

The firſt ly proued againſt *Pleſsis*.

in a different letter of quotation thus: *Cyrill likewiſe reproached by* Iulian *the* Emperour *doth anſwere flattly, that the Chriſtiās did neither adore, nor honour the ſigne of the Croſſe.* So as heere yow ſee not only theſe words alleaged as *S. Cyrills* in a different letter, but alſo often vrged by *Pleſsis*, that for ſo much as he could not bring forth the words, at leaſt he ſhould ſhew the ſenſe therof in *S. Cyrill.*

A friuolous obiection of *Pleſsis* anſwered, and returned vpon himſelfe.

Pleſsis anſwered, that the ſenſe might be gathered out of *Cyrill*, in that *Iulian* the Apoſtata, againſt whome he wrote, obiectinge vnto him, that the Chriſtians adored the Croſſe of Chriſt, *Cyrill* did not anſwere that it was true, which of likelihood he would haue done, yf in thoſe dayes Chriſtians in deed had worſhipped the Croſſe. But to this the Biſhop replyed, that the conſequēce was not good, for ſo much as Chriſtian wryters of that tyme, were wont to goe very reſeruedly, in vttering the points & miſteryes of our faith vnto pagās, though heere in effect *Cyrill* did confeſſe yt, as preſently ſhalbe ſhewed, for that he yeldeth the reaſon why they did yt. But on the other ſide yt is a farre better argument to ſay: *Iulian* the Apoſtata obiected that Chriſtians adored the Croſſe of Chriſt, and painted the images therof vpon their foreheads, & vpon their dores, and *S. Cyrill* denyeth yt not, but endeauoureth to giue a reaſon, why they did ſo; *Ergo* it is more probable, that Chriſtians did worſhipp the Croſſe of Chriſt in deed in thoſe dayes.

And heere the King tooke vp the argument againe ſayinge, that yt was very probable, that *Iulian* would neuer haue obiected this to the Chriſtians, yf they had not done ſo indeed, for otherwiſe he ſhould haue byn laughed at by all. Which ſpeach of his Maieſtie the B. cõfirmed, by ſhewing how learned an Emperour *Iulian* the Apoſtata was, and how he had byn brought vp from his youth in Chriſtian Religion, and could not be ignorant in ſo publike a matter as this; and moreouer (ſaid the Biſhop) yf yt were true, that *S. Cyrill* did reprehend the Emperour *Iulian*, for charginge falſely Chriſtians to worſhipp the Croſſe, yt is not likely, that other Chriſtian Emperors followinge ſoone after, as *Iuſtinian* and others, would in their lawes haue called the ſame, *Adorandam & honorandam verè crucem*, the Croſſe that is truly to be honoured & adored. Which mention of Emperors being heard by the King, he required preſently that the books ſhould be brought, and the places read openly, which was done out of the conſtitutions of *Iuſtinian* printed at *Geneua*, and the words were read there as the B. had alleaged them; and the ſame ſhewed out of diuers other authors more ancient then *Iuſtinian*, as *Ruſticus Diaconus*, *Sedulius preſbyter*, *Athanaſius*, and *S. Chryſoſtome*.

The K. reply againſt *Pleſsis.*

Iuſtin. Imper. in Authent. de Monachis. Si quis ædificari.

Acts fol. 72.

Which being done, *Pleſsis* came out with another obiection of *Minutius Fœlix*, who anſweringe to one *Cecilius*, a pagan, ſaid, *Cruces nec colimus, nec optamus.* We do neither worſhipp nor wiſh for Croſſes; but the Biſhop ſhewed this to be but a ieſt, and quite againſt himſelfe. For that the pagan hauing obiected to Christians, that they honoured *Crucem,* wherby he vnderſtood a gibbett or gallowes, ſaid, *Chriſtiani adorant & merentur Crucem,* Chriſtians do adore, and do deſerue the gibbett; in which ſenſe *Minutius* anſwered him: *Nos Cruces nec colimus, nec optamus,* we do neyther worſhip nor wiſh Croſſes in your ſenſe, that is to ſay, gibbetts. And all did maruayle at *Pleſsis,* that he would bring in this deceatfull obiection: out of which notwithſtandinge the Biſhop inferred, that except the Pagan *Cecilius* had knowen in thoſe dayes, that Chriſtians worſhipped Croſſes, he would neuer haue obiected the ſame ſo confidently againſt them, eyther in ieſt, or in earneſt.

A deceytfull reply of *Pleſsis* turned vpon himſelfe.

And this being done the B. demaunded iudgment vpon the place, but there ſtept vp one *Monſieur Mercier*, one of the ſecretaryes of the conference for the Proteſtants ſide, ſayinge that by the text of *S. Cyrill* there lyinge on the table, before them, yt was manifeſt, that he obiected vnto *Iulian extremam imperitiam,* extreme ignorance or lacke of ſkill in Chriſtian affayres, for obiectinge to them

A reply of *Monſieur Mercier* the Proteſtants ſecretary.

that they honoured the Croſſe, and made the ſigne therof vpon their foreheads and dores, which by likelyhood he would neuer haue done, yf Chriſtians had vſed to do ſo indeed. Wherunto the Biſhop anſwered, that *S. Cyrill* did not obiect ignorance about the fact, and cuſtome of honouringe the Croſſe, and makinge the ſigne therof, as is aforeſaid, for that this thing was ſo notoriouſly knowne, as yt had byn rather lacke of witt or ſhame, then ſkill in *Iulian* to obiect yt, yf no ſuch vſe had byn: but *S. Cyrill* accuſed him of ignorance, and folly for his illation made thervpon, which was, that Chriſtians were miſerable & contemptible therby, to witt, for yelding ſo much honour to the ſigne of a croſſe or gibbett, ſo odious to them as nothinge more. And this to be his meaninge is plaine by *S. Cyrills* whole diſcourſe, which was there read both in Greeke and Latyn in theſe words: *Furthermore* (ſaith he) *Iulian calleth vs miſerable, who are ſo carefull alwayes to ſigne our houſes and foreheads with the ſigne of the pretious Croſſe, but we ſhall eaſily demonſtrate vnto him, that ſuch kind of ſpeaches do proceed from vvicked cogitations, and do ſauour of extreme ignorance, &c.* Which text being pondered, & the iudges hauing conferred among themſelues, this ſentence was giuen vpon the place of *S. Cyrill* before alleaged. *Que le paſſage allegué par le Sieur du Pleſſis ne ſe trouoit point dans S. Cyrille.* That the

Cyril. l. 6. contra Iulian.

The ſentence againſt Pleſſis. *Acts fol. 76.*

paſſage

paſſage alleaged heere by the *L. Pleßis* out of *S. Cyrill* is not found at all in *Cyrill*. Of which ſentence yow ſee the conſequence that enſueth, to wit, that *Pleßis* had made or diuiſed yt of himſelfe.

The ſeauenth Place examined out of the Code or Imperiall lawes, about paintinge or caruinge the ſigne of the Croſſe.

After the place of *S. Cyrill* examined and found falſified about worſhipping the croſſe (as you haue heard) there was brought into triall, another place concerning the ſame argument, about a law of the two Emperors *Theodoſius*, & *Valens* cyted by *Pleßis* in the 223. page of his booke, againſt paintinge or caruing the image of the croſſe in theſe words: *VVhat wil theſe men ſay*, (to wit the Catholiks) *of the Emperors Theodoſius & Valēs, that prohibited expreſſely by edict, this cuſtome of painting or caruing images of our ſauiour. For ſo much* (ſay they) *as we haue care of nothing more then of the ſeruice of God, we forbidd all ſorts of perſons to make the ſigne of our Sauiour Ieſus Chriſt, either in colours, ſtone, or other matter, either to engraue paint or cutt the ſame, but rather wherſoeuer any ſuch thing ſhalbe foūd, that yt be taken away vnder paine of greuous punishmēt.* So cyteth *Pleßis* the words of the law. But the B. of *Eureux* ſhewed that this cytation is full of willfull fraud, and corruption, for that amōg other things it leaueth out the words *humi* & *in ſolo*, which ſignifie on the ground:

which words conteyne the very life and ſenſe of all the whole text, & law alleaged, & do declare the true meaning of the lawmakers therin, for that the true text of the law in the code lyeth thus:

Cùm ſit nobis cura diligens, &c. Wheras our care is diligent in all things to defend the Religion of almighty God: we commaund that it ſhall not be lawfull, for any man to carue or paint the ſigne of our Sauiour Chriſt, either on the ground, or in any ſtone or marble lyinge vpon the ground, *&c.* Which ordination the Biſhopp did ſhew to haue byn made by the Emperors, for more honour of ſacred images of our ſauiour, to the end that they ſhould not be defiled with mens feete, as appeareth by the ſame prohibition made and confirmed not long after by the Councell of *Conſtantinople*, named *In Trullo*, where it is ſaid: *vve commaund that all the figures of the Croſſe, that are made vpon pauiments be taken away or defaced, to the end that the triumphant ſigne of our victory, be not vnworthily defiled by mens feete.*

Cod. lib. 1. tit. 8. nemini licere. &c.

„ „ „

An egregious corruption.

Concil. Conſtantinop. in Trullo. cap. 73.

And at this ſore charge *Monſieur Pleßis* ſeemed much aſhtoniſhed, and had no other refuge, but to ſay that he alleaged the text as he found yt alleaged by *Petrus Crinitus*: but the Biſhopp replyed, that it had byn conuenient for a man of *Pleßis* quality and profeſſion in learning, before he had wrytten and printed this thing, and eſpecially before he had ſo inſolently asked the queſtion, what Catholikes would ſay vnto it, to haue ſeene the place it ſelfe, knowinge that *Petrus Crinitus* was but a raſh grammarian of later tymes, reprehended of this very falſification by ſundry learned men of our dayes, and namely by *Alanus Copus, Doctor Sanders, Cardinall Bellarmine* and others. Which *Pleſsis* could not but know, and haue ſeene; and moreouer the very title of the law yt ſelfe is extant in the Code in theſe words:: *Nemini licere ſignum ſaluatoris Chriſti humi, vel in ſcilice, vel in marmore, aut inſculpere aut pingere*; Which is: that it is not lawfull for any man to engraue, or paint the ſigne of our Sauiour Chriſt on the ground eyther in flint or marble; which title of the law ſeemeth impoſsible, but that *Pleſsis* muſt haue ſeene and read, for ſo much as he cyteth diuers other lawes out of the ſame *Code*, or els he is a very ſuperficiall fellow: and yf he ſaw yt, and yet alleaged it as he doth, his falſhood is intollerable.

Pleſsis either ignorant or ſtrangely malitious.

But he perſiſting in denyall, that he was bound to looke the law it ſelfe in the *Code*, but that it was ſufficient to follow *Crinitus* his allegation therof, the iudges for compaſsion (as it ſeemeth) after conſultation among themſelues gaue this ſentence: *Que il auoit veritablement allegué Crinitus, mais que Crinitus s'eſtoit abuſé.* That *Monſieur Pleſsis* had truly alleaged *Crinitus*, but that *Crinitus* was abuſed. Which had byn ſome excuſe yf

Pleſsis had byn a ſimple yonge ſcholler; but being the man he is, and taketh himſelfe to be, yt is hard to ſay where the abuſe was greater, eyther in him, or *Crinitus*; for ſo much as in his text he alleaged not *Crinitus*, but the Emperors themſelues, and inſulted therby ouer Catholiks, as yow haue heard, though in his margent he quoted *Crinitus*, which was little to the purpoſe, knowinge that he lyed, as muſt be preſumed that he did, and cannot well be auoyded.

The eight Place examined out of S. Bernard *about honouringe our Lady.*

The *L. Pleſsis* being deſirous to make a floriſh againſt Catholiks, *for geuing to much honour* (as he ſaith) *to our Lady*, he alleageth a ſentence out of *S. Bernard* in the 604. page of his booke, in theſe words: *S. Bernard* (ſaith he) *wryteth of the virgin her ſelfe in his* 174. *epiſtle, that ſhe hath no need of falſe honours, for ſo much as ſhe is full of true; and this is not to honour her, but to take away her honour; the feaſt of her conception was not well inuented.* So he.

Acts fol. 83.

In which words the B. accuſed *Pleſsis* to haue vſed as great falſhood as in the former paſſages, for that he had guilfully patched togeather two different ſentences of that epiſtle, wrytten in ſeuerall places, to make one to his purpoſe, after the faſhion of *Centons* of *Homer, Virgill* and other poets, and had ſo recyted them, as they might ſeeme but one, and moreouer had cutt of the ſentence that wēt betwene them, & was immediatly annexed to the former, & conteyned the deciſion of the whole queſtion, to witt, *inventrix of grace, mediatrix of ſaluation, &c.* For better vnderſtāding wherof muſt be noted, that *Menſieur Pleßis* a little before had accuſed *S. Anſelme* of impiety, for calling the bleſſed Virgin *Inuentricem gratiæ, mediatricem ſalutis, reſtauratricem ſæculorum*: ſayinge that theſe praiſes, and honours were falſe and immoderate. For proofe wherof he alleaged *Saint Bernard*, as though he had byn of a contrary opinion to *Anſelmus*, and to the Catholiks of theſe dayes, in that he diſallowed falſe honours giuen to our *Lady*, for which he cyted the paſſage before mentioned, made of 2. ſeuerall ſentences, tied togeather, & cutting out from the middle therof theſe words of *S. Bernard*: *Magnifica gratiæ inuentricem, mediatricem ſalutis, reſtauratricem ſæculorum, &c.* Do „ thou magnifie this inuentrix of grace, this „ mediatrix of Saluation, and reſtorer of the „ world, *&c.* Which are the very ſame words that *Anſelmus* did vſe before him, and for reprouing wherof *S. Bernard* was alleaged: ſo as two or 3. falſhoods were vrged out of this place againſt him: Firſt that of two ſentēces are guilfully made one; Secondly that the principall clauſe was left out of purpoſe; and thirdly that *S. Bernard* was alleaged to ouerthrow that, which expreſſely he cōfirmeth.

S. Anſel. accuſed of impiety by *Pleſsis.*

Great falshood in alleaginge *S. Bernard.*

To the firſt *Pleſsis* anſwered, that in leauinge out that ſentence, he did no more, then the Apoſtles did, who alleaged ſome tymes ſeuerall ſentences of the old teſtamēt, togeather as one text. But the Biſhop replied that the Apoſtles might do yt, for that they had the ſelfe ſame ſpiritt, which the wryters of the old teſtament had, and therfore could not go from their true meaning: but that we ſhall neuer find the Apoſtles to alleage two places of ſcripture contrary to the wryters mynd, and to leaue out in the middeſt, that which maketh moſt to the purpoſe for declaring their meaning, as *Pleſsis* hath done heere in *S. Bernard*.

A ſnift of *Pleſsis* ſhaken of by the B.

To the ſecond & third points, about clippinge of the ſentence in the middle, and alleaginge *S. Bernard* againſt his owne meaninge; *Pleſsis* endeauoured to make certayne anſwers, & to ſhew that the ſentence which he had left out, made nothinge to the purpoſe which he had in hand; which the Biſhopp graunted, yf his purpoſe was to deceaue his Reader (as no doubt but yt was) but otherwiſe, yf he had meant truth, yt muſt needs be much to the purpoſe to putt yt in; for that it ouerthroweth directly (as yow ſee) all that which *Pleſsis* would haue proued, by *S. Bernards* authority againſt *S. Anſelme*. And finally the Biſhop after diuers other cauills anſwered, returned to the firſt matter againe, and to affirme as at the beginning,

ginning, that *Monſieur Pleßis* had not dealt truly and ſincerely in this allegation of *Saint Bernard,* but that he ſhould haue alleaged the ſentences ſeuerally, as they lay in the booke, and not haue left out the principall clauſe, that went betwene them, yf he had dealt truly. Wherfore he deſyringe iudgment vpon this paſſage, the Acts do ſett it downe in theſe words: *Monſieur le Chancelier, auec l'aduis des deputés prononça qu'il euſt eſté bon que il euſt fait.* The L. Chancelour with the aduiſe of the deputyes, did pronounce, that yt ,, had byn good that *Monſieur Pleßis* had done ſo; (as the Biſhop of *Eureux* required) which is as much to ſay that in not doinge ſo, he behaued himſelfe but badly, which was a checke of no ſmall moment in ſuch a matter.

The ſentence giuen againſt Pleſſis. *Acts fol.* 96.

The ninth Place examined out of Theodorete *about Images.*

The laſt place that was tryed in this firſt daies conference, was out of *Theodorete* vpon the 113. Pſalme cyted by *Monſieur Pleßis* in the 118. page of his booke againſt the vſe of Images in theſe words: *God maketh what he pleaſeth, but Images are ſuch as pleaſeth men to make them; they haue the places or habitations of ſenſes, but haue no ſenſe indeed, and in this much leſſe them flyes and fleas and ſuch other vermine, and yt is iuſt that all that adore them do leeſe both reaſon and ſenſe, and be like vnto them.* Heere the Biſhopp obiected two manifeſt and willfull falſifications: Firſt for that he had againſt the expreſſe meaninge of *Theodorete* tranſlated the Greeke word *Idoll* for *Image*, which *Theodorete* did cleerly diſtinguiſh: and ſecondly for that he cut of a plaine clauſe in the middeſt, wherby the author of purpoſe did expound himſelfe, to witt theſe wordes; *adored by pagans*, and *adored for Gods*, ſo as this declared euidently, that he had no true meaninge.

Acts fol. 90.91,92

The difference betwixt *Idoll* and *Image*.

To this *Pleßis* anſwered, that as for the words *Idoll* and *Image*, they were all one, which he ſaid he could ſhew both out of ſcriptures and Fathers. The other replyed, that albeit accordinge to their Etymologye in Grammer, the Greeke word *Eicoon* and *Eidoolon* do ſometyme ſignifie the ſame, and that ſome ould heathen writers do vſe them ſo: yet the Eccleſiaſticall vſe therof both in ſcriptures & ancient Fathers, doth alwayes diſtinguiſh moſt exactly theſe 2. words: as for example, it can neuer be found, either in ſcriptures or ancient Fathers, that the word *Idoll* is taken in good part, as *Image* is, nor that they did euer call the *Cherubins*, and other *Images* in the Temple of *Hieruſalem*, *Idolls*; nor do the ſcriptures call man the *Idoll* of God, but the *Image* of God; nor did euer any Chriſtian wryter dare to ſpeake otherwiſe, nor to call our Sauiour the *Idoll* of his Father, but only the *Image* of his Father, and

Exod. 25.
3. *Reg.* 6.
1. *Cor.* 11.
2. *Cor.* 3. & 4.
Coloſs. 1.

other like examples, wherby is euident, that both the ſcriptures, and holy Fathers did obſerue a ſtrict diſtinction betwixt theſe words: And heervpon was there ſpent ſome tyme in certayne vayne replies vſed by *Pleſſis*, but no one example could he giue out of the ſcriptures to the contrary, nor yet out of any Father to this purpoſe.

Theodor. quæſt. 38. in Exod.

And on the other ſide the Biſhop preſſed him with the words of *Theodorete* himſelfe in his queſtions vpon *Exodus*, where he ſetteth downe expreſſely the difference betweene *Idoll* and *Image*: and beſides this, that in his Eccleſiaſticall Greeke hiſtory of the liues of Fathers, called *the Religious hiſtory*, he recounteth in the life of *Saint Symeon Stilites*, that the Chriſtian Romans in his tyme did ſet vp *Images* for deuotion to the ſaid *Stilites*, *and therby procured to themſelues both ſafegard and protection*, as the authors words are, wherof the Biſhopp inferred, that for ſo much as *Theodorete* did prayſe the Romains for this Act, yt cannot be imagined that he held *Images* to be the ſame that *Idolls*, which before he ſo much deteſted in the place heere alleaged by *Monſieur Pleſſis*, for that ſo he ſhould prayſe the Romans for idolatry.

Another ſhift taken away from *Pleſſis*.

Heere the deputyes called for *Theodorete* in Greeke, & examined the place of *Stilites*, & found it true as the Biſhop had alleaged: & *Pleſſis* had no other refuge left but to ſay, that theſe *Images* of *Stilites* were not putt vp in Churches. But the Biſhopp replyed that to be of no importance, whether they were or noe. For yf they were *Idolls* they were vnlawfull alſo in priuate houſes, and conſequently *Theodorete* would not haue praiſed them. But yet to ſhew that in that tyme alſo of *Theodorete* & before, Chriſtian *Images* were accuſtomed to be ſett vp religiouſly in Churches, the Biſhop alleaged many places out of *S.* [a] *Baſill*, *S.* [b] *Gregory Niſſen*, [c] *Photius*, [d] *Prudentius*, [e] *Paulinus* and others, which textes were there brought forth, read, and allowed. And all this ended he required *Monſieur Pleſsis* to confeſſe this firſt abuſe againſt *Theodoretes* owne meaninge, and to anſwere to the ſecond, why he had left out thoſe words, that declared his meaning, to witt, *Idolls adored by the pagans, and adored for Gods?* He aunſwered that he had left them out for breuityes ſake, and had ſett downe only the ſubſtantiall clauſes of *Theodoretes* text. But the Biſhop replyed, that this breuity was not commendable, and that the clauſe left out was the moſt ſubſtantiall of all the reſt, for declaringe the truth, and *Theodoretes* meaninge in the matter in hand. *Pleſsis* anſwered, that it appertayned not to his purpoſe to alleage thoſe words. The Biſhop ſaid that yt did, yf his purpoſe were to deale plainly, & to haue the truth knowne. Then fell *Pleſsis* to his ould refuge and ſaid, that he had not alleaged the forſaid text of

[a] *Orat. de S. Barlaam.*
[b] *Orat. in B. Theod.*
[c] *In Biblioth. cap. 52.*
[d] *In hym. de S. Caſsiano.*
[e] *Ad Seuerum Sulpit.*

Many turnings and windings of *Pleſsis.*

Theodorete directly againſt Images, but indirectly, and by a certayne analogie or conſequence, which the Biſhop refuted. And finally after all, he demaunded iudgment vpon the place, and vpon both the two corruptions obiected, which after diligent reuew of the place in *Theodorete*, and aduiſe taken of all the deputyes, the Lord *Chancelour* pronounced in all their names in theſe words. *Que ce paſſage ne ſe deuoit entendre que des Idoles des payens, & non des Images de Chreſtiens: comme il paroiſſoit par ces mots*; Adorées par les payens, & adorées pour dieux, *que auoient eſté obmis.* Which is to ſay, that this paſſage of Acts fol. 105.
„ *Theodoret* muſt be vnderſtood of *Painim Idols,*
„ and not of *Chriſtian Images,* as is plaine by the
„ words: *adored by Paynims, and adored for Gods,*
„ which were left out. By which ſentence (giuen alſo by his owne men) he remayned condemned as yow ſee of both the falſityes obiected at the beginninge by the Biſhop.

And heere now it being vpon the point of ſeauen of the clocke at night, the K. diſmiſſed the company for that tyme, and remitted the continuation of the ſame conference, to begin againe the next day at ſeauen of the clocke in the morning, & to endure vntill an eleuen, and then againe after dynner from one to ſix, and ſo forward vntill all the places might be examined, and the ſame was agreed vnto by all the reſt. And preſently the Biſhopp of *Eureux* cauſed all

The conference reiourned till the next day.

all the bookes to be carryed to the houſe of *Monſieur du Pleßis*, to prepare himſelfe in the other paſſages, that were to be examined the day followinge.

WHAT HAPPENED AFTER THE END OF THIS FIRST DAYES *Conference; of* Monſieur Pleſsis *his demeanor, and departure: Of the booke he ſent forth for his excuſe; and what ſucceſſe hath enſued of mens conuerſion thervpon.*

CHAP. III.

As ſoone as the K. Maieſtie was departed from the place of conference, euery man began to talke & reaſon of that which had paſſed, but eſpecially thoſe that had expected without in other Chambers, and Galeryes round about, and in the K. garden beneath, and could get no place within the Chamber, where the conference was holden; theſe, I ſay, as well Catholiks, as Proteſtants, preſſed greatly to know what had byn done, & what had byn the iſſue of that tryall. And ſo earneſt ſute was made vnto the Secretaryes, for copyes of the ſentences, as that very night they were geuen abroad in wryting, conteyning as before yow haue heard, to witt that vpon the firſt 2. places of *Scotus* and *Durandus*, the ſentence was; *that*

Monſieur Pleſsis had taken the obiection for the reſolution. Vpon the ſecond places of *S. Chryſoſtome*; *that he had left out that which he ſhould haue put in.* Vpon the fifth place of *S. Hierome*; *that he ought to haue alleaged the paſſage entyre, as yt was in the author.* Vpon the ſixt place of *S. Cyrill*: *That the paſſage alleaged out of S. Cyrill was not to be found in him.* Vpon the 7. place out of the Emperors *Theodoſius* and *Valens*; *That Pleſsis had alleaged truly Crinitus, but that Crinitus was abuſed.* Vpon the 8. place out of *S. Bernard*: *That it had byn well, Pleſsis had cyted the place diſtinctly as yt lay in the author, without cuttinge of any thinge in the middeſt.* And finally vpon the 9. place out of *Theodorete* againſt Images: *That the paſſage alleaged, was not to be vnderſtood of Images, but of Idolls, and that this appeared by the words which Pleſsis had omitted in his allegation.*

A breefe recapitulation of the ſentences.

Which iudgments being read and conſidered, yt was wonderfull to behould the great diuerſity of affections, which they ſtyrred vp, to witt of comfort, and alacrity in the Catholiks, and of confuſion & greife in the Hugonotts there preſent, who being in number aboue 200. conſidered, that theſe ſentences had paſſed by the conſents aſwell of their owne iudges, as of the other, & that there was no way left of tergiuerſation. And further that *Monſieur Pleſsis* being one of the cheefeſt men ſimply of their Religion in France, and moſt accoumpted of for his learninge, this his diſgrace was the diſgrace of all their Religion, and his error inexcuſable, in reſpect of his former bragges, and Proteſtations, and of the willfull falſhood now found in him. Wherfore diuers of them, and thoſe alſo of the principall, began ſoone after, by aſsiſtance of Gods holy grace, to open their harts to another cogitation for their conuerſion, as a little after yow ſhall heare.

Diuers cheefe Proteſtants began to thinke of their cōuerſion.

The Kings Maieſtie alſo was exceedingly moued in mynd, to ſee what had paſſed, as may appeare by his affectious ſpeaches, and letter wrytten to *Monſieur Eſpernon* that very night after his departure from the conference, which letters we haue recyted * before, and the cauſes of his motion we ſhall touch a little afterward, when we haue ſett downe what enſued immediatly vpon this firſt dayes conference, which was a great reaſon alſo to mooue his Maieſty the more, as preſently yow ſhall ſee. Wherfore we ſhall relate the ſame in the very words of the printed Acts, which are theſe that follow.

* *Supra cap. 5.*

The next morrow, which was friday the fifth of May at 6. of the Clocke in the morning, came a gentleman to the Biſhop of *Eureux*, telling him that *Monſieur Pleſsis* had byn very euill that night, & that he prayed the Biſhop to be content to haue the conference differred for that morninge; but the

VVhat paſſed after the firſt conference ended. *Acts fol. 105.*

„ Biſhop asked him for how longe this delay
„ ſhould be, the gentleman anſwered vntill
„ that *Mõſieur Pleſſis* ſhould be in ſtate of health
„ to proſecute the ſame. Soone after this, there
„ came to the Kings chamber *Monſieur de la Riuiere*
„ cheeſe phiſitian to his Maieſtie, tellinge
„ him that the conference was like to be broken
„ vp, by reaſon of the *L. Pleſſis* indiſpoſition,
„ whome he ſaid, that he had left very
„ ſicke, with violent vomitts, and tremblings
„ of all the parts of his body; which the King
„ hearinge, comaunded him preſently to go,
„ and tell the ſame to the L. Chancelour, to
„ the end that he and the deputyes ſhould not
„ take their iorney in vaine that day to the
„ pallace; which being told vnto them, and
„ they imagininge, that perhaps *Monſieur Pleſſis*
„ his ſickneſſe might endure longe; ſent that
„ very night late to his Maieſtie, to know his
„ iudgment & pleaſure, whether they ſhould
„ remayne ſtill in *Fountayne-bleau*, or returne to
„ *Paris*. The King that he might giue them
„ more certayne anſwere, willed the *Chancelour*
„ at ten of the clocke at night, to go and
„ ſee *Pleſſis*, & to know from his owne mouth,
„ what he would do concerning the proſecution
„ of this conference. The *Chancelour* hauing
„ with him at that tyme, the *L. Preſident*
„ *Freſnes Canay*, cheeſe deputy for the Proteſtant
„ party in the ſaid conference, deſyred
„ him to go to him which he did, and brought
„ anſwere, that *Pleſſis* was not in ſtate to go

forward now, but he would aduiſe vpon it in *Paris*: which anſwere being related to the Chancelour, by the Preſident, and from the Chancelour, to the King; his Maieſtie gaue licence to the iudges, & deputyes to depart to *Paris*, which they did the next morninge, being the ſixt of May, except only the Preſident *Freſnes*, who remained at *Fontayn-bleau* with the King.

But the next day at noone, about ſix houres after the departure of the ſaid deputyes, the Preſident *Freſnes*, hauing byn to viſitt *Monſieur Pleßis* againe, came, and aduertiſed the *Chancelour*, that he was much better in health, & that for his part the conference might beginne againe, which the *Chancelour* hearinge, ſent preſently for the B. of *Eureux*, & in preſence of the ſaid preſident told him the newes, who was gladd therof, and offered himſelfe preſently, & ſaid moreouer, that as yet his bookes were not ſent away. Which the *Chancelour* hearing, called for the Secretary *Monſieur Mercier* choſen for the part of *Pleßis*, and willed him preſently to go and ſignifie vnto him, that he had vnderſtood, that he was better in health, & contēt to returne to the conference, which if it were ſo, the B. was alſo ready & his bookes not yet ſent away, & though ſome of the deputyes were departed, yet the preſident *Freſnes* their chiefe deputy remained, & others might be nominated at, or vpon the very place it ſelfe.

A new offer of *Pleſsis* for continuing the conference, but dured not.

,, But *Monſieur Pleßis* anſwered, that he was
,, not maiſter of his owne ſicknes, which grew
,, more and more vpon him, and that he was
,, goinge to *Paris* from whence he would not
,, depart without ſeing the *L. Chancelour*, to
,, informe him of his affayres; & ſo conforme
,, vnto this he departed the 8. of May being
,, Monday; and the Chancelour hauinge re-
,, ceaued his anſwere, aduertiſed the K. ther-
,, of, and ſo they went all to *Paris*, and his Ma-
,, ieſtie arryued there vpon the 12. of May.
,, And about ſome 4. or 5. dayes after, *Monſieur*
,, *Pleßis* departed to his gouerment of *Saumur*
,, without takinge his leaue of his Maieſtie or
,, ſeing the *L. Chancelour* (as he had promiſed)
,, and without ſending any word at all to the
,, B. of *Eureux*, about the conference or fur-
,, ther triall.

Pleſsis fleeth the cõferẽce, and ſlippeth avvay from *Paris*, without takinge his leaue of any.

Thus farre goeth the narration of the printed Acts, publiſhed by authority of the King & deputyes that were preſent, wherby we ſee the end of this action, and how the *L. Pleſsis* behaued himſelfe therin: But about 2. monethes after, came forth the aforeſaid little diſcourſe with out name of author, bearinge the title of, *true diſcourſe of the conference at Fontayn-bleau*, full of eluſions, diſguiſments, and inuectiues (ſaith the B. of *Eureux*) *ſett forth by Pleſsis himſelfe, though diſſemblinge his name, to the end he might enioye the fable vnder this maske and ly with out blushing, obtruding to his Reader what he thought beſt*; For ſo are

Pleſsis his new diſcourſe

are the words of the ſaid Biſhopp in the refutation of this michinge diſcourſe, which conteyned, as before hath byn ſhewed three principall points; the one in peruerting the ſtory of the Acts themſelues: the ſecond in diuiſing new ſhifts and euaſions, which occurred not vnto him while he was in the triall: the third, in recriminations, or obiectinge other mens falſityes in like manner. Which kind of proceedinge did more yet diſcreditt *Pleßis* with the wiſer ſort of men, then his former ouerthrow in the field, for that this did ſhew indeed that to be true which *Tertullian* ſaith; *that heretiks may more eaſily be ouercome, then perſuaded*; and that *Pleßis* had an obſtinate mynd to go forward, notwithſtandinge whatſoeuer was, ſhould, or might be proued againſt him, but yet diuers other of the more learned and grauer ſort of his owne ſide, began, as hath byn ſaid, to enter into another cogitation, & to thinke whether yt were not beſt by this occaſion, to ſeeke out the truth of matters indeed, and that without pertinacity or paſsion, for ſo much as yt was a matter concerninge the eternall ſaluation or damnation of their ſoules.

Tert. de præſcript. aduer. hæreſes.

And this happy courſe amonge others, tooke, (as in part before yow haue vnderſtood) the aforſaid noble man of *Normandy*, *Monſieur Sainct-Mary du Mont*, who being a great Proteſtant before, was firſt moued towards Catholike Religion, partly by the Sermons of *Monſieur Buchage* brother to *Duke Ioyeus* made afterward a Capuchin friar, as hath byn * declared (which Sermons were principally againſt the falſifications of *Pleſsis* in his booke *againſt the Maſſe*) partly alſo by the ſight of ſome of the ſaid falſifications themſelues, ſhewed vnto him in priuate by the ſaid B. of *Eureux* before the conference, but he was fully conuerted by the triall it ſelfe, and became afterward a zealous Catholike. But more notorious and admirable was the conuerſion of the *L. Freſnes Canay* cheife preſident for the Proteſtant party, in the parlament Chamber called *Demy party* in *Languedocke* & choſen by *Monſieur Pleſsis* himſelfe for chiefe deputy on his party for this conferēce: who taking the ſame courſe in enforminge himſelfe, found matters ſo euident, as he became a Catholike vpon the ſight of this triall, and that with ſuch feruour, as he would not be abſolued ſecretly of his hereſie before held, (as for reſpect vnto his dignity and place was offered) but would needs abiure publikely in the hands of the B. of *Paris*, and ſo he did, being a very learned man in his profeſsion, & at this day is Embaſſadour for his Chriſtian Maieſtie with the *State* of *Venice*, where his wife in like manner the laſt yeare, by his owne eſpeciall meanes (ſhe being a Lady of much nobility) was conuerted alſo, & both of

* *Supra cap.* 1.

The conuerſion of *Monſieur du Mont*, and of *Monſieur Freſnes*.

of them remayned moſt zealous Catholiks.

Which two examples of *Monſieur Sainct-Mary* and *Mouſieur Preſident Freſnes* (both of them being learned and earneſt Proteſtants all their life before) did greatly mooue the King himſelfe, for his comfort and confirmation in Catholike Religion, but no one thing ſo much, as his being preſent at the forſaid *Conference*, and ſo he is ſaid to haue often confeſſed afterward, for that he ſaw there, that which he could neuer haue imagined, to witt that men of learning & iudgment, would willfully for maintayninge of faction, wryte and publiſh that, which they muſt needs know in their conſciences to be falſe. He cōſidered that theſe 9. places there examined, were picked out by *Pleſſis* himſelfe of 60. ſent him by the Biſhop, and that theſe 60. were but a parcell of 500. which the ſaid B. had bound himſelfe to exhibite in 10. dayes, to be diſcuſſed: and that by all probability the forſaid 9. were of the leaſt falſified, and eaſieſt to be defended of all the reſt, at leaſtwiſe of the firſt 60. for that otherwiſe *Monſieur Pleſſis* would not haue choſen them. Wherfore hauinge ſeene by experience, that no one of thoſe 9. was able to be defended from plaine and willfull falſhood, he imagined what would fall out in the reſt, if the conference had gone forward, and if all ſhould paſſe as in theſe 9. throughout the 500. there ready to be exhibited, yea

Motyues of much conſideration to the Kings Maieſtie in this action.

in 3500. more which the Biſhop ſaid he had gathered out, and offered to bynd himſelfe to conuince them, of no leſſe falſity and impoſture, then thoſe nyne, and all this out of one boooke. Theſe things (I ſay) laid togeather, his Maieſtie had good cauſe to thinke, what may be thought of that mans conſcience, that wryteth and printeth ſuch a booke in matters of Religion.

Moreouer his Maieſtie could not but remember what tales the ſaid *Pleſſis*, and other ſuch fellowes had told him againſt Catholiks & Catholike Religion for many yeares, whilſt he was yet a Proteſtant, to witt, that they had no truth on their ſide, no antiquity, noe true ancient authority, but all was for them, and their new pretended Religion. He could not forgett alſo, what ſollemne proteſtations they were accuſtomed to make, of their owne ſincerity both in wrytinge, and preachinge, and eſpecially *Pleſſis* in this laſt contētion about his booke, before yt came to the tryall, offering to leeſe his life and honour, yea to burne his owne hand, yf any one place were proued to be wittingly corrupted, or falſified, which yet was ſo euidently conuinced by the triall, not in one only, but in euery one of the nine places, as no man of reaſon could deny yt, and the deputyes of his owne party gaue ſentence againſt him.

How the K. was abuſed by Hugonotts whilſt he vvas of their Religion.

Wherſore this hauing ſo fallen out, and

the Biſhop of *Eureux* proteſtinge of his ſide, that the places of greateſt corruption remayned yet behind, aboue twenty fold more in number, then thoſe that had byn examined, ſeing alſo the ſhamfull flight of *Monſieur Pleßis* from the continuation of the combatt, and the ſhameleſſe diſcourſe caſt abroad by him without a name, wherin many matters of fact well knowne to his Maieſty were denied, affirmed, or diſguiſed, according to paſsion, moſt contrary to the knowne reall truth therof: All theſe conſiderations (I ſay) & many other concurring togeather, and repreſentinge themſelues to his Maieſties wiſdome, made him to feele infinite comfort in the happy reſolution he had taken of being a Catholike, and to contemne from that day forward all contentious wrytings of factious ſectaryes, that care not what they ſay or wryte, ſo they may therby hould vp their ſect and faction.

His Maieſties comfort in being a Catholike.

Neyther did this euent of *Pleßy Mornayes* conferēce, worke thoſe effects only for the openinge his Maieſties eyes and vnderſtanding in Religion, but of many more beſides throughout *France*, wherof though I be not ſo particularly informed, as many others bee; yet diuers perſons of marke could I name beſides the former two, that receaued like light & grace from almighty God, by the ſame meanes, and of great Hugonots became good Catholiks; as the *L. Baron Saligniac*

Hugo-notsconuerted in France by diſcloſing hereticall fraudes & falſifications.

ligniac Liefetennant for the K. of the countrey of *Lymoge* togeather with his wife, daughter of the Chauncelour intituled *Del Hoſpital*, and ſiſter to the Archbiſhopp of *Ais*. The L. Baron *du Bonneuald* a great noble man in *Lymoſin*, togeather with another Baron of *Gaſcoigne*, whoſe name occurreth not at this preſent, though I haue ſeene the narration of his conuerſion wrytten out of *France*. *Monſieur du Sanſay* Entendent ouer the Kings *Finances* in France. Diuers cheefe learned men alſo, and among them ſome Miniſters, as namely *Monſieur Caiette* late Miniſter and Preacher to the Kings ſiſter, marryed to the Prince of *Loraine*, togeather with diuers of her cheefe officers, amongſt which, was *Monſieur du Iac de Barn*, *Monſieur Rebeul*, & *Monſieur Sponde* th' elder, two great learned men, and another *Sponde* brother to the former, no leſſe learned ;' who at this day hath the care of the *Popes* library in Rome, togeather with a nephew of *Iohn Caluyn* conuerted, & entertayned likewiſe by his *Holyneſſe*. And in this very yeares, wherin we wryte this, to witt 1603. we haue diuers letters and relations out of *France*, by which we heare of ſundry conuerſions of many, wherof before there was little hope, as for example of one *Aluarez* a learned Spaniard, that had preached many yeares hereſie in *Languedocke*, of one *Tirius* a Scottiſhman, Maiſter of a Colledge in the Citty of *Nimis*; of a cheefe Miniſter in *Gaſcoigny* Preacher in times paſt vnto his Maieſtie of France, when he was King of *Nauarre.* And of a learned ſchoolemaiſter, vvhoe amonge other ſchollers brought vp the children of the cheife Preacher, and Miniſter of all thoſe parts named *Chamier.*

Letters relating diuerſe conuerſions of Hugonots in France.

I haue ſeene letters alſo, relatinge the particular conuerſions of diuers cheefe Proteſtants in the Citty of *Metz* in *Lorayne*, and in the cittyes of *Nimis* and *Mompelier* in *Languedock*, which later two cittyes are in the hands of *Hugonotts*, and were wont to haue few or no Catholiks in them, and now are ſo many, as his Chriſtian Maieſtie hath byn entreated of late, to name them ſeuerall Catholike Biſhops. And the ſame letters do report, that there is no one moneth lightly paſſed, but that in *Auinion* for example (from whence one of theſe letters were wrytten) ſome 20. 25. 30. or 40. perſons, comminge from other parts abroad of their owne accord, where hereſies do raigne, do abiure the ſame in the hands of the Catholike Inquiſitor, with great zeale and feruour, and deteſtation of hereſie. And that in the Citty of *Aubenas*, where one *P. Iacobus Saleſius* a Ieſuite was martyred by the Hugonots a few yeares gone, aboue 200. haue byn of late cōuerted, & ſo in other townes there about, where hereſies were wont to raigne, & on the other ſide ſcarſe any one Catholike is heard of, to be peruerted (God be thanked) in many yeares togeather.

A vvish that his Maieſtie of England vvould permitt the like triall.

All which in great part is aſcribed both to the euent of this conference with *Pleßis Mornay*, & to the diligence of other Catholike wryters and preachers, who euery where in their bookes and ſermons do diſcouer the falſhood of hereſie, and hereticall authors, which no doubt is a principall point to be vrged againſt them, though themſelues would ſeeme to make yt a matter of ſmall conſideration: But the truth is, that no one thinge doth gaule them more, nor mooue diſcreet, and ingenuous men to forſake them, then to ſee that they deale not ſincerely, but deceytfully and with falſe conſciences, be they ſubiect neuer ſo little concerning Religion. Wherfore if it might pleaſe almighty God to mooue the high wiſdome of our learned King, to make the like triall in England, I would not doubt of the like ſucceſſe both in his Maieſtie and other well-mynded proteſtants, eſpecially yf yt might be made with like indifferency of iudges, deputyes, and Secretaryes for both partes. And ſo much of this matter.

WHAT

WHAT MONSIEVR PLESSIS DID ANSVVERE, AND CAVSED *to be caſt abroad after his returne home, from the Conference at* Fontayne-bleau.

CHAP. IV.

We haue ſhewed before how that *Monſieur Pleſsis*, after his ſecrett departure from *Paris,* and returne to *Saumur,* calling his Miniſters, & frends about him, diuiſed how he might repaire the loſſe of credit receaued at *Fountayne-bleau* by the conference, and yt ſeemed good in their eyes, full of paſsion, & greife, to ſett forth a certayne wrytinge intituled: *A true diſcourſe of the conference at Fountayne-bleau,* putting no certayne name therunto, but only theſe 4. letters F. D. L. M. and this diſcourſe was printed, and diuulged with ſuch diligence, for ſauing the honour of their cauſe, as with in 3. monethes after, there were 3. ſeuerall editions extant therof, as appeareth by the B. of *Eureux* his citation of the third edition.

The contents of this diſcourſe conſiſted in three things, as before we haue ſhewed: firſt in miſreportinge and peruertinge, the very hiſtory yt ſelfe, of the conference: The ſecond in diuiſinge new ſhifts, for couering the falſifications before condemned, & ſentenced:

Three points of *Pleſsis* reply.

tenced: the third in recharging the B. with other pretended falſityes, taken out of *Gratian*, that gathered the canon law, and ſome other; and ſome other obiected out of the Biſhopp his owne works. All which three aſſaults are beaten backe by the B. vpon him, with a particular confutation therof printed togeather with the publike Acts: wherin he ſheweth that the firſt of theſe points is great audacity, to goe about to deny, or diſguiſe that, which the records of 4. ſeuerall Secretaryes, and the memory of aboue 200. wittneſſes, can, and do teſtifie to the contrary. The ſecond is importunity, to endeauour to call in queſtion and doubte againe matters, ſo authentically examined, and decyded, & this with leſſe reaſon, then at the beginning. The third is impertinency: for that albeit *Pleſſis* could proue that others had byn faulty alſo in their allegations, (as he doth not but only by calumniation) yet was not this any good excuſe for him, nor any iuſt defence of his honour. And for that the ſaid Biſhop doth handle largly and learnedly all thoſe three points in his forſaid confutation: I might remit wholy the Reader thervnto: and ſo I ſhalbe forced to do for the later two points, for that this briefe defence of myne admitteth not ſo large a diſputation: only I will note heere ſome few examples of the firſt point: wherby yow may eaſily iudge of *Monſieur Pleſſis*

manner

Neceßitas cogit. ad turpia.

manner of proceedinge both in that and all the reſt, and how *neceßity* (as the prouerbe ſaith) *enforceth a man oftentymes to ſhamefull attempts.*

The firſt point examined. *Act.* and *Refut. fol.* 108.

Firſt then (ſaith the Biſhop) beſides a perpetuall deprauation to be ſeene in this diſcourſe of *Monſieur Pleßis* of whatſoeuer paſſed in the conference, and beſides his ſilent paſſing ouer and diſſemblinge ſo many aduantagious conditions, as were made vnto him, beſides many intolerable ſlaunders and calumniations laid by him vpon the K. himſelfe, as alſo vpon the *Chancelour* & deputyes as partiall againſt him: he obiecteth diuers things in particular ſo manifeſtly falſe, & to be conuinced by the records themſelues, as yt eaſily declareth, that he had ſett vp his reſt to continue the defence of his cauſe, by the ſame meanes of ſhameles lying, wherby he had begonne yt.

1. Deprauation.

As for example in the 34. page of his diſcourſe & third edition, he wryteth that the Biſhop had obiected vnto him, in the examination of the third place which was out of *S. Chryſoſtome*, vpon the firſt epiſtle to the *Theſſalonians*, that he had left out of the text, theſe words: *(yf we our ſelues be negligent)* and heervpon he inſulteth, for that theſe words are not in *S. Chryſoſtome*. But this is great folly: for the Biſhopp obiected the leauinge out of thoſe words in the ſentence of *S. Hierome*, and not of *S. Chryſoſtome*, as before hath

Sup. cap. 2. place 5.

byn ſeene in the examination of thoſe places: and the words obiected to be left out of *S. Chryſoſtome,* were others no leſſe malitiouſly cutt of then theſe. As before yow haue ſeene in the examination of the ſaid third place.

Then paſsinge to the page 38. of his diſcourſe, *Pleßis* ſaith (talking of the ſame place of *S. Chryſoſtome),* that the andience hearing *Chryſoſtome* to ſpeake of preaching to Saints, imagined that he had ſpokē of dead Saints: *and vpon this ignorance* (ſaith he, for ſo he qualifieth the iudgmēt of all that were preſent) *they gaue an applauſe, &c.* Which is altogeather falſe, for that the applauſe giuen, was not vpon this firſt place of *S. Chriſoſtome* vpon the epiſtle to the *Theſſalonians*, but another out of his homilyes vpon the ſecond epiſtle to the *Corinthians*, brought in vpon the examen of the fourth place of the nyne before examined. And the cauſe of this ſaid applauſe or laughter of the auditory was this: That *Pleßis* pretending to bring two places out of *Saint Chryſoſtome* againſt prayinge to Saints, which were the third and fourth before examined, and then yt being proued by the Biſhopp that both thoſe places were falſified by him, and that they made expreſſely for prayer to Saints, yf he had put them downe wholy, and truly, he had no other refuge, yf yow remember, but to ſay, that he had putt downe the true ſenſe of *S. Chryſoſtome,*

2. Depra-uation.

ſoſtome, though not his words: & then being beaten from that with other places of *Saint Chryſoſtome*, declaring his owne meaning for prayer to Saints, *Pleſsis* was forced to confeſſe againſt himſelfe (that had alleaged him for impugning prayer to Saints) that indeed *Chryſoſtome* allowed prayer to Saints, but yt was to liue Saints only, and not to dead: againſt which ſhift the Biſhopp recyted this place followinge out of his 26. homily vpon the ſecond epiſtle to the *Corinthians*, talking of the pious deuotions of the Emperors of his tyme, in prayinge to *S. Peter*, and *S. Paul*, & highly prayſing the ſame in theſe words: *He that is apparelled in purple doth make ſupplication to Saints, that they wilbe his interceſſors to God, and he that weareth a diademe, doth pray to a tent-maker, and to a ſiſher-man now dead, to be his protectors: and will yow dare then to ſay that their maiſter is dead, whoſe ſeruants now after their deathes, are the Protectors of Emperors liuinge vpon earth?*

Chryſoſt. hom. 26. in cap. 2. Cor. & hom. 66. ad Pop. Antiochen.

Which place being recyted out of *S. Chryſoſtome*, that confirmeth ſo euidently both prayer to Saints, and to dead Saints, ſome laughter there was, and ſtrangewondering at the impudency of *Pleſsis*, in running ſo often to his refuge of dead and liue Saints: and he could not but bluſh to ſee himſelfe ſo euidently taken. And this is the applauſe, which he complayneth of, though wrongfully and fraudulently alleaged, as yow haue heard.

A Cufuſion of *Pleſsis*.

Furthermore the ſame *Pleßis* paſsinge on to handle the deciſion, and ſentence geuen vpon the foreſaid fourth place, telleth his reader for certayne, that the iudges did not determine that there was any omiſsion vſed therin in cytinge *Saint Chryſoſtomes* words. Which is ſuch an impudency, as not only the records of all the foure Secretaryes do vniformally conuince, who haue the ſentence of the deputyes thus regiſtred; *that Monſieur Pleßis had left out that which he ſhould haue putt in:* but the very layinge open of the text of *Saint Chryſoſtome* doth conuince the ſame, to him that hath eyes and ſkill to read.

3. Deprauation.

Diſcourſ. pag. 36.

It followeth vpon the examination of the ſame fourth place before mencyoned, that he chargeth the deputyes of ignorance, in geuinge ſentence (as he ſaith) that the words of *S. Chryſoſtome*, there cyted out of his homily vpon *S. Mathewes* ghoſpell, *ought to be vnderſtood of Saints deceaſed*, wheras they gaue no ſuch ſentence at all, as the records of all foure ſecretaryes do teſtifie, but only the very ſame ſentence, which was giuen before vpon the third place, to witt; *that Pleßis had left out, that which he ſhould haue put in*: and the Biſhop grauntinge in that place, that thoſe words of *S. Chryſoſtome*, being indifferent to be vnderſtood either of dead, or liue Saints: did vrge, that yf *Pleßis* would vnderſtand them only of liue Saints, they made moſt againſt himſelfe, who had brought that

4. Deprauation.

Diſcourſ. pag. 46.

Acts fol. 59.

place of *S. Chryſoſtome* to impugne prayer to dead Saints. So as this doth only ſhew a mynd in *Pleßis* to ly, cauill, and calumniate without releeuing himſelfe therby, but rather encreaſing his diſhonour and ſhame.

About the fifth place examined out of *S. Hierome* vpon *Ezechiell*, he accuſeth greatly the B. for that he would not (as he ſaith) harken to him, when he alleaged another place of *S. Hierome* vpon the epiſtle to the *Galathians*, where he hath theſe words: *At that day vvhen vve ſhalbe before the tribunall of Chriſt, neyther Noe, Iob, nor Daniell, can pray any more for any man, &c.* Which charge is euidently falſe, as before * yow haue heard declared in the examination of this place, and may ſee in the Acts themſelues. For that albeit the Biſhopp told him, that this place was brought in againſt order, beſides the number of thoſe 19. which *Pleßis* had choſen to be firſt examined: yet he was content to ſtand vpon the examination therof, yf *Pleßis* would, & of other places cited in his booke, and to bynd himſelfe to proue, that in that only one page he had committed 4. notorious falſificatiõs; but *Pleßis* refuſed to ioyne with him in that point; and ſo the Biſhopp expounded the place alleaged of *S. Hierome*, that yt was meant of the day of iudgment, when no more praying to Saints ſhalbe, nor of Saints for vs, which doth not impugne our preſent prayinge to them, but rather confir-

5. Depra-uation.

Diſcourſe pag. 48.

* *Supra cap. 2. loc. 4.*

Acts fol. 69.

confirme the ſame. For that *S. Hierome* affirming heere, that there ſhalbe no more prayinge to Saints, or of Saints for vs at the day of iudgment, doth euidently ſignifie that before that tyme, both may be vſed.

6. Depra- uation. About the examen of the ſixth place, out of *S. Cyrill*, concerning the honouring of the Croſſe, *Pleſsis* deceaueth notably his Reader, in tellinge him, that falſity being obiected vnto him by the Biſhop, the King ſpoke in his behalfe, pronouncing with a loud voyce that both partyes had reaſon: which all men there preſent know to be falſe; for that the King did rather the quite contrary, ſayinge, that wheras *Pleſsis* had brought that place of *Cyrills* words to *Iulian*, to proue that Christians in his tyme did not adore the Croſſe, yt ſeemed to him that they proued neyther the one nor the other, (which was a condemnation of *Pleſsis*, that had alleaged the ſame againſt honouring the Croſſe) & then his Maieſtie added further, that by the obiection of *Iulian*, exprobratinge vnto them that they did honour the Croſſe: yt ſeemed to him euident, that he would neuer haue made ſuch an obiection, yf yt had byn altogeather falſe. Which ſpeach of his Maieſtie being publike and regiſtred in the eares of all men, a man may ſee the modeſty of *Pleſsis*, that dareth ſo openly, and in print, to peruert the ſame.

Diſcourſe pag. 49.

7. Depra- uation. Vpon the very ſame place he falſifieth alſo

in like manner, the ſentence giuen by the deputyes, ſayinge that *the Chancelour pronounced ſimplely, that the words alleaged out of Cyrill, were not found in him, leauing yt eaſy to the hearers* (ſaith he) *to inſerre, that the ſenſe notwithſtandinge was to be found in him.* Which is a great vntruth, for that the ſentence regiſtred by all 4. ſecretaryes comprehendeth the whole paſſage in theſe words: *The paſſage cyted by Monſieur Pleßis out of Cyrill,* is not *found in Cyrill*; which ſentence conteyneth as yow ſee both ſenſe and words. And it is a poore ſhift of *Pleßis*, to go about to help himſelfe by ſo childiſh an inference, as for that they gaue ſentence, that the words alleaged by him were not in *Cyrill*, yt might be inferred, that the ſenſe was. *Diſcourſe pag. 50.* *Acts fol. 72.*

After this the Biſhopp ſheweth diuers other groſſe vntruthes in this kind, as namely, that in reportinge the ſentence of the *Chancelour*, and deputyes vpon the laſt place examined out of *Theodorete*, about *Idolls*, he falſely peruerteth the ſame, leauing out the principall important words of the ſaid ſentence, to witt, *adored by Paynims, and adored for Gods*, contrary to the faith of the records themſelues, vniformally taken by all 4. ſecretaryes; & then againe to excuſe himſelfe from a foule diſgrace, happened in the examination of the firſt place about the reall preſence out of *Scotus*, whoſe text *Pleßis* could not read, he telleth in his diſcourſe this notable *8. and 9. Deprauation.* *Diſcourſe pag. 60. & 65.*

„ table lye, that the B. of *Eureux* had vſed a „ certayne fraudulent ſleight to diſgrace him, „ which was to bring two editions of *Scotus*, „ the one fayre to be read, which he ſent him „ ouernight with the 60. places to prepare „ himſelfe, the other he retayned with him „ of an euill print, which he obtruded to him „ in the conference. But this ſhameleſſe fiction the Biſhop refuteth firſt by the teſtimony of them, that brought backe againe the bookes from *Pleßis* houſe to the *conference*, and then by the wittneſſe of 4. ſeuerall Frenche gentlemen, to witt, *Monſieur du Bertant, du Beaulien, du Berulle*, and *du Salettes*, that came with him from *Paris*, & knew that he brought but one only edition of *Scotus* with him, which was *in folio* of the print of *Badius Aſcenſius* in the yeare 1519. and lent vnto him by the colledge of *Sorbone* in *Paris* for this *conference*, which booke being giuen to *Pleßis* to verifie his place alleaged out of him, he could not ſo much as read, nor turne the booke, for that there were ſome abreuiations therin after the manner of ſchoole-doctors, and therby all the lookers on, and hearers well perceaued that he was vtterly ignorāt in reading ſchoole-doctors, though euery where for oſtentation of learning, he was accoſtomed to cyte them in his bookes. And this ſhame *Pleßis* had no other way to couer, at that preſent, before all the auditors, but to ſay that he was not practiſed

A fooliſh calumniation refuted.

but in his owne bookes only, though afterward vpon more deliberation, he thought good to deuiſe this other ſhift of changinge the booke by the Biſhopp, which yet being ſo malitiouſly cõuinced of calumniation by the wittneſſes before mentioned, did exceedingly tend to *Pleßis* diſcredit. And this ſhall ſuffice for the firſt point of *Pleßis* reply, wherin yow ſee, that for defence of his 9. places before conuicted of falſification, he vttereth 9. other great vntruthes, for doublinge the number.

The other 2. points of *Pleſsis* diſcourſe

As for the other two points of new ſhifts and recrimination, I will remitt the Reader to the Biſhop his owne refutation, for them that vnderſtand the french tongue; and for the reſt yt will not be hard to gheſſe by example of this which we haue alleaged, what manner of ſtuffe yt is, which *Pleßis* could alleage for his further defence in ſo manifeſt conuinced falſifications; and yow ſhall heare preſently what *O. E.* in England can ſay for him. And yf yow find him by this little, a man with out faith or ſpiritt of truth in his aſſertions, then ſhall yt be wiſdome to beware not only of this his booke *againſt the Maſſe*, wherout ſo many falſifications haue byn gathered, but of others alſo wrytten in the ſame ſpiritt, and namely of one, that for many yeares hath gone in Engliſh, intituled *of the Church*, which being ſmothely wrytten, and ſtuffed out with great ſhew and oſtentation of Scriptures, Fathers, Hiſtoryes, and other ſuch furniture, hath dazeled the eyes of many, as did alſo this other *againſt the Maſſe*, vntill yt was ſifted and examined by learned men. But for the other in Engliſh, I can aſſure the Reader, that yt is a moſt deceytfull booke, and may be well brother to this *againſt the Maſſe*. And yt is now very neere twenty yeares gone, that the late *Earle* of *Leceſter* gaue one of them to a kinſman of his, named *Guilford*, to read for his ſatisfactiō in Religion, who conferring the ſame with another learned gentleman a frend of mine, deſired that yt might be examined, which my ſaid frend began to do with ſuch comodity of bookes, as he could procure at that tyme, and found ſo full ſtuffed with all kind of deceatfull impoſtures, and falſifications, as he remayned aſtoniſhed therat, and conferred the ſame with a learned *Baron* of the Realme now dead, and he with another yet liuinge, and neere to his Maieſties perſon, who did all wonder at ſo notorious treachery, though th'examē paſſed not through the greater part of the booke, for that it was interrupted by ſome trouble fallinge to the examiner; but he hath affirmed many times ſince, and doth at this day, that yt is incredible to beleeue, what corrupt dealinge there is therin, and exhorteth all thoſe that haue meanes, to try the truth of this his aſſertion, which I cannot do at this preſent,

A note of *Pleſsis Mornay* his booke of the Church.

for that I haue not the booke by me; yet I thought it conuenient to giue a note therof, for ſtayinge of them, that haue, or may be deceaued therby, and for ſtyrringe vp of others to make this examen. And ſo for this tyme we leaue *Pleſsis* to himſelfe and to his ſhifts in *France*, and ſhall paſſe ouer to conſider what *O. E.* his aduocate can ſay for him in England.

WHAT O. E. (OTHERWISE MATHEVV SVTCLIFFE) HATH *wrytten for defence of* Pleſsis Mornay, *concerning the 9. places handled in the former* Conference: *and how he committeth farre greater faultes then* Pleſsis *himſelfe.*

CHAP. V.

HAVING pervſed what *Monſieur Pleſsis* hath byn able to ſay for himſelfe, both in the conference and after, vpon better deliberation: we muſt now examine briefly what our ould frend *O. E.* (for vnder that vizard he masketh hitherto) hath diuiſed for his defence: For that my forſaid breife relation, fallinge into his hands, he thought yt to appertayne to his manhood, as a martiall miniſter, to proclayme himſelfe champion in *Pleſsis* quarrell, therby to fullfill the prouerbe; *that none ſo bold as blynd bayard*: and though he be not able to defend his owne head (as after yow ſhall ſee) from the ſame or like blowes which *Pleßis* hath receaued: yet will he needs be doing, & intrude himſelfe for a ſhylde to the other; and this with ſuch violence, or rather virrulency of ſpeche raginge and rauinge at all thoſe, that will ſeeme to touch *Pleßis* fidelity, in the places alleaged, as he may ſeeme to need rather byndinge then anſweringe: yet ſomewhat ſhall we ſay to him, as the ſtraitneſſe of this place and tyme will permitt; and therby ſhew ſufficiently what manner of aduerſary he is, and that hauing loſt or laid aſide (as it ſeemeth) all manner of reſpect to ſhamfaſtnes and modeſtie, he may eaſily lend out his tongue & pen for ſmall hire to any man. And truly I can not but maruayle, that a man of his profeſsion & place, can perſuade himſelfe that ſo exceſsiue a raylinge and opprobrious ſtile, againſt all whome he aunſwereth, ſhould gayne him credit with any modeſt or ſober ſort of men: he will find ſome in the end that will returne him *legem talionis* & then he may count his gaine. I for my part am reſolued not to be drawen by him to that veine, but to vrge him only with ſubſtantiall points of the controuerſy in hand, as the reader ſhall ſee by that which enſueth.

Wherfore to come to the matter, wheras *Monſieur Pleßis* diuided his refuge into three points, as before yow haue heard. The firſt concerninge the hiſtory of the conference it ſelfe; the ſecond in ſeeking out new euaſions, the third in recriminations: *O. E.* ſetteth before vs the ſame Coleworts ſodden againe, but guiſed after another faſhion; puttinge *recriminations* in the firſt place of all, but much more vaynely then *Pleßis* did in the third. And in the ſecond he taketh vpon him to defend the truth and fidelity of *Pleßis* in all the places before examined. And for that in this point conſiſteth in deed the only ſubſtance of the controuerſie: I ſhall only examine the ſame in this place, leauing the other to a more full and larger aunſwere, when we ſhall haue vewed a ſecõd edition, which *O. E.* is ſaid to haue made of his new chalenge, in fiue ſeuerall controuerſies to N. D. now to the places as they lye in order, with this only aduertiſment premiſed, that it ſhall be good for the Reader firſt to looke ouer the examen of each place, handled before in the ſecond Chapter of this defence, where all the 9. places are examined ſeuerally, and I do meane to remit me often for more breuityes ſake, thervnto.

Three partes of *Pleſsis* defence.

The firſt Place out of Scotus.

Yow haue heard * before how *Monſieur Pleſſis*, was argued by the Biſhop of two ſeuerall impoſtures in alleaginge one place of *Scotus* about the *reall preſence*, ſayinge: *that*

* *Supra cap. 2.*

Acts fol. 34. *Scot. in 4. ſent. diſt. 10. q. 1.* *Scotus was not afrayd to call in queſtion, yf the body of Chriſt be really conteyned vnder the ſpecies or accidents* (of bread) *and he diſputeth that yt is not, & his arguments are, for that the quantity doth not permitt yt, &c.* Hence, I ſay, two deceatfull falſifications are obiected: the firſt, in that he maketh his reader beleeue, that *Scotus* his obiection is his reſolution: the other, that the arguments of heretiks, brought in by *Scotus* against the *reall preſence,* and refuted by him; are *Scotus* his owne arguments. Of which impoſtures, ſentence was giuen of the deputyes againſt *Pleſſis*, as before yow haue ſeene, neither could the impertinent replies and euaſions attempted by him, deliuer him from the ſhame therof.

O. E. in his Refutation. *pag.* 12. Now lett vs heare what *O. E.* his ſpokeſman, hath diuiſed for a new ſupply of holes to run out at. *Firſt* (ſaith he) *though Scotus had not ſo ſpoken* (as Maiſter *Pleſſis* hath ſet downe) *yet could not Maiſter Pleſſis be charged with falſification, ſeing he doth not quote his words, but ſetteth downe his owne collection: The moſt that could be ſaid, was, that he had miſtaken the meaning of Scotus.* The 2. firſt ſhifts or ſtartinge holes. Theſe are two ſhifts, poore ones as yow ſee. For firſt, the Biſhop did not charge *Pleſſis* for miſciting *Scotus* words, but for peruertinge of his meaning, in ſettinge downe his obiection for his reſolution. Secondly, yf *Pleſſis* be a man of any learninge or common ſenſe at all, this his *miſtakinge* of *Scotus* meaning, (which heere *O. E.* would haue to by ſo called) cannot be cenſured for leſſe then willfull impoſture. For yf he had not ſo much iudgmēt, as to diſcerne an obiection from a reſolution, then was he a ſimple fellow to wryte books: and yf he did diſcerne yt, and yet ſought to deceaue his Reader in ſo weighty a matter, as is the controuerſie of the *reall preſence*, he was and is a willfull impoſter.

Theſe then are the 2. firſt points of our Engliſh Aduocates defence; lett vs heare how he goeth forward. *And yet* (ſaith he) *yf Peron had charged him only with miſtakinge, himſelfe had byn miſtaken, and greatly had he wronged his aduerſary. For that yt cannot be denyed, but that Scotus did indeed call into queſtion, whether* Chriſts *body be really, (by* * Tranſubſtantiation) *conteyned vnder the formes of bread and wyne, and diſputeth that yt is not; which is all that the L. Pleſſis doth ſay of Scotus, for which he is chalenged by his wrangling aduerſary, &c.* Is it all *Syr Mathew?* As truly as yow are trew of your word. He that ſhall read the examen of the place rehearſed before, ſhall find that his aduerſary chalengeth him not for ſaying that *Scotus* made this obiection for the *reall preſence*, or diſputed againſt yt after the faſhion of ſchoolemen; but for that perfidiouſly he alleaged the place, as though *Scotus* had byn of that negatyue opinion, and that the arguments obiected had byn his owne, and not of heretiks, & ſolued by him. This is the charge

Refut. ib.

* Theſe tvvo vvords are put in by O. E.

Sup.cap.2.

of the Biſhop againſt him. And what will yow ſay to Maiſter *Sutcliffe* auouchinge the contrary? But lett vs ſee what manner of proofe he will bring for his aſſertion, for that he durſt not lett ſo groſſe an abſurdity paſſe without ſome ſhadow of reaſon, which yet yow ſhall ſee to be farre worſe, then if he had paſſed it ouer in ſilence. Heare then his euaſion.

Neyther is it materiall (ſaith he) *that this is the* Refut. ib. pag. 12. *vſe of ſchooles, firſt to obiect againſt the truth, and afterward to reſolue what is true, and to anſwere the obiections, for that doth not diſprooue Monſieur Pleßis his aſſertion, ſeeing Scotus, doth not only in his obiections, but alſo in his reſolution of that queſtion, ſay as much as M. Pleßis collected out of him, &c.* Yf this can be proued I will call O. E. a cunning aduocate indeed. But if it cannot, then is he to to forgetfull of his credit to auouch this againe ſo boldly, after he hath ſeene yt conuicted before out of *Scotus* owne words, Sup. cap. 2. pl. 1. in the reſolution of that very queſtion ſayinge. *I do affirme, that yt is ſimply a ſubſtantiall* Scot. in 4. Sent. dist. 10. q. 1. *point of our faith, to beleeue that Chriſts body is truly and really vnder thoſe accidents of bread, &c.* Which reſolution he hauing proued out of diuers places of ſcripture, as namely *Math.* 26. and *Iohn* 6. he diſſolueth the arguments made before to the contrary. Which being ſo, what ſhall we ſay of *Maiſter Sutkliffe* that after all this ſeene and read, auoucheth the very ſame againe, that *M. Pleßis* did before?

But how doth he go about (thinke yow) to proue, that *Scotus* in his reſolution touchinge the reall preſence did hold the ſame, that in his obiection againſt yt? Yow ſhall heare his owne words immediatly following in the ſame matter. *Nay* (ſaith he) *Scotus ſeemeth rather to diſlike Tranſubſtantiation then otherwiſe.* Behold heere the trew dealinge of *M. Sutkliffe* who giueth vs *quid pro quo* as Apothecaryes are wonte. He ſhould haue proued that *Scotus determined in his reſolution againſt the reall preſence,* and now he ſaith that *Scotus ſeemeth rather to diſlike Tranſubſtantiation* then otherwiſe. So as for the *reall preſence,* heere is thruſt in *Tranſubſtantiation,* and for *determination* and *reſolution* is ſhuffled *in a ſeeminge to diſlike rather then otherwiſe.* Was there euer any ſuch good Apothecary that gaue *quid pro quo?* And if heere to help himſelfe out, he will ſay, that the *reall preſence* and *Tranſubſtantiation* is all one controuerſie, he impugneth himſelfe in the very next place of *Durand,* as you ſhall ſee when we come to it, where he affirmeth *Durand* to hold (and yt is true) and *Scotus* holdeth the ſame alſo, that the *reall preſence* of Chriſts body in the Sacramẽt, might haue byn by other meanes, then by *Tranſubſtantiation*, yf God would haue had yt ſo: and conſequently are diſtinct things.

In Refut. ibid.

Sutcliffe giueth *quid pro quo.*

And heereof alſo I do conuince O.E. of another falſe tricke of thruſtinge in the words (*by Tranſubſtantiation*) a little before in recytinge the queſtion of *Scotus*, which is not in *Stotus* himſelfe, nor in his words more truly alleaged in this behalfe by *Pleßis* as before yow may ſee, for that *Scotus* queſtion is, *whether Chriſts body be really conteyned vnder the formes of bread and wyne?* And this fellow propoſeth yt thus. *VVhether Chriſts body be really by Tranſubſtantiation conteyned, &c.* And this to the end he might deceaue his Reader, as heere he doth by leapinge from the one to the other, when he is preſſed or gauled, wheras *Scotus* doth handle theſe two controuerſies of the *reall preſence*, and *Tranſubſtantiation* as different and diſtinct things, not only in ſundry queſtions, but in ſundry diſtinctions alſo, to witt the firſt in the tenth, the ſecond in the eleuenth diſtinction *vpon the Maiſter of the Sentences*: So as heere I muſt repreſent vnto yow the boldnes or ignorance of O. E. to exceed much that of *Maiſter Pleßis* his Client.

Deceatfull dealinge.

And thus much of the controuerſie about the *reall preſence*. But now leaſt yow might thinke he had ſomewhat more to ſay, to proue *Scotus* to be againſt *Tranſubſtantiation* then againſt the *reall preſence*, for that he ſo leapeth from the one to the other, lett vs heare his arguments, though yow muſt note by the way his nice aſſertion in ſaying: *that Scotus ſeemeth rather to diſlike Tranſubſtantiation then otherwiſe*, and his arguments are two obiections of *Scotus* againſt *Tranſubſtantiation* as

VVhither *Scotus* helde *Tranſubſtantiatiō* & how?

as the other were before againſt the reall preſence.

The firſt obiection of *Scotus* againſt himſelfe is, *for that bread, togeather with his accidents or ſpecies, do more repreſent vnto vs the nature of ſpirituall food without Tranſubſtantiation, then the bare accidents by and after Tranſubſtantiation*; ergo *the nature of the Encharist in this reſpect of nouriſhmēt, might haue byn conſerued, though God had not appointed Tranſubſtantiation, but his body to haue byn togeather vvith the ſubſtance of bread.* Which argument yow ſee maketh againſt the alleager O. E. flatly, for that yt proueth the *Reall preſence*, and *Tranſubſtantiation* to be diſtinct things, and that the one might haue byn without the other, and therfore it was foliſhly brought by O. E. ſeing it is not only an obiection and no reſolution, but alſo an obiection that impugneth his aſſertion. First obiection.

The ſecond obiection of *Scotus* againſt *Tranſubſtantiation*, is, *that in miſteryes of our faith, that interpretacion ſeemeth moſt to be admitted, which requireth leaſt miracles for maintayninge therof; but feweſt miracles ſeeme to be required without Tranſubſtantiation, then with Tranſubſtantiation*, ergo, *we ſhould rather admitt the reality of Chriſts body, togeather with bread without Tranſubſtantiation, then the ſame body with only accidents of bread by Tranſubſtantiation.* Theſe be two obiections among others made by *Scotus* againſt *Tranſubſtantiation*, aboue fifty leaues after his former obiectiõs againſt the reall preſence. 2. obiection.

Which obiections after his reſolution ſett downe for *Tranſubſtantiation* he anſwereth & ſolueth, beginning thus: *Ad argumenta, &c.* Now muſt we anſwere the arguměts made to the contrary, *&c.* But yet about the firſt obiection he repeateth againe: *Dico quod benè ſuiſſet Deo poßibile inſtituiſſe, quod corpus verè eſſet praſens, ſubſtantia panis manente, &c.* I ſay that „ if God would, he had byn well able to haue „ appointed his body to haue byn preſent in „ the Sacrament togeather with the ſubſtance „ of bread, without Tranſubſtantiation, *&c.* „ But hauinge appointed otherwiſe (as ap„ peareth by the declaration of the Church) „ we are not to reſpect more or fewer mi„ racles, *&c.*

Scot. 4. in ſent. diſt. 11. q. 3.

And hence now yow ſee, that *O. E.* endeauoringe to deliuer *Pleßis* from the ſhame of cytinge *Scotus* his obiection for his reſolution, in the cŏtrouerſie of the reall preſence, himſelfe bringeth forth two more obiections for reſolutions, without ſeeing the ſhame therof about the article of *Tranſubſtantiation*, yea & further bluſheth not to inferre thervpon this concluſion; *that Scotus plainly miſliked that interpretation, that without diuers miracles cannot be maintayned, &c. And that albeit he was content to ſubſcribe to the Popes determination, & durſt not do otherwiſe; yet that he himſelfe thought otherwiſe, &c.* O Ieſus! what ſhall a man ſay of theſe manner of people? Let vs heare *Scotus* his owne words, in the ſame place

Refutat. pag. 12.

Two notorious lyes.

place where he talketh of the Churches determination & expoſition of ſcriptures, for this point of Tranſubſtantiation. *Dico* (ſaith he) *quod eo ſpiritu expoſitæ ſunt ſcripturæ quo conditæ; & ita ſupponendum eſt quod Eccleſia Catholica eo ſpiritu expoſuit, quo tradita eſt nobis fides, ſpiritu ſcilicet veritatis, &c.* I do day that the ſcriptures are expounded by the ſame ſpiritt, by which they were wrytten, and ſo we muſt ſuppoſe that the Catholike Church hath expounded them vnto vs *(to wit the ſcriptures that concerne this miſtery of Tranſubſtantiation)* with that ſpiritt wherwith our faith was deliuered vnto vs, that is to ſay, by the ſpiritt of truth, *&c.*

Scot. in 4. ſent. diſt. 11. q. 3.

Lo heere, *Scotus* foundeth the truth of Tranſubſtantiation not vpon the Popes determination, or vpon the authority of the Church only, as falſely O. E. chargeth him; but vpon the truth of ſcriptures expounded by the Church, with the ſame ſpiritt of truth wherby they were wrytten, and conſequently is farre of *from plainly miſlikinge this interpretation,* as O. E. affirmeth, but for that amonge other arguments, *Scotus* named *the determination of the Church*, the calumniator, that could not abide the word, charged him preſently, *to be moued only with that reaſon.* What would he haue babled againſt him yf he had left written as *S. Auguſtine* hath done, *that he would not beleeue the ghoſpell, yf the authority of Church did not mooue him thervnto?* And do

Auguſt. cont. epiſt. fundamẽti cap. 5.

you note further that *Scotus* in the ſame place affirmeth, *that albeit this verity about Tranſubſtantiation, was declared firſt in the Councell of Lateran, yet was the ſubſtance therof beleeued alſo from the beginning, vnder other words of coüerſion Tranſmutation, Exchange of ſubſtances*, and the like. Which he ſheweth out of the ancient Fathers, yea and that yt was included *implicite* in all th' old creeds of th' Apoſtles, & others *Ponitur* (ſaith he talkinge of the Councell of *Lateran) veritas aliquorum credendorum magis explicitè, quàm habebatur in Symbolo Apoſtolorum, vel Athanaſij, vel Niceni.* In this decree of the Coūcell of *Lateran* the truth of certayne articles belonging to faith, is more cleerly & particularly ſet downe, then yt was before in the Creed of the Apoſtles, or of *S. Athanaſius*, or of the *Nicene Councell*. So as by this it appeareth, that *Scotus* did not beleeue the truth of *Ttranſubſtantiation* as a thinge determyned only by the Councell of *Lateran*, but as conteyned in the ſcriptures, and beleeued in ſubſtance from the very beginning, and declared or expounded only by the *Councell* of *Lateran*, directed by the ſpiritt of God. And this is ſufficient to conuince *O. E.* of plaine calumniation; and though he ſay in the end of his defence, that *Dominicus Soto* and *Ioſephus Angles*, are at ſome difference about *Scotus* his meaning: yet are his words & whole diſcourſe cleare inough, without any commentary of others, as yow haue ſeene. And

Hovv *Tranſubſtantiatiō* vvas beleued from the begin̄ninge.

Scot. ibid. diſt. 11. q. 3.

conſequently this ſhall ſuffice for the examen of this firſt place.

The ſecond Place out of Durand.

For that we haue byn longer in the firſt place, to ſhew therby ſome portrayture of *O. E.* his manner of anſweringe and defendinge his Clyent; ſo ſhall we be breefer in the remnant. The charge vpon the ſecond place was (yf you remember) that *Pleßis* had abuſed *Durand*, as he had before done *Scotus*, but moſt of all his Reader by them both, in alleaginge an obiection for a reſolution; which is euident, for that *Durand* beginning to comment vpon the 11. diſtinction of the fourth booke of the *Maiſter of Sentēces*, which diſtinction is about *Tranſubſtantiation* (as the former is about the *reall preſence*) he frameth his firſt queſtion thus: *Primo quæritur, &c. Firſt yt is demaunded, whether the body of Chriſt be in the Sacrament by conuerſion of the ſubſtance of bread into yt,* &c. *Et arguitur quod non, &c. And yt is obiected that yt is not, but rather the ſubſtance of bread remaineth, for that fewer difficultyes do follow that way, then by putting Tranſubſtantiatiō, &c.* And after this he ſetteth downe his reſolution to the contrary, and anſwereth this obiection as before yow haue heard: wherupon after diuers ſhifts attempted by *Pleßis* for ſome euaſion, he found none to the purpoſe, and ſo had ſentence againſt him.

Durands obiectiō *li. 4. ſent. diſt. 11. q. 3.*

The Summe of the controuerſie. *Sup. cap. 2.*

And what now doth his aduocate thinke

yow bring to releeue him? truly nothing at all. For firſt he doth not ſo much as mention this place of *Durand*, wherof the controuerſie was; but another where *Durand* ſaith (as *Scotus* alſo did before) *that God by his omnipotency might haue ordayned, that his body ſhould haue byn in the Sacrament without Tranſubſtantiation, yf he had would.* Which no man denyeth. But heare his words: *The ſecond place* (ſaith O. E.) *was taken out of Durand, who ſaith that yt is rashneſſe to affirme that the body of Chriſt, may not by the power of God be in the Sacrament, by other manner, then by the conuerſion of bread into his body, neither can it be denyed that Durand hath theſe words, and why then is Maiſter Pleſſis charged with falſification? Forſooth becauſe they ſay he tooke the oppoſition for the reſolution.* Thus he. Wherto I anſwere, that he is groſſely deceaued, for that *Pleſſis* is not charged for ſettinge downe the obiection in ſteed of the reſolution out of this place of *Durand*, but in the former place by me alleaged, which he hath heere omitted. For of this place there was neuer any queſtion or difficulty of the *Conference*, though yt was alleaged to another purpoſe, as before is mentioned. Yow will aske me perhaps, & why then doth O. E. alleage this wronge place of *Durand*, leauinge out the other, wherof the controuerſie is? Surely I muſt in part excuſe him, for that he erred alſo heerin, who ſet forth the particular paſſages without the Relators knowledge, after

O. E. his reply *Refut. pag.* 13.

O. E. his errour in parte excuſed, & in parte aggrauated.

ter the relation ended and printed, as before hath byn ſignified, and is teſtified in the preface to the ſaid paſſages: yet was his error much more pardonable then this of O. E. for that he had only a wryttẽ copy of a particular frend from *Paris*, & had not ſeene the publike Acts printed, nor *Pleſsis* reply, as this other had done, writing more then a whole yeare after they were publiſhed; & therfore for him to come now, and diſſemble the true place in controuerſie, and deceaue his Reader with a new fraud, ſayinge that we accuſed *Pleſsis* with falſification, *for takinge the obiection for the reſolution in this place*, (wheras as all men do know yt was in another) ſheweth as well his condition deuoted to continuall ſhiftinge, as alſo his weakneſſe to defend his clyent in the former charge, he being glad to ſlipp out & runne away vnder the ſhadow of an other mans error.

And yet to leaue behind him ſome ſente of what he is, he would needs vtter two other notorious vntruths at his parting: the one, where he ſaith: *that yt may plainly be gathered by Durands words, that the determination only of the Councell of Lateran, & the Romish Church moued him to hould Tranſubſtantiation*. Wherof there is no ſuch word in *Durand* but rather the plaine contrary, for ſo much as heproueth * *Tranſubſtantiation* not only by the Councell of *Lateran*, but alſo by diuers cleere ſentences of ancient Fathers, namely *S. Ambroſe*,

Two notorious vntruths about *Durand*.

* *Primum patet authoritate Sanctorũ, & ex determinatione Eccleſiæ. diſt. 11. q. 1. n. 9.*

broſe, S. Auguſtine, Proſper and *Euſebius* which were long before the Councell of *Lateran.* The other vntruth is, where he ſaith, *that not only they, but Bellarmine alſo doth note the ſame in Durand, taxinge him for hard beleefe of Tranſubſtantiation.* Wheras *Bellarmine* in the place cited doth expreſſely ſay, *Durand* to hold *conuerti panem in corpus Chriſti per conſecrationem:* that the bread is conuerted by the words of conſecration into the body of Chriſt, but yet that he hath a certayne particular opinion about the manner therof, which is nothinge to our controuerſie: So as *O. E.* not hauinge releeued his client any thinge at all in this point, hath loaded himſelfe with 2. or 3. faults more then he had on his backe before, And ſo he paſſeth from this place to the other that followeth.

Bellar. l. 3. de Eucharist. c. 11.

The third Place out of S. Chryſoſtome.

The charge giuen vpon *Pleſsis* in this place, is as before yow haue ſeene, for that he going about to alleage *S. Chryſoſtome* againſt prayer to Saints, ſaid that his concluſion vpon the words of *Hieremy* was quite contrary to that of Catholiks at this day, to witt, *that we ought not to reſt our ſelues vpon the prayer of Saints, but worke our ſaluation with feare and tremblinge;* wheras the true words and meaning of *S. Chryſoſtome* are quite contrary, who ſaith in that very place: *Let vs not contemne the prayers of Saints for vs, nor yet place all*

Acts fol. 52.

Sup. cap. 2.

our hope therin: the firſt not to depriue our ſelues, of ſo great a ſuccour, the ſecond not to make our ſelues negligent, &c. As before yow haue * heard, which words being diſcuſſed, and all *Pleßis* ſhifts and turnings examined, ſentence was giuen of falſhood againſt him. Now lett vs ſee how O. E. will releiue his cauſe: *The third place* (ſaith he) *was drawne out of Chryſoſtome, but neyther can his aduerſary proue this place to be falſified by him, nor impertinently alleaged: not the firſt, for that he doth not alleage Chryſoſtomes words, but maketh a collection vpon them: not the ſecond, for that as Maiſter Pleßis affirmeth, yt may euidently be gathered out of his words; that we muſt not rely vpon the prayers of Saints, but worke our ſaluation with feare and tremblinge.*

Chryſoſt. hom. in 1. epiſt. ad Theſſal.

* *Supra cap. 2.*

O. E. Refut. pag. 13.

Behould heere a quicke diſpach of matters, and no maruayle yt is, though O. E. do lend his labour to many in anſweringe for them, ſeing yt coſteth him ſo little, and he doth yt with ſo great facility: but I muſt returne vpon him in both theſe points, and do ſay to the firſt, that *Pleßis* in his collection hath falſified both the words and ſenſe of *S. Chryſoſtome*, as before in the ſecond Chapter hath byn ſhewed. The words, in leauing out thoſe that expreſſely made againſt him, the ſenſe, in drawing a quite contrary concluſiō to that, which *S. Chryſoſtome* did make. For that he exhorteth men to pray to Saints to be interceſſors for them, and withall to liue well themſelues: but *Pleßis* by including the

2. falſificatiōs of *Pleſsis*.

the one would exclude the other. And as for impertinency, there is little accoumpt to be made, where there is impoſture, and open cōtrariety to the authors meaning, as heere, and therfore impertinently doth *O. E.* goe about to excuſe impertinency, where we obiect greater crimes: but marke his reaſon, why yt is not impertinent, *for that* (ſaith he) *it may be euidently gathered out of Chriſoſtomes words, that we muſt not rely vpon prayers to Saints.*

Two falſhood of *O. E.*

But why doth the craftie miniſter, leaue out the word *(wholy)* which maketh or marreth the whole ſenſe, for to *rely*, and to *rely wholy* are two different things. Why alſo doth he leaue out the other words added by *Saint Chryſoſtome* for explication of his owne meaninge, to witt, *So as we be not negligent of our owne part?* Yow ſhall heare his graue anſwere. *Neither is it materiall* (ſaith he) *that theſe words*: yf we be negligent, *are omitted, for they are not to purpoſe, ſeing Chryſoſtome would not haue vs rely vpon the interceſſion of Saints, albeit we be diligent to do our endeauour our ſelues.* This now is to to ſhameleſſe, for yt is the quite contradictory to that which *S. Chryſoſtome* in expreſſe words exhorteth, to witt: *to the end we do not depriue our ſelues of ſo great a ſuccour, lett vs pray vnto Saints to be interceſſors for vs, and of our owne parts, lett vs liue vertuouſly, &c.* And who then is more ſhameleſſe heere, eyther the clyent or the aduocate? but let vs heare out the reſt of this defence. *It is alſo obiected* (ſaith

Chryſoſt. ibid.

O. E. Refut. ibid.

he) *That Chryſoſtome aloweth interceſsion of Saints, but be yt he did ſo, yet doth not this conuince that he is falſely alleaged by Maiſter Pleſsis, ſeing that which he gathered, may be true, albeit this were graunted, &c.*

Refut. ibid.

Heere I would haue the Reader to ſtand attent, and marke the conueyance of theſe deceytfull maiſters in deludinge men. *Pleſsis* gathered out of *S. Chryſoſtome* that he impugned prayer to Saints deceaſed: and now ſaith O. E. *that albeit Chryſoſtome did allow prayer to Saints, yet that which Pleſsis gathered may be true:* But I would aske how *Pleſsis* could truly gather out of *S. Chryſoſtome* that he impugned prayer to Saints, yf he allowed interceſsion to Saints, except yow will ſay that *S. Chryſoſtome* both allowed and impugned one and the ſelfe ſame thing. It followeth in O. E. for the concluſion of his defence. *How much then* (ſaith he) *is it more vnlikely, that Maiſter Pleſsis ſhalbe conuicted, ſeing Chryſoſtome in that place hath nothinge which doth not appertayne rather to the prayers of holy men liuing, then of holy men departed.* Theſe are the laſt words of his defence immediatly followinge vpon the former, and all that he ſaith in this cauſe. And yow will eaſily conſider how they hange togeather; I only will ſay this. That yf this place of *S. Chryſoſtome* alleaged by *Pleſsis* againſt prayer to Saints departed, doth rather appertayne to lyuinge Saints then to dead, as O. E. heere affirmeth (and hath byn * before refuted)

Impudēt inglinge of *Pleſsis* & of his Attornay *O. E.*

Another contradiction betwene *O. E.* and *Pleſsis.*

* *Supra cap. 2. loc. 3.*

futed) then eyther *Pleſsis* was ignorant or malitious to alleage yt againſt prayers to Saints departed as he did: ſo as yow ſee, that **O. E.** doth rather impugne his client then defend him; & ſo not worthy any fee at all.

The fourth Place out of S. Chryſoſtome.

The falſifications obiected vnto *Pleſsis* vpon this other place of *S. Chryſoſtome*, out of his commentary vpon *S. Mathew*, was, that the ſaid *Pleſsis* hauinge told his reader in his booke *againſt the Maſſe*, that *S. Chryſoſtome* was carefull euery where to ouerthrow the foundatiōs of the abuſe of prayer to Saints, ſaid: *that vve haue more aſſurance by our owne prayers, then by the prayers of others, &c.* leauing out his vvords immediatly followinge, which declared his meaning, to witt; *we do not ſay this to the end we ſhould not make our prayers to Saints, but to the end we ſhould not be ſlouthfull, our ſelues*. Which being proued after diuers euaſions in vayne attempted by *Pleſsis*, to be a plaine willfull corruption and falſification of the authors meaninge; ſentence was geuen againſt him, as before yow haue heard. Lett vs heare what the poore *Aduocate* hath to bringe of new.

Acts fol. 57.

Chryſoſt. hom. 5. in Math.

And firſt yow muſt note, that whenſoeuer he is puzeld, & findeth himſelfe entangled, ſo as he ſeeth not which way to turne or gett out; his cuſtome is, to make himſelfe obſcure of purpoſe, that ſo by caſting ſome miſtes

O. E. ſeeketh to be obſcure oftentymes of purpoſe.

miſtes before his Readers eyes, he may eſcape away; & heerof you ſhall haue frequent examples yf yow ſtand attent. Now then O. E. hauing recyted part of the former text of *S. Chryſoſtome*, as *Pleßis* had ſett yt downe; he entreth thus into his defence: *This* (ſaith he) *the aduerſary himſelfe cannot deny to be truly alleaged (by Maiſter Pleßis) how then came yt to paſſe, that he dealinge thus iuſtly and truly, he ſhould notwithſtanding be charged with falſification? Forſooth ſaith his aduerſary for that he left out the words followinge, to witt and thus we ſay not, that we would deny prayer to Saints, &c. And for that he applyed Chryſoſtomes words againſt prayers, to Saints departed.*

O. E. Refut pag. 14

Lo heere, yow haue firſt a Iuſtification of *Pleßis*, that he had dealt *iuſtly and truly* videlicet in alleaginge *S. Chryſoſtome*; and then two obiections of his aduerſary brought in with a *forſooth*, as though they had byn trifles. The firſt was, that he had cut of certaine words of the ſentence that made moſt to the matter: the other, that he had alleaged *S. Chryſoſtomes* words quite againſt the authors drift & meaning, *&c.* Let vs ſee how his aduocate will anſwere the two charges: yow ſhall heare him in his owne words: *As yf* (ſaith he) *yt were ſo haynous a matter, not to ſet downe words altogeather impertinent.* This is to the firſt obiection, & he hath no one word more. Wherfore it is to be conſidered, whether the aforſaid words left out were alto-

Refut. ib.

geather impertinent or no, which we ſhall briefly examination.

The ſtate of the queſtion and O. E. his impertinency.

The queſtion was whether *S. Chryſoſtome* in his commentaryes vpon *S. Mathew* did go about to ouerthrow the foundation of prayinge to Saints, as *Pleßis* ſaid that he did, & for proofe therof he alleaged the forſaid words: *that we haue more aſſurance by our owne prayers & good life, then by the prayers of others, &c.* And preſently after the ſaid Father adioyneth for his explication the other words left out by *Pleßis*: *vve do not ſay this, that vve ſhould not pray to Saints, but to the end that our ſelues be not slouthfull for our ſelues.* And now I would aske: were theſe words altogeather impertinent to haue byn put in or no? Or is not O.E. an impertinent fellow, not to bluſh to make ſuch an aunſwere? Seing theſe words yf they had bene expreſſed, doe vtterly ouerthrow *Pleßis* whole drifte & argument. And thus is the firſt obiection aunſwered or rather ſhameleſly ſhifted of by him, lett vs ſee the ſecond, whither he will aunſwere it more ſubſtantially.

The ſecond charge more fooliſhly aunſwered then the former.

The ſecond obiection was, that *Pleßis* had wrongefully alleaged the forſaid words of *S. Chryſoſtome, (vve muſt haue more aſſurance in our owne prayers, then in other mens)* againſt prayer to Saints deſceaſed, wheras *S. Chryſoſtome* expreſſely proteſteth in the very ſame place, as now yow haue heard, that he meaneth not ſo, and ſo conſequently *Pleßis* did abuſe him egregiouſly to force him againſt his owne meaninge, words, & proteſtation. How aunſwereth O. E. vnto this thinke yow? yow ſhall heare: *As yf* (ſaith he) *yt did not follow, that we are not to rely vpon Saints prayers, and therfore we are not ſo continually to pray to Saints, and ſo to truſt in their interceßion as the Church of Rome doth, that maketh prayer to Saints a great peece of their Church ſeruice.* Marke heere two points (gentle Reader) firſt that albeit *S. Chryſoſtome* do ſay and proteſt, that by his words; *we muſt confide more in our owne diligence, then in others*, he meaneth not againſt prayer to Saints: yet O. E. ſaith that yt followeth of his words, *that we muſt not rely vpon Saints prayers*, whome ſhall we beleeue, either *Chryſoſtome* of his owne meaninge and intent, or O. E. that will force him to ſay that which he denyeth? Secondly do yow marke that O. E. ſeemeth heere to admit ſome certaine meaſure of prayer to Saints, ſo yt be moderate: for he ſaith that, *we muſt not ſo continually pray to Saints, nor ſo truſt in their interceßions, as the Church of Rome doth, &c.*

O. E. Refut. pag. 14

But heere (perhaps) ſome man will aske me, is it poſsible that O. E. hath ſo little iudgement as not to ſee this abſurdity, to force *S. Chryſoſtomes* meaninge againſt his owne proteſtation? Wherto I aunſwere that at length he ſaw yt, and went about to remedy the ſame, thus: *But were yt* (ſaith he) *that the argument were not good* (to witt of *Pleßis*

O. E. Refut. ibid.

collection out of *S. Chryſoſtome) and his conſorts do commit falſifications, as often as they bring weake or euill ſhapen arguments.* Wherto I aunſwere, that yf they ſhould be ſo miſhapen as yours (*Syr Mathew*) are, that do bely the author to his face, and will beare him downe that he meaneth the plaine contrary to that which he proteſteth in expreſſe words, I would not only ſay that they were weake and miſhapen; but falſe and malitious alſo; and the authors worthy to leeſe their creditt for euer.

A falſe and ridiculous concluſion.

Finally *O. E.* hauing no more to ſay about this place, concludeth his whole defence in theſe words: *It was alſo* (ſaith he) *further anſwered* (videlicet in the conferēce by *Pleſſis*) *that Chryſoſtome had nothinge in this place, that might force vs to beleeue that he taught or beleeued prayers to Saints departed, which may ſerue fully to anſwere all the aduerſaryes vaine cauillations.* Whereto I reply, that I know not what may be ſufficient to force *O. E.* and his faithleſſe brethren, to beleeue that *S. Chriſoſtome* approued prayers to Saints: but yf his owne words often repeated may be ſufficient, you haue heard them before ſufficiently out of himſelfe, & conſequently the iudicious Reader will eaſily diſcerne, where ſubſtantiall proofes and where vaine cauillations do lye & ſo much of this place.

The fifth Place out of S. Hierome.

The fraud and vnfaithfull dealinge obiected vnto *Pleſsis* vpon this place, was like to that of the former; to witt, that he had cyted certayne words out of *S. Hierome* vpon the Prophett *Ezechiell* as makinge againſt prayer to Saints, leauinge out thoſe words that immediatly followed, and declared his whole meaning. The words alleaged were: *that we muſt confide in God, and not in other mens prayers: for albeit they be Saints and Prophetts, yet ſhall they deliuer but their owne ſoules, and not thoſe of their children, yf their children be negligent.* Which laſt words *(if their children be negligent)* *Pleſsis* craftily cutt of, and being preſſed therwith and not able to cleere himſelfe, had finally, after many ſhifts reiected, iudgement geuen againſt him of falſhood, as before you haue heard. Let vs ſee now, how O. E. will recouer his creditt againe, and remember what I noted before of his willing obſcurity, when he hath no liſt to be vnderſtood, as I preſume the ordinary Reader will hardly vnderſtand him in this paſſage, yf this explication of mine were not premiſed, which ſeemeth to be the thinge he moſt deſireth in this place; For yow ſhall ſee him pittifully plunged in the puddle of contradiction, before he gett out, thus then he beginneth his defence.

Acts fol. 65.

Hier. l. 4. in Ezech. cap. 14.

Sup. cap. 2.

VVillfull obſcurity of O. E.

The fifth obiection was (ſaith he) *for that in*

O. E. Refut pag. 14

Pleßis citing theſe words out of Hieroms commentaryes vpon Ezechiel lib. 4. cap. 14. bonum eſt confidere in Domino, &c. He left out thoſe words. Si negligentes fuerint. But no falſifications can be without fraude: now what fraud could be immagined in omitting words that make nothing for his aduerſary, nor againſt himſelfe? Thus he, makinge his *exordium* with an interrogation as yow ſee.

An obſcure narration of the ſtate of the queſtion.

But before I aunſwere yt, I would firſt aske him, why he putteth downe the ſtate of this controuerſie ſo darkely? for yf I had not explaned the matter ſomewhat before, who would heere haue vnderſtood wherin the difficulty lieth? for what ſenſe do make thoſe words in Latyn, and not engliſhed, *bonum eſt confidere in Domino, &c.* and *ſi negligentes fuerint?* but all this is of art and fraud to dazell the Readers eyes, that he vnderſtand not the falſity wherin *Pleßis* was taken. For yf his proctor O. E. had ſett downe the true words of the controueſie, as I did before, his queſtion had byn aunſwered of it ſelfe: for who but a ſimple fellow will put in doubt, but that the words before rehearſed (*yf their children be negligent*) be of cheiſe importance to be putt in, or left out, ſeing they do ſolue all the difficulty? *For yf the children of Saints be negligent* (ſaith Saint Hierome) *then vvill not the only prayers of their parents ſaue them*: but yf they be diligent, and do cooperate alſo of their owne parts, *then will they auayle them*, as *S. Chryſoſtome* in like manner declared in the former

Hier. ibid.

former paſſage. Conſider then how true, & ſubſtantial this firſt defence of *O.E.* is, which maketh his entrance with ſo blynd & falſe relation of the controuerſy it ſelfe, and how well he deſerueth to be an aduocate for others, that ſo marreth his cliēts cauſe euen at the beginning. But let vs heare his ſecond defence of the ſame charge, or rather his ſecond euaſion yf it be better then the firſt.

Beſides (ſaith he) *the ordinary gloſſe doth rehearſe theſe words no otherwiſe then the L. Pleßis quoteth them, whome I thinke the Malhureux Biſhopp of Eureux will not charge with falſification.* This ſupply is taken out of *Pleßis* owne diſcourſe ſent from *Saumur* after his flight from *Paris*, and it ſheweth that *O. E.* had read the ſame, and therby is inexcuſable when he diſſembleth yt, as before in voluntary miſtakinge the ſecond place out of *Durand*, and vpon diuers other occaſions, but to the point. Yf the gloſſe vpon *Ezechiel* did cyte the words of *S. Hierome* diſmembred as *Pleßis* doth; yt were in no wiſe a iuſt excuſe for him. Firſt, for that the gloſſe vſeth to cyte ſhort peeces of ſentences, as yt ſerueth to purpoſe for explicatiō of words in the text, but *Pleßis* tooke vpon him to ſett downe a whole place out of *S. Hierome*, for impugning prayer to Saints deſceaſed, and ſo cyted them *verbatim* and at large, vntill he came to the words that made againſt him: to witt, *that Saints prayers will not help their children, yf they be negligent*, which condi-

Diſcourſe veritable pag. 148.

Gloſs. in cap. 14. in Ezech.

condition yet the gloſſe omitteth not but expreſſeth yt in other equiualent words thus: *yf they follow not the faith and works of their parents.* Wherfore this ſhift helpeth neyther *Pleſſis* nor his proctor any thing at all. And as for the *Malheureux* B. of *Eureux,* he may perchance, be called *malheureux*, that is to ſay *vnluckie* to the *Hugonots* of France, for that hauinge byn once ſo cheefe a man of their party, hath ſince his conuerſion ſo learnedly & luckily battered their ſect, as no man more in France, nor perhaps in Europe, and they do well feele the blowes, but otherwiſe the reproach is fooliſh to call him vnlucky.

The B. of *Eureux* vnlucky only to *hugonots.*

And this is all which O. E. can diuiſe to bring forth for defence or excuſe of the falſification obiected in leauinge out *S. Hieroms* reſtriction *(yf children be negligent)*: but now let vs heare another obiection made by the Biſhop & anſwered by O. E. *It was alſo heere obiected* (ſaith he) *that Hieromes words in Ezechiel make nothing against prayers to Saints: but it muſt be remembred, that the controuerſy heere was not whether M. Pleſſis had vvell concluded out of that place but vvhether he had rightly alleaged yt, &c.* Well Syr; and we haue ſhewed now, that he alleaged it not rightly, hauinge left out the principall clauſe, that he ſhould haue put in: and if yow graunt alſo, (as yow ſeeme therunto enclyned), that he hath not rightly concluded; then is he dooble falſe, to witt, both in alleagation & concluſion: but ſomwhat

O. E. Reſut. ibid.

what I hope yow will diuiſe to excuſe his collection and concluſion, though the authors words themſelues be againſt it. Lett vs ſee then what yt is. *Beſides that* (ſaith he) *vve anſwere, that it is no vveake argument to conclude thus:* (as *Pleſsis* doth out of *S. Hierome*) *vve muſt not truſt in the prayers of men, and therfore are not to rely vpon the prayers of men departed this life.* But I ſay to the contrary, that it is a weake and wicked argument to conclude thus, as the words lye in *S. Hierome*, *vve muſt not rely vpon the prayers of men though neuer ſo holy, yf vve be negligent of our owne parts*, ergo *vve muſt not truſt in the prayers of Saints departed, though vve be neuer ſo diligent, to liue vertuouſly our ſelues*; this I ſay were an abſurde manner of argument and concluſion, and yet this is the argument and concluſion of *Pleſsis* and of O. E. for impugning prayers to Saints deceaſed, againſt which falſe concluſion the Biſhop in his refutation of *Pleſsis* reply, doth alleadge aboue a dozen moſt plaine and effectuall places, out of *S. Hierome*, *S. Chryſoſtome*, and other Fathers, which plainly and perſpiciouſly do approue the doctrine and practiſe of prayer to Saints deceaſed in their dayes, and O. E. durſt not take vpon him to aunſwere any one of them, but pullinge downe his hatt ouer his eyes, paſſed by them as he had not ſeene them. But let vs heare his laſt concluſion. Finally (ſaith he) *Hierome* wryting vpon the epiſtle to the *Galathians* doth flatly

O. E. taken in moſt cleere abſurdity.

Eureux in Refut.* of *Pleſsis* falſe diſcourſe *fol.* 141. 132. 243. *& deinceps.

Hier. l.2. in epiſt. ad Gala.

condemdemne prayers made to Saints departed and for dead men, ſayinge, *Dum in hoc ſaculo ſumus, &c. VVhilſt vve are in this vvorld, vve may help one another by prayers or counſells, but vvhen we come before the tribunall of Chriſt neither Iob, nor Daniell, nor Noe can pray for any man, but euery one ſhall beare his owne burden.* And do you ſee what plaine places theſe fellowes bring forth and how flatly they conclude? This place yf yow remember, was alleaged by *Pleſſis* in the conference & anſwered by the Biſhop, that being meant euidently of the day of iudgement, made nothinge againſt prayer before that day, nor could he reply any thinge at that tyme, nor did he afterward in his diſcourſe, as appeareth by the Biſhops refutation *fol.* 146. and 147. but only ſtood vpon his vaine diſtinction and refuge *of lyuinge and dead Saints*, which ſhift to auoyde moſt euident authorityes of the Fathers, the Biſhopp refuteth dy diuers places alleaged out of *S. Hierome* himſelfe, & one namely againſt *Vigilantius*, where he obiecteth to that heretike the very ſame words, vſed heere by his ſcholler O. E. *Dicis in libello tuo, quod dum viuimus, &c.* Thou ſaiſt (ſaith he) *in thy booke, that vvhilſt vve are in this life vve may pray one for another, but that after death no mans prayer ſhalbe heard for other, &c. but yf the Apoſtles and Martyrs being vpon earth in fleſh, could pray and be heard for others, when they had need, yet to pray alſo for themſelues, how much more now after their victoryes,* crownes,

Diſcours du Pleſſ. pag. 48. *Refut. fol.* 144. & 146. 147.

Hier. ep. 2. *cont. Vigilant.* A notable place of *S. Hier.* againſt the heretiks of this time.

crowwnes, and triumphes, &c. S. Paul ſaith of himſelfe, that 276. ſoules, were geuen him at his prayers in the ſhipp, vvhen he vvas aliue, and doſt thou thinke he vvill be mute now after he is gone to Chriſt, and vvill not dare to open his mouth for them that haue beleeued his ghoſpell throughout the vvorld? and ſhall Vigilantius a liue dogge, be better then Paul a dead Lyon? So *S. Hierome*: meaning that *Vigilantius* preſumed, that himſelfe being a liue Saint could be heard for others, but *S. Paul* being a dead Saint, could not, and O. E. preſuminge the ſame alſo of himſelfe (as yow may well imagine that he doth) may in like manner apply the ſame aunſwere of *S. Hierome* to himſelfe, being in this point no leſſe a barkinge dogge againſt prayer to Saints, then was *Vigilantius*. And ſo much of this place.

The ſixt Place out of S. Cyrill.

The falſhood obiected to *Pleſsis* vpon this place, was, that wheras he had alleaged the authority of *S. Cyrill* againſt worſhippinge the Croſſe, ſayinge: *S. Cyrill anſwered the Emperour Iulian, vvho reproached the honour done to the Croſſe by Chriſtians: that Chriſtians did not geue adoration nor reuerence to the ſigne of the Croſſe, &c.* It was obiected, I ſay, that the laſt words of this ſentence, which are of moſt moment, to witt; *that Chriſtians did not giue adoration or Reuerence to the ſigne of the Croſſe*; are not in *S. Cyrill*, albeit *Pleſsis* vſinge often to repeate thoſe

Acts fol. 70 & Refut. fol. 148.

Lib. 6. cont. Iulian.

thoſe words as the words of *S. Cyrill*, had putt them downe alſo (in one place) in a different letter: which charge *Pleſsis* being not able to auoyde, after diuers ſhifts, turnings, and wyndings, was condemned as before yow haue ſeene, neyther was he able to reply any thing of moment afterward in
Refut. of diſcourſe *fol.* 147. his diſcourſe from *Saumur*, as appeareth by the Biſhops refutatiõ, all which *O.E.* hauing peruſed, and thought well vpon, lett vs ſee what he bringeth for releefe of his clyent, and I ſhall ſett downe all his words togeather, as they ly in his anſwere, for that they conteyne not many lynes, he knowinge not well which way to turne himſelfe, but yet muſt needs ſay ſomewhat, for that he could not well hold his peace.

O. E. Refut. pag. 15 *The ſixth place* (ſaith he) *vvhich the L. of Pleſsis*
,, was charged to haue corrupted, was drawne
,, out of *Cyril contra Iulian. l.* 6. & why was he
,, charged thinke you? forſooth bycauſe he al-
A very poore defence of *Pleſsis* by *O. E.* leaged him to proue that *adoratiõ was not to be yealded to the ſigne of the Croſſe*, but heerin there could not be any falſification vſed: and that firſt, for that he did not alleage the authors
,, words; and ſecondly for that he doth well
,, conclude according to *Cyrills* meaning; for
,, where *Iulian* obiected to *Chriſtians* that they
,, worſhipped the croſſe; *Cyril* anſwereth, *that*
,, *theſe words proceeded of badd thoughts & extreeme*
,, *ignorãce*; ſo likewiſe ſaith *Minutius Fœlix* in his
,, Apologie *Cruces nec adoramus, nec optamus*, that

is we neyther worſhipp nor deſire Croſſes. ,,

This is his whole diſcourſe, full wiſe and learned as yow ſee, which the poore man hauinge ſeene refuted particularly in the Acts themſelues of the conference, and after more largely in the refutation of *Pleſſis* miching diſcourſe without a name, he bringeth it in heere againe, as though it had neuer byn heard of or refuted before, without adding one word of help or new ſupply for poore *Pleſſis*, but only ſome new vntrew lyes of his owne, as his faſhion is: as firſt of all, where he ſaith, *that forſooth Pleſſis vvas charged with falſification*, becauſe he alleaged *Cyrill* to proue; *that adoration vvas not to be yelded to the ſigne of the Croſſe.* I ſay *forſooth* yt is an euident vntruth; for he was ſo charged for that he alleaged that out of *S. Cyrill* which was not in *Cyrill*. And againe it is another vntruth, to affirme, *that Cyrill obiected extreeme ignorance to Iulian; for that he reproached Chriſtians for honouring the Croſſe.* Seing it was for another diſtinct cauſe, as * before hath byn ſhewed: to wit, for a falſe inference or collection made thereof. And it is a third vntruth, that *Minutius Felix* did ſay in our ſenſe, *vve neyther vvorſhipp nor deſire Croſſes*, that is to ſay, as they ſignify the Croſſe of Chriſt, & not gibbets as his pagan aduerſary obiected vnto him; & O. E. deſerueth ſome ſuch Croſſe, for impugninge the other of Chriſt, and for deluding his Reader in this place with ſo groſſe an

Three new vntruthes brought for a ſupply by *O. E.* to help out his client.

* *Supra cap. 2. ſec. 6.*

A fraudulent equiuocation of the word Croſſe taken of the author for a gibbet or gallowes.

an equiuocation, yf his other Acts and Geſts by ſea and land do not meritt alſo the ſame.

And I do call theſe later two, proper vntruthes of *O. E.* though they were obiected before by *Pleſsis* in the *Conference*, for that he hauinge ſeene them euidently anſwered, & refuted before, bringeth them in againe, and diſſembleth the refutation, as yow haue ſeene in the ſecond Chapter of this defence, where all theſe nine places are examined particularly, as they were handled in the conference it ſelfe.

The ſeauenth Place out of the law of the Emperours Theodoſius and Valens.

The legerdemayne obiected vnto *Pleſsis* vpon this place, was, as before yow haue ſeene, that pretending to alleage a certayne law or imperiall inſtitution againſt paintinge and caruinge of images, he left out the words *humi & in ſolo*, that is to ſay vpon the ground, which did make or marre all the markett. For that the Emperors for reuerence of images, forbiddinge them to be painted vnder mens feete, *Pleſsis* alleaged them againſt images abſolutely: and not being able to defend this falſification, but by layinge the fault vpon one *Petrus Crinitus* a new author of our tymes, whome he had quoted in the margent, but not named in the text, he was cōdemned at length of this forgery. Lett vs ſee how his aduocate will defend

Lib.1.Cod. tit.9. Nemini licere vel in ſolo vel in marmoribus humi poſitis ſculpere, &c.

defend him, I ſhall ſett downe his whole defence togeather as in the former place.

The ſeauenth place (ſaith he) *vvas* out of *Petrus Crinitus* where the Lord of *Pleſsis* is charged to leaue out the word *(humi)* alleaginge the lawe of *Theodoſius* and *Valens* againſt the making of the ſigne of the Croſſe, but his accuſer ſhould haue remembred, that he did alleage not the words, as now they are found in bookes falſifyed by Idolaters and Croſſe worſhippers, but out of *Petrus Crinitus* which cyteth the law out of authenticall records. Our wiſe relator heere, to make the matter ſeeme more heynous, ſaith, he falſifyeth the law of *Theoſius, Valens,* and *Iuſtinian,* as if they had byn ioint authors of that law: when as *Iuſtinian* was not yet in the world, when that law was made. Neyther is it much materiall if *Tribonian*, in the Emperours name, had putt in the word *(humi,)* for wee are rather to rely vpon the *Originals* then vpon *Tribonians* honeſty, that put words in & out, and altered lawes at pleaſure. Neyther was the law of *Theodoſius* and *Valens* to be reputed new, albeit the word *(humi)* had bin left out, ſeing both *Epiphanius*, and the *Councell* of *Eliberis* in Spaine, and diuers other Fathers had condemned paintinge of images.

O. E. Reſut. pag. 15

An other defence of O. E.

An obſcure defence by O. E.

Thus pleadeth O. E. for his client, but in ſuch ſort, as I thinke verily heerafter few will entertayne him for their aduocate, and though he thruſt himſelfe in, as he hath done in this cauſe, he wilbe reiected and thruſt out againe, and barred of all practiſe, as a puny pettifogger, that doth more hurt then help his clients cauſe, we ſhall make a few notes vpon this his anſwere, wherby, and by readinge the examen made before vpon this place, in the conference yt ſelfe, yow will eaſily ſee the vanity therof. First then yt is falſe, that *Pleſsis* alleaged *Petrus Crinitus*, though he quoted his name in the margent, there being great difference betweene allegation and quotation: As all men know that are learned the text of *Pleſsis* went thus: *vvhat vvill they ſay* (to witt the Papiſts) *to the Emperors* * *Theodoſius and Valens, vvho by an expreſſe edict, did forbidd the paintinge of images.* Thus he did triumphe, with the Emperors themſelues in the text, though in the margent he quoted *Crinitus* for his refuge, when he ſhould be preſſed. Secondly, where he ſaith, *that Crinitus cyteth the law out of authenticall records, and not as they are found now falſified by Idolators*, yt is a notorious vanity, and this audacious Iconoclaſt ſhould haue cyted ſome proofe out of ſome one author or other for yt, and not ſo boldly of him ſelfe, without all reaſon or authority auouch ſo vntrew a paradox. *Pleſsis* himſelfe in the conference, could only ſay that *Crinitus* alleaged them *Ex libris Auguſtalibus*, out of the Emperors bookes, which bookes the Biſhop ſhewed euidently, to be no other, but the *Codes* now

Sup. cap. 2.

Acts fol. 77.

* This is falſe for it was *Theodoſius* the ſecond & *Valentinian* the third.

now extant, conteyninge the Emperors lawes and conſtitutions, and this by the words of *Crinitus* himſelfe, referringe his reader thervnto: *Si quis* (ſaith he) *authorem deſiderat, &c. If any require the author of this I alleage, lett him reade the decrees and Edicts of the Emperors, gathered by moſt learned men Trebonianus, Baſilides, Theophilus, and Dioſcorus, eſpecially vnder Iuſtinian, &c.* Thus *Crinitus* of the Emperors conſtitutions. Out of which he cyteth this law by memory as yt ſeemeth, erringe as well in the Chronologie, as alſo in the names of *Theodoſius* and *Valens*, who did not liue togeather, nor made lawes togeather, wheras he ſhould haue ſaid in deed *Theodoſius* and *Valentinian*, as alſo leauing out the words *humi & in ſolo.* And yt is a deſperate defence of *O. E.* to call in doubt the truth of all the Emperiall lawes for this thouſand yeares & more, gathered by *Trebonianus* and other learned men, before named, & read in all ſchooles & vniuerſityes without note or corruption, vntill now that this new academike miniſter *O. E.* will needs call them all in queſtion and ſuſpition, ſo as nothing heerafter ſhalbe of certayne credit.

Pet. Crinit lib. 9. de honeſta diſciplina cap. 9.

And yf this had byn ſo as *O. E.* affirmeth, that the Emperiall lawes had bin corrupted, and that *Trebonian* that liued aboue a thouſand yeares paſt vnder *Iuſtinian* the Emperour, *had putt in, and put out, and altered lawes at his pleaſure,* was there no man to haue noted yt in ſo many ages before *Sutcliffe? Cuias* a learned lawyer noted only, that *Trebonian* by conſent of the Emperour *Iuſtinian* changed the word *crux*, that before *Conſtantine*, ſignified a gibbett or gallowes in the old pagan Emperors lawes, into the word *furca*. But what is this, that O. E. ſhould ſay ſo boldly, *that he altered lawes at his pleaſure*? but this is the ſpiritt of heretiks to bring all things in doubt, & to take away *fidem publicam* all creditt from all things but their owne ſayings, and then he that can talke moſt, ſhalbe moſt credible; & this is one ground of their new ghoſpell.

A vayne calumniation of O. E. against Trebonia.

Thirdly wheras O. E. endeauoureth to tripp the Relator for aſcribinge this law to three Emperours iointly, *Theodoſius Valens*, & *Iuſtinian*, which *Iuſtinian* liued after the former two; he ſheweth more will then ſkill to be reuenged, for as *Iuſtinian* could not make a common law with the former two *Theodoſius* and *Valens*, for that they liued not togeather; ſo neither could the former two make any common law betweene ſemlues, for that they raigned not iointly, *Valens* being ſlayne a dozen yeares before *Theodoſius* the firſt came to be Emperour, wherfore yt is to be vnderſtood of *Theodoſius* the ſecond, and *Valentinian* the third, and ſo yt appeareth by the *Code* yt ſelfe, which *Code* for that yt was gathered by *Iuſtinians* order, and authority, bearerh the name in like manner of *Iuſtinians*

Lib.1 cod. tit.8. Nemini licere, &c.

ſtinians Code, and by that reaſon this law alſo may be called in this reſpect *Iuſtinianus Law*, and conſequently O. E. was much ouerſeene in running ſo haſtily vpon the relator, who yet was not he that did ſett forth theſe particular paſſages in print, as before hath byn ſaid.

Another Cauill returned vpō O. E.

Fourthly I would haue yow to note, the arrogancy of hereticall writers in contēning learned men when they ſtand in their way, as heer *Trebonian*. *Vir doctiſſimus* (ſaith *Crinitus*) *a moſt learned man that gathered the lawes togeather with others, vnder Iuſtinian.* But what ſaith O. E. of him? yow ſhall heare. *Neyther ys yt much materiall* (ſaith he) *yf* Trebonian *in the Emperors name had putt in the word* humi, *for vve are rather to rely vpon the originalls, them vpon Trebonians honeſty, &c.* Heere to ſay nothinge of the difference of honeſty, honour, learninge & dignity, betweene *Trebonian* and *Sutcliffe*, for that compariſons are odious, I would aske what originalls are thoſe that O. E. ſaith we muſt rely vpon? *Crinitus* out of whome he would ſeeme to gather them ſaith (as yow haue heard) that they are the Emperiall conſtitutions conteyned in the *Code*, and gathered vnder the Emperour *Iuſtinian*, which conſtitutions haue continued now in diuers editions ouer all Chriſtendome, for more then a thouſand yeares without any difference in this behalfe, yea the edition of *Geneua* it ſelfe produced in the confe-

About olde originalls pretēded by O. E.

Crinit. l. 9. de hom. diſciplina cap. 9.

conference hath the text of this law as the reſt, with the words *humi & in ſolo.* The ancient commentaryes, and *Gloſſes* alſo made aboue 300. yeares paſt vpon this law, as that of *Azo, Salicet,* & others, haue the ſame words and do note no difference euer to haue byn in this point. Whence then or where are O E. foyled about his new originals. *Mathew Sutcliffes originalls, corrupted* (as he ſaith) *by Idolators & Croſſe worſhippers?* *Crinitus* is but a late writer, and ſaith he hath none but out of the *Code,* and theſe are all againſt the Miniſter; what will he do? or what ſhall we ſay to ſuch people? are not our poore deceaſed contreymen in a good ſtate, to depend vpon theſe mens words and aſſertions in matters of Religion.

But let vs ſee the end of his defence vpon O E. *Refut. pag.* 15 this place. *Neyther vvas* (ſaith he) *this law of Theodoſius and Valens, to be reputed new, albeit the word* humi *had byn left out, ſeing both Epiphanius, and the Councell of Eliberis in Spaine & diuers other Fathers had condemned Images before.* But why had not O. E. cyted the places out of *Epiphanius,* & thoſe other Fathers which condemned paintinge of Images, that we might *Acts fol.* 81: 82 83. & *Refut. fol.* 169. 170. haue read them. The B. of *Eureux* did cyte both in the conference it ſelfe, and in his refutation of *Pleſsis* diſcourſe, many auncient Fathers expreſſe words, both before, and after this law was made of *Theodoſius,* and *Valentinian,* (named heere againe ignorantly by O. E. as the law of *Theodoſius* and *Valens*) to witt, the authorityes of *Euſebius*, *Chryſoſtome, Hierome, Cyrill, Prudentius, Paulinus, S. Gregory Niſſen, S. Gregory Nazianzen*, and others, all allowinge the pious vſe of images in their dayes; yea and an other expreſſe law of the ſame Emperors *Theodoſius* and *Valentinian*, is alſo of him alleaged, cōmaunding the ſigne of the Croſſe to be put in Churches; & how chaunceth it that the Miniſter heere alſo pulleth downe his hat ouer his eyes, and will not ſee, nor aunſwere any one of theſe authorityes? yow may eaſily gheaſſe the reaſon.

Cod Theod. lib. 16. tit. 10.

And as for the Councell of *Eliberis* in Spaine, yt being a prouinciall Councell of 19. Biſhops only, about the yeare 305. they prohibited nothing, but that Images ſhould not be painted in thoſe dayes vpon walles, both in reſpect of the indecency & corruption that came therby vnto them, by the moiſture of the ſaid walles, ſomewhat contemptible to the pagans and heretikes, yet liuing among them; as alſo to the end, that being painted in tables rather then vpon the ſaid walles, Chriſtians might carry them away, as they did other Eccleſiaſticall ornaments when perſecution fell out, and not leaue them to the ſpoyle and diriſion of the perſecutors. And this reaſon is gathered out of the words of the conſtitution it ſelfe, confirmed by the practiſe, both of that tyme & after. And ſo much of this place, *O. E.* ha-

The Canon of the Coūcell of *Eliberis* anſwered.

uing borrowed this obiection of the Councell of *Eliberis*, out of *Pleſsis* reply in his diſcourſe vpon the place, though in the *Conference* he came out with yt, and had his full anſwere vpon the 9. place out of *Theodorete*, which O. E. heere diſſembleth and replyeth no one word, (as hath bene ſaid) to this or to any of the authorityes alleaged there by the Biſhop, for the auncient vſe and honour of Images. *Diſcourſe pag. 55.*

The eyght Place out of S. Bernard.

Firſt yt is to be noted that this 8. paſſage, being by error of the aforſaid french wrytten copy ſent from *Paris*, placed in the 9. roome by him that ſett forth the ſaid paſſages, is reſtored heere by vs againe vnto his proper place, accordinge to the Acts of the conference, and *Pleſsis* reply, which O. E. alſo followeth without mencioninge the error, which is an argument that he had read all, and ſo much greater is his ſhame, that he commeth ſo bare & weake to play the Aduocate, after much better matter vttered before by *Pleſsis* himſelfe, who was accuſed vpon this place (as before yow haue ſeene) for tyinge togeather fraudulently two different places of *S. Bernard*, as making againſt the honouring of our *bleſſed Lady*, and perfidiouſly leauinge out in the myddeſt that clauſe of the Father, which being in the text annexed to the former of the two ſentēces, *Acts fol. 83.*

made all cleere (yf yt had byn left in) and ouerthrew the whole drift of *Pleßis* cauill, the clauſe was : *Magnifie the inuentrix of grace, the mediatrix of Saluation, and the reſtorer of the world.* Vpon which deceytfull dealing, after many corners ſought in vaine to runne out and eſcape, *Pleßis* had ſentence againſt him. But lett vs ſee what releefe the new attorney bringeth.

Bern. ep. 174.

As yf yt were neceſſary (ſaith he) *vvhere diuers places are alleaged out of one author, to wryte out all that cometh betwixt one & the other.* Lo a quicke diſpatch of the matter. But I would aske *O. E.* a caſe of conſcience as profeſsinge alſo diuinity, which is this: yf when that which goeth betweene, conteyne the very ſubſtance & ſoule of the matter or controuerſy (as heere yt doth) whether in ſuch a caſe yt be lawfull to leaue yt out, or noe? or whether this be properly falſhood and falſification? For yf yt be not, then we may peruert the *Pater noſter* or any prayer, or peece of ſcripture, and make yt ſeeme blaſphemous. And let the reader marke that *O. E.* hath no euaſion heere, but moſt abſurd. Yet lett vs heare him further for *Pleßis* excuſe. *He alleageth Bernard* (ſaith he) *not as an authenticall witneſſe, but as a man fauouringe his aduerſe party being nouriſhed in monaſticall errors and ſuperſtitions.* Well Syr, and for that *S. Bernard* did not fauour him in Religion (as no Saint euer did) is it therfore lawfull to falſifie and corrupt

O. E. Refut. pag. 16

O. E Refut. ibid.

his words and ſenſe ? We know well that both yow and hee do alleage the words of *S. Bernard*, and other Catholike wryters, as the diuell doth ſcriptures, which bynd not him, but others againſt whome he alleageth them; and ſo *Pleßis* alleaged *Scotus* and *Durandus* before, but as the prouerbe is: *A man ſhould not bely the diuell.* And no leſſe falſhood, and corruption of mynd is diſcouered, in falſifyinge authors whome they creditt not, as others whome they credit. Wherfore let vs heare his concluſion vpon this place. He ſaith that *S. Bernard* and we do not agree about honors to be giuen to our lady, as in the feaſt of her conception, in callinge her *Mediatricem ſalutis*, and that both he and *Epiphanius* wrytinge againſt the heretiks called *Collyridians*, do much miſlike the honours which we giue to the bleſſed Virgin. All which are toyes, & anſwered before in the examen of this place, for ſo much as concerneth *S. Bernards* agreement and ours; but for the fooliſh women called *Collyridians* condemned by *Epiphanius*, and by the whole Church for offeringe ſacrifice to our *Lady*, this cauiller hath byn anſwered * ſo often (to witt that yt appertayneth nothinge to our controuerſie) and this in diuers bookes now out againſt him, as only lacke of iudgment & matter (as it ſeemeth) haue induced him to obiect yt heere againe, he hauinge byn foyled therin, and made to ſee, that *Epi-*

phanius

How heretiks do alleage Cath. authors.

* See the confutation of *O E.* his chalenge by *VV. R.* *Chap.* 3. *c.*9. *n.*61. 62. and 3 conuerſ. of England *part.* 2. *cap.* 2. *n.* 21, 22.

phanius expreſſely in that place honoureth highely our *Bl. Lady. and denyeth only diuine honour vnto her.* And not that which the Catholike Church doth giue vnto her.

The 9. and laſt Place out of Theodorete.

The charge of falſifying laid to *Pleſſis* vpon this paſſage of *Theodorete*, was, that he cyting a place of this author in his commentary vpon the Pſalmes, againſt pagan *Idolls, Pleſſis* did fraudulently ſo alleage the ſame, as yt he had ſpoken yt of Chriſtian Images, for which purpoſe he vſed two ſleights, the firſt in tranſlating the Greeke word *Idoll* by the Latyn word *Image*; the ſecond by cutting of theſe words: *Idolls adored by pagans, and adored for Gods.* For excuſe of which two falſifications, when *Pleſſis* had vſed diuers ſhifts as well by ſome ſhew of proofe, that *Idolls* and *Images* may ſomtymes be taken for the ſame, and then that the clauſe omitted was not of ſuch importance, & after both theſe refuges largely confuted by the Biſhopp, as in part yow may ſee before vpon the examen of this place, ſentence was giuen againſt him by conſent of all the deputyes, which O. E. would now gladly haue reuerſed. Let vs ſee his good reaſons and arguments he bringeth for the ſame.

Acts fol. 90. Theodor. com. in Pſal. 113.

The ſtate of the queſtion.

To the firſt obiection of Tranſlating falſely Images for Idolls, O. E. firſt anſwereth thus: *As yf euery one* (ſaith he) *that doth tranſlate amiſſe,*

O. E. pag. 17. of his Refut.

amiſſe, were to be charged with falſification, or as yf all badd tranſlations of the old Latyn interpreter of the Bible, were ſo many falſifications. And is not this a ſubſtantiall anſwere? we do not ſay (*Syr Mathew*) that all erroneous tranſlations be falſifications, yf they be of meere error, without malice, but yf yt be with plaine intention to deceaue the reader, and to make him apprehend one thing for another in fauour of their hereſies, then can yt not be denyed, but that yt is falſification and wicked deceyte, as heere now to tranſlate the word *Idoll* in *Theodorete* by the word *Image*, & leauinge out thoſe other words, *adored by the pagans for Gods,* wherby his meaninge was declared, that he meant not of *Chriſtian Images,* but of *pagan Idolls.* Was not this deceyt in *Pleßis*, and was not this coſenage in willfull corruption? reſolue yow the caſe out of your diuinity.

Heretical corruptiō in Tranſlatinge.

And where our Engliſh Sectaryes at this day in their tranſlatiōs of ſcripture, in their Bibles do tranſlate one and the ſelfe ſame word out of Hebrew, Greeke, and Latyn, diuerſly, accordinge as yt ſerueth to their purpoſes, is it not truly falſification? as for example, the ſelfe ſame Greeke word *Idoll* and *Idolator* they tranſlate in ſome places ſo, and in other, *Image,* and *Imageworſhippers:* the Greeke word ſignifyinge *tradition,* wherſoeuer traditions are reprehended, they tranſlate yt *tradition*; but wherſoeuer they are commended, yt is turned into *ordinances, inſtructions, &c.* Wherſoeuer *Prieſts* are reprehended or ſpoken euill of, there the word *Prieſt* is neuer omitted, but where they are ſpokē well of, there muſt come in the words *Elders*, *Miniſters* and the like. Though the Greeke & Hebrew words be the ſelfe ſame as in the other place. And almoſt infinite other ſuch examples you may read, learnedly laid togeather in the diſcouery of *Maiſter Gregory Martyn, of hereticall corruptions in tranſlation of the ſcriptures.* And thus much to O.E. his firſt anſwere, let vs ſee his ſecond.

M. Martins diſcouery printed an. 1582. *cap.* 1.

Beſides this (ſaith he) *Maiſter Pleßis offered to prooue, and moſt true it is, that euery Image hauing idolatrous or heathen worſhipp done vnto yt, is Idolum.* And who denyeth this *(Syr Mathew)*? can yow or yours proue that the reuerence we do to the ſacred *Images* of Chriſt, & his Saints is *idolatrous* or *heatheniſt*? Then may yow condemne all thoſe auncient Fathers, with the vniuerſall Church of their tyme for heatheniſt Idolators, which are alleaged by the Biſhop in his reply to *Pleßis* diſcourſe, and ſhewed out of their owne words & teſtimonyes, that they vſed Images with this Chriſtian hononr and worſhipp, which we talke of, in the moſt floriſhing time of Gods Church, wherof themſelues were the cheefeſt flowers, as namely (to recyte ſome as they ly in his booke.) *Prudentius*, *Caßianus*, *Paulinus*, *Gregorius Niſſenus*, *Baſil*, *Theodorete*, *Hierome*,

Refut. of *diſcourſ. fol.* 184. 155. *&c.*

Hierome, Gregorius Turonenſis, Gregory the great, Euagrius, Chryſoſtome Bede, Damaſcen; and others, to whoſe authorityes and ſentences **O. E.** anſwereth heere not one word, but letteth them ſlipp, as though he had neuer heard of them; and this is his common tricke when he hath nothing to reply: yet notwithſtanding ſhall yow heare him bragg, and vaunt anon when the ſkyrmiſh is ended, as yf he had fully anſwered all, and playd his priſe with great manhood.

And thus much about the firſt falſification in tranſlatinge *Image* for *Idoll*, wherin **O. E.** hath valiantly holpen his client as yow ſee. Lett vs now examine what ſuccour he geueth him for the ſecond charge, to witt, for leauinge out the words: *adored by pagans for Gods*, which ſhould haue explicated *Theodorets* plaine meaning, that he vnderſtood not of Christian Images, when he ſpake againſt ſuch kind of Idolls. *To the ſecond* (obiection) *is anſwered* (ſaith he) *that the vvords* à gentibus culta *being ſett downe in the allegation, do rather hurt, then help the Papiſts, that vvorſhipp Images vvith kiſsinge, croachinge, cenſinge prayinge, as the gentills did their Idolls: thoſe reaſons therfore that are forcible againſt the Idolls of the Gentills, are alſo moſt forcible againſt the Popiſh vvorſhipp of Images.* So ſaith he. And this is all the ſubſtance of his aunſwere to this obiection, wherin to omit his intemperat raylinge, I would haue euery man of reaſon to conſider the folly & falſhood

O. E Reſ. ibid.
A notorious thiſting anſwere.

falſhood of his anſwere; falſhood in tellinge vs only that theſe words *à gentibus culta*, were left out, wheras *Theodoret* ſaith *à gentibus culta, & pro dijs culta*, worſhipped by pagans, and worſhipped for Gods, wherin ſtandeth the whole point of the controuerſie. His folly is apparant, in telling vs, that if theſe words had byn truly ſett downe, and not left out by *Pleſſis*, yt had byn worſe for vs, geuinge vs therby to vnderſtand, that *Pleſſis* of compaſſion not to hurt vs more left them out; but yet at leaſtwiſe this good we ſhould haue had therby, yf he had left them in, as he found them; that the place of *Theodorete* cyted by him againſt Images, would plainly haue appeared impertinent to the purpoſe, for that yt treated only of pagan Idolls, and this had byn help inough for the Papiſts againſt *Pleſſis* and O. E. who from this place of *Theodorete* corrupted by them, would impugne Chriſtian Images, now let the Chriſtian reader iudge what help *Pleſſis* and O. E. had need to haue to deliuer them from the note of ſo falſe dealinge.

And this ſhalbe ſufficient for this briefe examen of the 9. places aforeſaid, out of which O. E. being once gotten; harken I pray yow how he craketh, boaſteth and vaunteth: *If then* (ſaith he) *the aduerſary could not gett any ground of Maiſter Pleſſis in theſe places, vvhich vvere* * *choſen as principall, and placed firſt as places of moſt aduantage, we may well ſuppoſe yf the*

O. E. Refut pag.37

* See this to be falſe cap. 1.

the triall had proceeded, that he would haue receaued farre more diſgrace, &c. *And againe yf a gentleman no profeſſed diuine, vpon ſuch vnequall tearmes, was able to make* * *head againſt his aduerſaryes; much better I hope ſhould we be able to reſiſt, yf profeſſed diuines might procure an indifferent triall,* &c. And yet further: *moſt ridiculous it is to thinke, that this* Thraſonicall *Chalenger was able to make good that cauſe, which neyther with lyinge, forginge, facinge, nor any witt or pollicy, the greateſt clarks of that faction are able to maintayne.* And in his preface to the refutation of my relation: *It will plainly appeare by examination of the particulars, that the L. of Pleſsis vvas moſt vniuſtly charged vvith falſification,* &c. *And vve vvill plainly proue that the Popiſh ſect hath gained nothing by this conference, but ſhame, and confuſion,* &c. *And finally* (ſaith he) *yf Perſons meane to reply, let him pull of his vizard, and come barefaced into the field, and he ſhall not vvant thoſe that vvill encounter him,* &c. Thus he, as a cocke of the game that croweth when his head bleedeth; and yow muſt further note, that whilſt he cryeth heere to other men, *to put of vizards, and to come bare faced into the field,* himſelfe lay yet hidden vnder the vizard of O. E. ſo as that which he reprehendeth in others, he practiſeth in himſelfe, which is the worſt, and weakeſt kynd of perſuaſion, that may be. Chriſt Ieſus inſpire his harte with his holy grace, & myne alſo to conſider, not ſo much what maketh for the maintenance of any part or faction,

Ibid. p.19.

* A brokē head.

Ibidem.

Great bragges.

faction, as for ſimple truth, wherby both of vs muſt be ſaued, which ſaluation I deſire to him, as to my ſelfe, and this is all the hatred I beare him, notwithſtandinge all his ſcolding, & with this would I end, but that an others booke of his is comē to my hands, wherof I muſt ſay a word or two briefly in the next Chapter for concluſion of all.

THE CONCLVSION OF THIS TREATISE, VVITH THE *notice of another booke ſett forth by* Mathew Sutcliffe, *and the contentes and partes therof examined.*

CHAP. VI.

As I was drawinge towards the end of this Treatiſe, I had the ſight of a ſecond edition of *O. E.* his chalenge, printed againe vnder the name of *Mathew Sutcliffe*, wherby we ſee, that now at length himſelfe confeſſeth, to haue gone hidden hitherto vnder the veyle of thoſe two letters, which he ſo much obiected to others for a fault in his wrytings. I had heard of this new edition before, but had not had the vew vntil now, and I do thinke, that yf the author had ſtayed a little longer, and ſeene the anſwere that is now out againſt yt, he would haue loſt much of his appetite to publiſh yt againe;

The cauſe of the ſecond edition of *Sutcliffes* fond chalenge.

againe; but the cauſe of this haſty reſolution was for that one E. O. oppoſinge himſelfe to O. E. ſett forth a certaine detection, of diuers notorious vntruthes, corruptions, and falſifications, found in the former edition of this vayne chalenge, which ſo greatly troubled O. E. being otherwiſe cholerike & impatient, both by nature and cuſtome, as yt draue him not only to runne out of his name O. E. but neere alſo out of his witts & right ſenſes, in diuulginge that which muſt needs turne to his vtter diſcreditt, yf I be not deceaued: I meane his former ridiculous chalenge, very learnedly & ſubſtantially refuted as I haue ſaid by *VV*. R. & therewithall this his new anſwere to E. O. who if he reply againe (as I preſume he will, if the inequality of tyme & place, or contempt of the author, do not let him) he is like to take exceedinge aduantage againſt him, as in part may be ſeene by that little, which afterward I do examine out of the firſt two or three places obiected by him.

And wheras to make vp a more complet oſtentation of defence, O. E. turned now into *Mathew Sutcliffe*, hath thought good to adioyne another ſupplement alſo of recriminations againſt diuers ſorts of men: this of all other things is like moſt to diſgrace him, when yt commeth to examinatiō, for heere wilbe fulfilled the poets ſayinge: *Vana & ſine viribus ira*; much malice and little power; all which will in part appeare by ſome ſhort notes, which in this place I meane to make vpon euery part of this worke, which are foure: to witt, the Epiſtles and prefaces, the chalenge renewed, the defence againſt *O. E.* and the recriminations againſt diuers.

4. partes of *Sutcliffes* new edition.

To begin then with the firſt part, this whole worke is dedicated, to *Sr. Robert Cecill*, now *L. Cecill*, but with what reaſon, euery man will eaſily conſider, that knoweth the author, and whome and what courſes he hath followed, and is acquainted with his ſpeaches of him, whilſt his beſt maiſter was in authority. For my part I refuſe not the noble mans iudgement in this controuerſie betweene vs, of falſe and true dealinge, for that I aſſure my ſelfe, that howſoeuer otherwiſe in affection he may ſtand auerſed from our Religion: yet cannot his vnderſtanding (being ſuch as yt is) ſwarue in ſo euident a matter of fact, as heere we are to handle. Wherfore lett vs make (yf he pleaſe) the *L. Cecill* iudge, and vmpire in this our contention *de crimine falſi*, deſiringe his honour to take ſo much paines, as firſt to looke backe vpon that, which hath hitherto byn treated about *Monſieur Pleſſis*, and then to ſtand attent to that, which in this Chapter we are to handle of *Mathew Sutcliffe*, and ſo to giue ſentence, accordinge to his wiſdome, and verity of the cauſe.

1. parte.

One principall point in his epiſtle dedicatory, as alſo in his preface to the Reader is, extraordinary vauntinge, as though no man could match him, or durſt appeare in his ſight, wherof you haue ſeene what cauſe hitherto he hath had, & ſhall do more hera-after. *I haue wrytten diuers treatiſſes* (ſaith he) *not only againſt Robert Parſons, but alſo againſt Robert Bellarmine, and their conſorts the Papiſts; yet do I not find any that dare incounter me hand to hand, nor haue I receaued any anſwere to any purpoſe, nor haue I yet encountred any, that hath oppoſed himſelfe to any diſcourſe or argument of myne, &c.* This to *Syr Robert*; but much more earneſtly after in his preface to the Reader: *Yf Perſons haue not leaſure to anſwere me, let* Garnet *or* Blackewell *that are neerer ſupply for him; yt is a ſhame to beginne a quarrell and to giue yt ouer firſt; for one bout they haue no reaſon to refuſe me.*

Sutcliffes foolish vaűting.

Heere now I ſuppoſe my *L. Cecill* muſt needs ſmile, to ſee the mā ſo earneſt to haue *one boute*, eſpecially when he ſhall haue vnderſtood, that ſome fiue or ſix books are out againſt him vpon the ſuddayne, & each one of them geuinge him ſo many *boutes*, as at length by reelinge, the poore fellow is on the ground: albeit I muſt confeſſe, that Catholike writers are come now in ſuch a loathinge and contempt of this mans works & writings, both for the vanity of the matter therin conteyned, and perpetuall ſcurrility of words infecting the ſame, as few are willing to leeſe tyme in anſwering him, he bringinge nothinge commonly but abſurd ſhifts, fooliſh euaſions, old worn-out allegations of others, and ſuch exceſsiue turpitude of tongue, as is loathſome to any man to aunſwere him, wherof yow are like to haue ſome little laſt in this place, as occaſion is offered.

Sutcliffe accounteth falſifications for trifles ad by-matters.

There followeth in the ſame epiſtle dedicatory another complaint, apprtayninge to the ſame veyne of vauntinge, to witt, that Catholiks do now fly the mayne point of ioyninge with him, and his fellowes vpon the triall of controuerſies, and do runne to trifles & by-matters; let vs heare his words: *My baſe and vnworthy aduerſaryes pleaſure is* (ſaith he) *to contend with me about certayne ſmall quyrks, and queſtions, about certayne pretended vntruthes, and falſifications, &c.* And againe. *Your honour ſhall perceaue the great weakneſſe of our aduerſaryes, and the pouerty of the principall actors in the ſame, vvho abandoninge the mayne points in controuerſie, begin now to picke quarrells at words, allegations, points, quotations, and other by-matters, and ceaſing to ioyne with vs and like diuines to argue and diſpute, fall to plaine calumniation and rayling.* Thus he.

And heere againe I doubt not but the Lord Vmpyre, will laugh to heare *Sutcliffe* accoumpt the falſification of Fathers, Doctors, and auncient wryters, and this both in words & ſenſe, alleaging them expreſſely againſt their owne meaninge, to be but *quirkes, quarrells and queſtions* about *words, points,*

quotations,

quotations, and other ſuch by-matters, as yf two contending about ſome great inheritance, and the one obiectinge that his aduerſary had falſifyed the euidences, whereby the whole controuerſy muſt be tryed; the other ſhould anſwere, that theſe are but *quirks and by-matters.* And this is the accoumpt, which *Maiſter Sutcliffe* and his people do make of falſe or true dealinge, or changinge, choppinge, alteringe, or peruertinge the authors, whome they alleage, as yt maketh beſt for their purpoſe; But we on the contrary ſide muſt heere profeſſe, as men bound to ſtrict truth, that we eſteeme highly of theſe matters, not only in cheefe points of controuerſies, the beleefe whereof concerneth our ſoules, but euen in leſſe matters alſo, for that they diſcouer a badd mynd, & wicked conſcience, wherſoeuer they are found wittingly, and willingly comitted; and yet are not we ſo rigorous in this point, but that we do eaſily allow vnto *Maiſter Sutcliffe*, that which in this epiſtle to *Syr Robert* he demandeth for himſelfe, ſayinge: *Do what a man can, yet may ether marginall notes be miſplaced, or words ſtand diſorderly, or things be miſtaken.*

Of what importance Catholiks doe hold falſe dealinge to be.

This I ſay we eaſily graunt; neither was there euer (I thinke) any controuerſie hitherto betweene vs, about miſplacinge of marginall notes, or diſorderly ſtandinge of words (ſo they altered not the true ſenſe of the authors) which yet yt hath pleaſed *Mai-*

ſter Sutcliffe diſorderly to bring in, to the end he might ſeeme, that the accuſations laid againſt him, are for ſuch trifles: but neither theſe trifles, nor the miſtakinge of matters themſelues (ſo yt be without fraud) are vrged by vs againſt them, but only where wilfull deceyt is euident, and where the deceauer cannot morally be thought to haue byn ignorant of his deceyt. Theſe (I ſay) are the faults which we obiect vnto *Maiſter Sutcliffe* and his fellowes, and not *miſplacing of marginall notes, or miſtandinge of words, points, or quotations*; nay we may ad a further degree of falſe dealinge, that hath no excuſe in the world, which is, that where the falſhood is euident, and cannot be denyed, nor by any probable meanes defended, yet not to confeſſe the ſame, nor to excuſe yt by ignorance, forgetfulnes, truſt vpon other men, or by any like error, but to continue, and bolſter out the ſame by other ſleights and new frauds: this I ſay is the higheſt degree of all falſhood and impudency, & vſed as now yow haue ſeene both by *Maiſter Pleßis* in his reply after his firſt confutation, and much more by *Maiſter Sutcliffe* his aduocate in his broken defence, and the like we ſhall ſee practiſed againe by him afterward in this Chapter, vpon like occaſions of defendinge himſelfe, and his owne wrytings.

Diuerſe degrees of falſhode & falſifications.

Concerninge which wrytings, he demaũdeth in his ſaid epiſtle to *Syr Robert Cecill,* as alſo in his preface to the reader a certaine priuiledge from the ciuill law, which is, that when diuers caſes are propoſed by one party in law to be admitted, or excepted againſt by the other, and that the other excepteth only againſt ſome, and letteth paſſe the reſt; then yt is to be vnderſtood (ſaith the law) that thoſe which are not excepted againſt, are admitted. Which benefitt *Maiſter Sutcliffe* would haue allowed to his chalenge; that is, wheras E. O. hath excepted only againſt ſome 26. places of Fathers and Doctors corrupted and falſifyed by him; all the reſt beſides theſe 26. might be held as free from corruption.

Decius in l.1. ff. de Reg. iur.

Yf lawyers ſay true (ſaith he) *that exceptions confirme the rule in caſes not excepted, then hath my aduerſary confirmed the mayne diſcourſe againſt* Perſons, *and his adherents, hauinge not ſaid any thing vnto yt, but only excepted againſt a few places, wherof he taketh 13. to be vntruly alleaged, and 13. to be falſifyed.* And againe in his preface to the reader: *yf he be not able to except againſt more places then 26. or therabout, yt is cleere that I haue ſaid true in the reſt, and that I haue argued and alleaged authorityes to good purpoſe.* So he.

Sutcliffe would authorize the reſt of his booke by a priuiledge of the ciuill law.

And will not heere our iudge laugh againe thinke yow, to ſee this poore man endeauour ſo diligently to authorize his booke, by the accuſations of his aduerſary, and by a priuiledge drawne from the *Ciuill* law? The rule alleaged of exceptions doth hold only where ſome few caſes are propoſed to be excepted againſt, by the aduerſe party, but it holdeth not in a mayne booke, where the points are many, and almoſt infinite that are handled and propoſed, and out of which is lawfull for any accuſer to take his accuſations where he will, without authorizinge or ratifyinge the reſt, and in our common law of England no man can be ignorant, but that yf one ſhould be accuſed (for example) for ſtealinge of 5. ſheepe, and ſhould acquitte himſelfe therof: yet this would not barre any other accuſer, that would afterward call him into tryall for hauing ſtolen fiftye more.

Wherfore *Maiſter Sutcliffe* can not ſhroud himſelfe by this, but that other men alſo may examine his chalenge beſides *E. O.* as we haue ſeene that *VV. R.* hath done, and gathered out an infinite huge heape of vntruthes, and if I gheſſe not amiſſe, not much leſſe then a hundred in one Chapter. Wherfore ſeing *Sutcliffe* is ſo earneſt to prouoke & intreate aduerſaryes to wryte againſt him, yt is reaſon he prepare himſelfe to anſwere all commers, & not to ſlipp away vnder the ſhaddow of a Ciuilian rule or priuiledge, for ſo much as he is an Engliſhman, & conſequently muſt be tryed by the common law of the land.

Challeng. 3. cap. 9.

And this may ſuffice for this firſt part of his new worke, ſtandinge in epiſtles & prefaces, except yow would haue a breefe ex-

In his preface to the Reader.

ample repreſented yow heere at this very beginning, of the manner of anſwering and ſhiftinge, which he meaneth to vſe afterwards in his whole diſcourſe, and therby know the man & his talent euen at his firſt entrance. Heare then how he anſwereth a ſpeach of his aduerſary touching the continuance of Catholike Religion. *My aduerſary* (ſaith he) *calleth Popiſh Religion Catholike, & affirmeth it was plãted heere by Gregory the great, &c. and that it was alwayes viſible ſince Chriſt, &c. but he ſhould do well to ſhew how true Religion can be viſible; for our Sauiour Chriſt ſaith: that true vvorſhippers vvorſhipp God in ſpiritt, and truth, but ſpirituall vvorſhipp and true internall deuotion, is not ſo eaſily ſeene; vnleſſe therfore our aduerſary ſuppoſe Popiſh Religion to conſiſt in the Popes myter, and in cooles of monks, and ſuch like externall matters, he ſhall hardly proue Religion to be viſible.*

The confutation of a ridiculous anſwere of *Maiſter Sutcliffe.*

And is not this matter ſubtilly ſhifted of thinke yow? or may not this man play his prize in this kind of fenſinge, in what place ſoeuer? *True Religion* (ſaith he) *is not viſible.* What then? yet men that profeſſe true Religion are viſible, and by them may the continuance of true Religion be viſibly deduced; and this was that which his aduerſary meãt when he ſaid, that the viſible Church or Congregation of Engliſhmen, comming downe viſibly from the tyme of *S. Gregory* vnto oures, and profeſsing alwayes one and the ſelfe ſame faith & Religion, did make a viſible Church, and therby a viſible deduction of Catholike Religion, for the ſpace of a thouſand yeares to geather, and that this was not only to be ſeene or proued by the Popes myter, or cooles of monkes, (as this merry madd miniſter ieſteth) but by all Engliſh Kings crownes, and coronations, by all parlament robes, and other honourable teſtimonyes of our nobility both ſpirituall and temporall, and by whatſoeuer other moſt authenticall proofe this ſcoffer can diuiſe. And who then will not laugh to ſee him, for ouerthrow of all this demonſtration, to ſtart out behind a buſh, and ſay: *Lett him ſhew vs yf he can, that true Religion is viſible.* Wherby yow may ſomewhat ſee into the man, and his witt & talent; Let vs paſſe to the ſecond part of his booke.

The ſecond part of this new edition conteyneth (as before hath byn ſhewed) a renewinge of his former chalenge, wherof yt ſhall not be needfull for me to ſpeake any more in this place, hauinge declared before the cauſes and ſpeciall motiues of this needleſſe renouation, only I will ſay, that whoſoeuer will take the paynes to reade the briefe & learned * anſwere of *VV. R.* againſt the ſame, and the multitude of errors, ignorances, lyes, and frauds therin conuinced, he will bluſh in *Sutcliffes* behalfe, yf he be his frend, or laugh and inſult ouer him yf he be his enemy: and whenſoeuer he ſhall make his

The ſecōd part of his edition.

* Intituled a briefe & cleere cōfutation of a vaine & vaunting chaleng of *O. E.* miniſter, *&c.* By *VV. R.* 1603.

his reply for the firſt edition already anſwered, I do not thinke but that *VV. R.* (yf the thinge it ſelfe be not to contemptible) will vouchſafe to returne his full reioynder, both to that and this, or at leaſt wiſe to the moſt principall points of them both. Wherfore we ſhall leaue this, & paſſe to the third part, wherin we ſhalbe forced to ſtay and entertaine our ſelues ſomwhat longer, for examination of certayne places obiected againſt *Maiſter Sutcliffe* by E. O. and therby ſee his talent in anſweringe for himſelfe, whether yt be better then for his client before, and albeit I ſhall not be able to ſtand vpon the ſiftinge of many places heere; yet will the vew of ſome two or three of the firſt, giue a good coniecture of all the reſt.

The third part of this edition. Wherfore the third part of this new edition comprehendeth (as before hath byn ſignified) the ſhew of a certayne anſwere, or defence of *Maiſter Sutcliffe* his truth and honeſt dealing in 26. places, or therabout, obiected to him by E. O. as fraudulently handled. And albeit before he come to the combat, he do ſend forth thoſe exceſsiue vaunts, and bragges, which in part you haue heard: yet in the conflict yt ſelfe, yow are like to ſee the poore man not a little daunted, and encumbred. The difference alſo of ſpeach betweene him & his aduerſary will appeare **Sutcliffes immodeſtie.** notoriouſly markeable, for ſo much as himſelfe recytinge his aduerſaryes words and arguments (for beſides his owne relation we haue nothinge therof) doth ſcarſe euer note hard ſpeach or phraſe, vſed by him againſt himſelfe, wheras, the others anſwere is a perpetuall inuectiue of intemperate ſcoldinge, *aſſe, dolt, dizard in grayne, franticke, lunatike, eſtaticall, owleglas*, and like tearmes, are the ordinary and cheefe flowers of his phraſes, and yet notwithſtandinge yf yow ſtand attent to the matter, and marke what paſſeth in the combatt, yow will quickely lay the truth of theſe reprochefull phraſes vpon *Sutcliffe* himſelfe, and ſay that he deſerueth them, for contemning ſo lightly, ſo graue, modeſt and learned an aduerſary, as his ſeemeth to be.

Sutcliffes ſcolding.

And ſurely yf he be the man in deed, whome *Sutcliffe* aduentureth to name in ſome partes of his annſwere, that is to ſay *Maiſter Ph. VV.* I haue knowne him for ſuch, many yeares, and he may hold *Sutcliffe* to Schoole, as many yeares more in diſcretion, vertue, and true ſkill of diuinity, yf a man may iudge of him accordinge to his wrytings: but this ſhall appeare better by the examination of the places, which I haue promiſed to diſcuſſe. And yet heere yow muſt be aduertiſed, that we ſhall not be able to make this examē ſo exactly in all points as otherwayes we would deſire, for that we haue not the treatiſe yt ſelfe of E. O. his accuſations, for which cauſe we are forced to alleage things only as *Sutcliffe* is content to cyte them, whome in euery thinge lightly we find both faulty, falſe, and faithleſſe, and therfore yf he be conuinced heere by his owne relation, yow muſt be ſure that yt is with more then euident reaſon.

The firſt places of *Sutcliffes* vntruths exami-ned.

Calu. l. 4. *Inſtitut. cap.* 5. §. 19.

The firſt place then obiected by E. O. againſt O. E. (now diſcouered to be *Mathew Sutcliffe*) ys taken out of his chalenge of the firſt edition *cap.* 1. *pag.* 20. *num.* 10. where he auoucheth boldly; *that the vſe of exorciſme, blowinge, ſalt, ſpittle, hallowed water, annoyntments, lights, and other ſuch ceremonyes* (as his words are) *vvere not practized by the ancient Church, &c.* Againſt which falſe aſſertion E. O. obiecteth firſt *Iohn Caluyn* his maiſter, who confeſſeth theſe ceremonyes to be very ancient. And ſecondly he alleageth diuers Fathers, that make mētiõ of the ſame, each one in their tymes, *Origen, Nazianzen, Ambroſe*, and others. Lett vs ſee now how this miniſter will deliuer himſelfe of this firſt charge, and do you marke his ſhifts; for neuer mouſe in a trapp, nor dogge in a canuaſe did ſeeke more holes to runne out at, then this ſlippery fellow.

Firſt about *Caluyn* he ſeemeth to be moſt troubled, eſteeminge more of his authority perhaps, then of all the reſt alleaged, and therfore he ſaith. *Howleglaſſe doth affirme* (for ſo he tearmeth his aduerſary, without compariſon more learned then himſelfe) *that*

Caluyn doth confeſſe yt (to witt the antiquity of theſe ceremonyes) *but vvhat yf yt be true? and vvhat yf Maiſter Caluyn do not confeſſe that vvhich I ſay to be vntruth?* Marke good reader, do you not ſee heere a ſound beginninge of anſweringe by contrary interrogations, to witt, *what yf yt be true? and what yf yt be not true?* but yow will aske me what in the end is his reſolution about *Iohn Caluyn.* Yow ſhall heare yt many lines after, for in this place he ſaith no more. *But neyther doth Caluyn,* (ſaith he) *nor any of theſe Fathers mention eyther the vſe of the Apoſtles, or practiſe of the auncient Church; nor doth any Fathers ſpeake of all theſe ceremonyes togeather, nor can the practiſe of the Roman Church, in the ſignes and formes of theſe ceremonyes be iuſtified by Fathers.*

Answere to Except. pag. 1.

Lo heere 3. or 4. holes opened to runne out at; firſt, that albeit *Caluyn* confeſſe theſe ceremonyes to be very auncient, and that the foreſaid ould Fathers and Doctors do mention them in their writings: yet do they not mention the vſe of the Apoſtles, or practiſe of the auncient Church before their dayes. Is not this a pretty ſhift? as though themſelues were not ſufficient witneſſes of the ancient Church? The ſecond is, that albeit the Fathers, though diſperſedly as occaſion was offered, mencioned theſe ceremonyes as vſed in the Church in their dayes, yet did they not ſett them downe altogeather in one place. And is not this a more ſilly ſhift?

The holes opened by *Sutcliffe* to runne out at.

ſhift? as though the Fathers teſtimonyes of them in ſeuerall were nothing, except they did ſet them downe altogeather, by which reaſon, the Euangeliſts themſelues may be reiected, for that they putt not downe all things togeather but many diſperſedly, as occaſion is offered to treat of them. The third is, that albeit theſe ceremonyes were in vſe in the primitiue Church, yet not in the ſame particular ſignes and formes of words, as they are vſed now in the Roman Church; for ſo he hath a little after, that yf we wilbe obſtinate, we muſt proue that the Fathers prayed in conſecratinge lights, or vſed the ſame words in hallowinge water & ſalt, which is now ſet downe in the Roman Miſſall; & by theſe & other like ſhifts, which for breuityes ſake I omitt, he putteth of all, that can be laid againſt him.

The interpretation of ſtatutes by a good fellow ſtudēt in *Oxford*.

And it is as good a manner of anſwering, as a merry good fellow is ſaid to haue vſed at *Oxford*, in a viſitation to auoid the puniſhment for the breach of certayne Statutes of his colledge, in the beginninge of the late Queenes raigne; to witt, that when the ſtatute was vrged againſt him, which did forbidd ſchollers vpon paine of expulſion to come in or go out ouer the walles; he anſwered: *that is true when the gates be open*: and then being vrged by another ſtatute forbiddinge vnder the ſame paines to beare any weapons; he anſwered: *that bearinge is vnderſtood*

ſtood in mens hands, but not as hanginge at their girdills. And by theſe meanes was he able to anſwere fully all obiections made againſt him for breach of ſtatutes. And ſo is *Sutcliffe* for falſifyinge of Fathers by the like manner of anſweringe. And this ſhall ſuffiſe for the firſt place. In the end wherof notwithſtanding he returneth againe to *Caluyn* as being more troubled with his authority, then all the other Fathers brought againſt him.

Maiſter Caluyn (ſaith he) *doth not affirme any thinge contrary to my words, for albeit he ſaith, that he knew how ancient ſome of theſe ceremonyes are, vvhich I deny to haue bene vſed in the firſt Churches; yet doth he not expreſſe how auncient they are, nor ſpeake any thinge of their ſeuerall formes, &c.* Lo ſhiftinge & ſhufflinge vpon *Caluyn* alſo. He did graunt, *they were auncient*, but did not tell how ancient; and *Sutcliffe* ſaid before, *that they were not practiſed in the ancient Church*, and now he ſaith; *that he denyed them to be vſed in the firſt Churches*; and though thirdly yow ſhould proue that they were vſed as *Caluyn* ſaith in the ancient Church; yet will he ſay that *Caluyn* doth not affirme them to haue bene in the firſt Churches of all; nor doth he ſpecify the perticular formes of words, now vſed by the Roman Church. And ſo will he ſcape out that way; but now I would aske the diſcreett reader in good ſadnes what ſcriptures, what Fathers, what moſt euident truth, may not be ſhifted of, and deluded

Anſvvere to except. pag. 5.

ded by theſe kind of illuſions. Let the reader but looke ouer the ſixt Chapter of ceremonyes, in the 2.3.4. and fifth centuryes of the *Magdeburgians*, and he ſhall ſee the antiquity of all theſe points againſt *Sutcliffe* in this place.

Magdeburg. cent. 2.3.4. cap. 6.

The ſecond place obiected by E. O. to O. E. is in the ſame page, where he ſaith: *It is no Catholike doctrine of the Councell of Trent, to denounce them accurſed, that ſhall not hold baptiſme to be neceſſary to Saluation.* The words of the Councell are theſe in the fourth Canon concerning baptiſme: *Si quis dixerit baptiſmum liberum eſſe, hoc eſt, non neceſſarium ad ſalutem, anathema ſit.* Yf any man do affirme that bap„tiſme is free, that is to ſay, not neceſſary to „ſaluation, lett him be accurſed. And it is to be vnderſtood *re vel voto*, as generally all Catholike diuines do expound, to witt that a man be eyther really or actually baptized, or at leaſt wiſe haue a deſire therof, which deſire is to be vnderſtood in them that haue yeares of vnderſtandinge, and are letted otherwiſe by ſome extrinſecal meanes from actuall receauinge the ſame. And what Chriſtian man would reprehend this doctrine, or call it vncatholike, as *Sutcliffe* doth? E. O. aſſaulteth him with three ſorts of weapons, as himſelfe confeſſeth. Firſt the authority of ancient Fathers, that affirme baptiſme to be neceſſary to ſaluation; ſecondly the words of their owne cōmunion booke,

Examination of the ſecōd place.

Seſs. 7. Can. 5.

where talking of the Sacrament of *Baptiſme*, they ſay, *that none is ſaued that is not regenerate by water.* Thirdly out of his owne words, diuers tymes repeated in other places vpon other occaſions, where he ſaith, *that children by baptiſme are receaued into the arke of Chriſt his Church.* And againe; *that want of baptiſme ſendeth infants to hell fire.* Wherof his aduerſary inferreth: *ergo* yt is neceſſary to ſaluation; for that neither out of the arke, nor in hell fire, can they be ſaued, which is the ſame doctrine that the Councell of *Trent* doth teach, and addeth a curſe to them that deny yt. And theſe are the charges giuen; now lett vs ſee how *Sutcliffe* ſeeketh to runne out of the liſts.

First he ſtandeth much vpon the words *lett them be accurſed*, and willeth vs to ſhew out of the Fathers that they do vſe the word *accurſed: Neither doth any Father* (ſaith he) *affirme, that ſuch are accurſed that hold not baptiſme to be neceſſary.* Is not this an egregious foolery? as though the controuerſie were of the word *accurſed*, & not of the doctrine yt ſelfe, ſeing that *Sutcliffes* owne words in his accuſation are: *VVhich doctrine* (of the Councell) *doth not* (ſaith he) *appeare to be Catholike*, and yet now would he hide himſelfe vnder the word *accurſed*, as though the controuerſie were not about the doctrine, but about the word, and yet of we will ſtand alſo vpon the curſe, *Sutcliffe* cannot ſo eſcape, but muſt

Anſwere to except. *pag.* 5.

The firſt notable ſhift.

vndergoe the ſaid curſe in like manner, for he ſhall find the ſame both condemned and accurſed expreſſely in the Councells of *Carthage* and *Miliuitanum*, at which *S. Auguſtine* was preſent: and vpon both the ſaid Councells earneſt requeſt, the ſame was accurſed alſo by *Pope Innocentius* the firſt, as teſtifyeth *S. Auguſtine epiſt.* 90. 92. *&* 93. And this is the firſt ſhift.

Secondly, of all the Fathers that ſpake of this matter againſt him, and *S. Auguſtine* by name in almoſt infinite places, he maketh his aduerſary to alleage only one text out of the ſaid Father (and we muſt beleeue him for that we haue not his aduerſaryes treatiſe) *S. Auguſtines* place is *lib.* 3. *de anima cap.* 9. but cyteth not his words, yet aunſwereth them thus: *To S. Auguſtine I anſwere, that he ſpeaketh of ſuch as dy in originall ſinne, and ſeeme to contemne baptiſme.* This is the moſt blockiſh refuge, that poſsibly can be imagined: for firſt all men before baptiſme dy in originall ſinne, and ſecondly *S. Auſten* ſpeaketh of infants that haue not capacity to contemne baptiſme, his words are theſe: *Noli credere, noli dicere, noli docere,* &c. *do not thou beleeue, do thou not ſay, do thou not teach, yf thou wilt be a Catholike, that infants preuented by death, before they be baptized, can come to receaue pardon of originall ſinne.* Behould then the forehead of *Sutcliffe* that would wype of both this, and infinite places of *S. Auguſtine* more expreſſely auouchinge

Aug. l. 3. *de orig. animæ ad Vinc. Vict. cap.* 9.

A ſhameleſſe ſhifting of, of *S. Auſten.* and the reſt of the Fathers.

chinge the ſame doctrine by ſuch a ſenſles ſleight. *Damnari animas* (ſaith he wryting to *S. Hierome*) *ſi ſine baptiſmo de corpore exierint, & ſancta ſcriptura, & ſancta teſtis eſt Eccleſia.* that the ſoules are damned, that paſſe out of this world without baptiſme, both holy ſcripture and holy Church is wittneſſe: now would I demaund of *Sutcliffe* whether euer he read theſe places or not? yf he did not, then muſt he confeſſe himſelfe to be ignorant or willfull, in that he would aunſwere *S. Auguſtine* without lookinge vpon him: yf he did and aunſwered as he doth, then is he both malitious and ſhameles.

Aug. epiſt. 28. ad Hieron.

But now thirdly to the authority of their *communion-booke* brought againſt him by E. O. ſayinge; *that none is ſaued, that is not regenerate by baptiſme*, he anſwereth thus: *It is impious to tye Gods grace to Sacraments, &c. VVe exclude not extraordinary courſes.* Wherin firſt (as yow ſee) he reiecteth plainly the authority of the ſaid *Communion-booke*, that tyeth ſaluation to regeneration by baptiſme, & ſecondly yow muſt remember, that the queſtion, whether this doctrine of *Sutcliffe* of extraordinary courſes, and ſauinge men without baptiſme be Catholike, & conforme to the vniuerſall doctrine of ancient Fathers or noe, wherof he ſpeaketh not one word, nor alleageth any one teſtimony to prooue his opinion *Catholike*, that is to ſay *generall* and *vniuerſall*, but only ſaith: *vve exclude not extraordinary courſes,*

The 3. ſhift.

courſes, and telleth vs not who theſe *(vve)* are, for that it cannot be the Church of England which ſet forth the ſaid communiõ booke, and conſequently hauing neyther the auncient Church, nor our Church at this day, nor the Church of England to ſtand with him, I would gladly know how he will make his opinion Catholike, that is vniuerſall. And thus much of the third ſhift.

The fourth is in his anſwere to his owne words, alleaged againſt him by E. O. wherunto he aunſwereth thus: *I do confeſſe that infants dyinge in originall ſinne are damned to hell fire, but I hope no man will ſay, that all that dy before baptiſme, albeit they much deſired yt, and beleeued in Chriſt Ieſus, died in originall ſinne.* O ſlippery euaſion? our queſtiõ heere is *Sir Mathew* of infants that cannot deſire baptiſme. For as for others that be of age, and do deſire yt, they may be ſaued by baptiſme in deſire, as before is graunted. Againe your immediate words before in this very ſentence, doe ſpeake of infants: for you ſay; *I do confeſſe that infants are damned to hell fire*; and what a fellow are yow then, which ſay in the ſecond part of the ſame ſentence, *albeit they much deſire yt and beleeue in Chriſt Ieſus.* Thirdly yow ſaid a little before, *that vvant of baptiſme did ſend infants to hell*, and now yow ſay, *that infants dying in originall ſinne are damned to hell fire*, which though in our ſenſe is all one, that hold infants dying without baptiſme, do dy in ori-

The fifth ſhift and coſenage

ginall ſinne, yet in your ſenſe, that hold that infants may dy before baptiſme, & yet freed from originall ſinne, is altogeather differẽt, & conſequẽtly a meere coſenage, ſo to alter your words for deceauing your reader.

But now we come to the laſt ſhifting anſwere of all, which is ſuch, and ſo vnintelligible, as no man reading & conſidering the ſame can otherwiſe thinke, but that the author was either diſtempered, or bereaued of his ſenſes, when he framed it. I ſhall relate it in his owne words, & lett the reader iudge of it. *He concludeth finally* (ſaith he to wit E.O.) *that ſeing the vvant of baptiſme doth ſend infants to hell* (theſe are *Sutcliffes* owne words before recyted) *ergo baptiſme is neceſſary to Saluation; but his conſequent is weake and of no valew, for many dy for want of knowledge, and for want of ſmall matters and not only of baptiſme; and yet God is not neceſſarily tied to ſaue none, but ſuch as are baptized: ſicke men do dy for want of phiſicke, and yet is not phiſicke abſolutely neceſſary. In this place therfore the detector wandreth out of his way, & yet effecteth nothinge.* Thus he; and heerwith endeth his whole defence vpon this ſecond charge giuen him by E. O. and ſurely yf he wrote yt not more then halfe a ſliepe, or when he was greatly diſtracted in other matters, I know not what to thinke or ſay of yt. *Many* (ſaith he) *dye for want of knowledge, & for want of ſmall matters, & not only of baptiſme.* Eyther he meaneth heere of eternall or temporall death?

The fifth abſurde euaſion vpon this place. Anſvvere to except. *ſection.* 4. *pag.* 13.

yf of eternall, how can yt be cauſed by the want of ſmall matters? yf of temporall, how is it cauſed by want of knowledge? or how agrees it with the death cauſed by want of baptiſme, which is eternall? how agreeth yt alſo with ſendinge to hell, which is to endure euerlaſtingly? againe yf a man dy preciſely or only for want of phiſicke, then was phiſicke abſolutely neceſſary to ſaue that mans life, otherwayes he did not dy abſolutely for want of phiſicke; & ſo wheras he accuſeth the detector *for wandringe out of the way, and effectinge nothinge*, this man reeleth vp and downe in the way, and effecteth his owne diſgrace and ſhame with all readers and lookers on.

Examination of the 4. place about maſſe & prayers for the dead.

And now by the examination of theſe 2. places yow may ſee the faſhion of this mans anſwering, and how eaſy a matter it is, and may be for any man to take vpon him the anſwering of all aduerſaryes whatſoeuer in this manner; and by theſe two examples yow may gheſſe at all the reſt. And albeit I would gladly end heere, hauing byn longer then I purpoſed; yet can I not without examining one place more, which is the fourth in order, concerning prayers & ſacrifice accuſtomed to be offered in ould time, for ſuch as were departed this life; in which place *Maiſter Sutcliffe*, being taken trip by E. O. and much preſſed with the authorityes of diuerſe ancient Fathers about that matter, he beateth himſelfe vp and downe pittifully; to gett out of the liſts, but cannot, and as a hare in the nett meſheth himſelfe more and more by ſtruglinge: Yow ſhall haue the commedy (for ſo it is in deed) as himſelfe ſetteth it downe in his owne words, which we muſt beleeue, for that (as often hath bene aduertiſed) we haue not the treatiſe it ſelfe of E. O. and albeit the falſhood of this miniſter diſcouereth yt ſelfe by ſo many wayes in euery thinge, as I am forced to ſtand in iealoſy of all that he relateth of others, yf yt be not for his owne profitt; yet muſt we take his word, as I haue ſaid, and therfore lett vs heare him tell the ſtory.

Anſwere to *Except. pag.* 11.

VVhere I affirme (ſaith he) *that the Papiſts ſay maſſes and prayers for ſoules departed, and for the dead haue appointed ſpeciall offices, and that my aduerſary ſhall neuer be able to proue, that ſuch maſſes, prayers, and offices haue ben frequented by true Catholiks, there* howleglaſſe *ſtormeth and ſheweth great impatience.* This is the beginning of his narration, which I cannot otherwiſe but ſuſpect of calumniation, in that he talketh of impatience in his aduerſary, for that he ſheweth no particulars at all of any ſuch matter; and he that ſhall ſee the euent of this combatt will iudge (I trow) the cauſe of impatience to fall rather vpon *Sutcliffe* then his aduerſary, yf ſhame and confuſion may cauſe impatience: lett vs paſſe then to the matter and points themſelues as *Sutcliffe* re-

S. Chryſoſtomes ſentence of prayinge for the dead in the maſſe.
Chryſoſt. hom. 69. ad Pop. Antioch.
S. Epiphanius.
S. Auguſtine.
Io. Caluin.
VVillett.

lateth them. *Firſt* E. O. *alleageth* (ſaith he) *the teſtimony of S. Chryſoſtome, that ſaith, that not without cauſe it was ordeyned by the Apoſtles, that in the dreadfull miſteryes commemoration ſhould be made of the dead, knowinge therby that much gayne and profitt doth come vnto them: ſecondly he alleageth* Epiphanius hæreſ. 75. *and* Auguſtine de hæreſibus hær. 53. *that ſeeme to ſay, that* Aërius *vvas condemned for denying that ſacrifices and oblations were to be offered for the dead, or that prayers vvere to be made for them. Thirdly he alleageth Caluyns confeſsion, that ſaith yt was a receaued cuſtome thirteene hundred yeares agoe, to pray for the dead, and reproueth S. Auguſtine and Monica for yt; finally he calleth out my brother* Willett *for a wittnes againſt me, in that he ſaith, that diuers ancient wryters enclyned to maintayne and commend prayers for the dead.* Hitherto *Sutcliffe*, relatinge the words of his aduerſary E. O. now lett vs ſee how handſomely he will aunſwere the ſame, and do yow note his art, for yt is excellent, and to the purpoſe.

Sutcliffes firſt ſhift.
2. ſhift.

Firſt (ſaith he) *in all theſe proofes is no mention of ſpeciall offices for the dead.* Do yow ſee which way the hare will go away? as though the queſtion or controuerſie betweene vs and Proteſtants, were about *ſpeciall offices* for the dead, and not whether we ought or may pray for the dead or noe? But yet do yow heare more of theſe his eſcapes, for he ſetteth them forth by articles. *Secondly* (ſaith he) *there can no maſſes be ſhewed like vnto the maſſes of*

Requiem æternam. Do yow ſee the folly of the man? Tell me, (I pray yow) what importeth yt, with what words the maſſe beginnes or endes (which the Church vpon particular deuotion may inſtitute, change, or alter diuerſly) ſo that the ſubſtance remayneth, which is, that ſoules departed were prayed for in *S. Chryſoſtomes* dayes *in tremendis myſterijs*, in the dreadfull miſteryes, as his words are? and that deduced from the Apoſtles tyme, as by this very place of his heere alleaged is euident: ſo as the particular forme of the maſſe, little importeth, but only for *Sutcliffe* to runne out vnder the ſhaddow therof, for that neyther Catholike Prieſts now at this day, are bound to ſay maſſes beginning with *Requiem æternam*, when they pray for ſoules departed, ſo they do remember the ſubſtantiall point, which is to pray for them in the maſſe, or *ad altare* (as *S. Auguſtines* phraſe is) *dum offertur pro eis ſacrificium*, at th'Altar whilſt ſacrifice is offered for them, or as *S. Cyprian* before them both ſaid, *dum ſacrificium pro dormitione eorum celebratur*, whilſt ſacrifice is celebrated or ſolemnized for their departure.

Maſſes for the dead in the primitiue Church. *Auguſt. de cura pro mortuis cap.* 1. 9. *Conf.* 11. *Cyp. epiſt.* 66 *ad Clerum.*

And theſe two examples ſhalbe ſufficient to ſhew in generall his manner of euaſions, what they are and how wittily inuented. For albeit he go forward in diuiſinge diuers other, as *that there were no Speciales miſſæ votiuæ at theſe tymes, and that the commemoration made for the dead then, was but a bare recytall of their names,*

names, & other the like, without ſo much as offering to prooue any one point therof, or to alleage any one author before himſelfe; yet do I not meane to ſtand vpon theſe toyes to refute them in particular, the iudicious reader will eaſily diſcerne of himſelfe what ſubſtance they haue, wherfore lett vs paſſe to ſee how he anſwereth the foreſaid authorityes of Fathers alleaged againſt him.

Sutcliffes ſhiftinge anſwere to *Saint Chryſoſtome.*

To the place of Chryſoſtome (ſaith he) *I do anſwere, that he meant only that the dead ſhould be remembred in celebration of the miſteryes, & was vncertayne what good yt did vnto them.* But this laſt part of the comentarye is plaine contrary to the text yt ſelfe, which ſaith yf yow remember, *that much gaine and profit doth come vnto them therby,* though the words themſelues as they ly in *S. Chryſoſtome* are yet more ſignificāt, for that talking of the Apoſtles, whome he affirmeth to be the authors of this cuſtome of praying for the dead in time of the deadfull miſteryes, he ſaith: *Sciunt enim indè illis multum contingere lucrum, vtilitatem magnam.* The Apoſtles did know, that the ſoules departed were to receaue much gaine, and great vtility by that remembrance made for them. The former part alſo of the aunſwere, is cleerly falſe, to witt, that *S. Chryſoſtome* meant only, *that the dead ſhould be remembred without praying for them,* which the whole text, & his drift in the ſame place doth euidently conuince, and the very next words immediatly followinge vpon his former by me alleaged are theſe: *Cum enim,* &c. *For when all the whole people meetinge togeather and holdinge vp their hands* (in the Church) *as alſo the* * *fullnes of Prieſthood being there with them, and that the dreadfull ſacrifice is propoſed, how can yt be but that vve ſhall mooue God, vvhen vve pray for them*; to witt the dead, of whome he ſpeaketh. Conſider then (good Reader) the ſhameleſſe dealinge of this cauiller in peruertinge *S. Chryſoſtome* ſo manifeſtly: and yf thou wilt ſee more places, where that Father explaneth himſelfe at large in this matter, read the 41. homily vpon the firſt to the Corinthians, and his 21. vpon the Acts of the Apoſtles, and then yow will confeſſe, that theſe are egregious companions, in ſo deluding their readers by ſhamefull ſhiftinge. And this of *S. Chryſoſtome*: now lett vs ſee what he ſaith to *S. Epiphanius* and *S. Auguſtine* about *Aërius* condemned of hereſie well neere 1300. yeares paſt for denying ſacrifice and prayers to be offered for the dead.

* *Sacerdotalis plenitudo conſtiteꝛit.*

How Sutcliffe ſhifteth of Epiphanius & S. Auguſtine about Aërius & prayer for the dead.

Vnto the places (ſaith he) *of Epiphanius and Auguſtine* (I anſwere) *that Aërius was condemned for diſalowinge the order of the Church in this commemoration for the dead, and geuing thanks for their bleſſed end, and this is that prayer which Caluyn and we confeſſe to haue byn in the Church a long tyme.* Heere yow ſee that he taketh vpon him to aunſwere to three ſeuerall partyes, to witt *S. Epiphanius, S. Auguſtine* and *Iohn Caluyn,* and that with the ſame truth that he anſwered before *S. Chryſoſtome:* to witt, with plaine coſenage and ſhiftinge. For vnto the two Fathers he ſaith (yf he ſay any thinge) that they affirmed *Aërius* to haue bin condemned as an heretike, not for denyinge ſacrifice or prayer for the dead, but for diſallowing the order of the Church in their commemoration & geuing thanks for their bleſſed end, which commemoration he expoundeth a little before, *to haue byn a recytall only of dead mens names, without any prayer for remiſſion of ſinnes,* which yf yt were ſo, and that *Sutcliffe* will graunt as he ſeemeth to do, that *Aërius* was iuſtly condemned and held for an heretike, for diſallowinge this commemoration or recytall of dead mens names, why do the Proteſtants alſo diſallow the ſame, or at leaſtwiſe do not vſe yt in England in their communion, and ſo by omittinge the ſame doe participate with him in the ſame hereſie.

But all this is ſhamefull ſhifting, turning and wyndinge of a leud and loſt conſcience to deceaue the reader, for the words of *Saint Epiphanius* and *S. Auguſtine* are moſt plaine & euident that *Aërius* was condemned of hereſie, for denyinge prayers and ſacrifices to be
Aug. her. offered for the dead: *orare vel offerre pro mor-*
53. *tuis non oportere* (ſaith *S. Auguſtine*) he held that prayers and oblations ought not to be made for the dead, and do yow note that this was

not yeaſter day but in the tyme of *Conſtantine* the great, when *Aërius* was condemned as an heretike by the whole Church of that tyme, for denyinge theſe points which our Proteſtants deny alſo, & blaſpheme at this day. *Magnum mundo malum* (ſaith *Epiphanius* of *Aërius*) *furioſus mente, elatus opinione, &c. Aërius* was a great plague of the world, furious in mynd, and proud in his opinion, *&c.* What would he haue ſaid of *Sutcliffe* at this tyme, who ſheweth himſelfe no leſſe proud then he, and auoucheth the ſame hereſyes, and many more beſides?

Epiphan. hær. 75.

But to returne to *Sutcliffes* anſwere to the forſaid two Fathers concerning *Aërius.* Firſt yow may ſee & conſider, that in his former relation of the matter, he vſeth a ſleight of his budget, when he ſaith: *that Epiphanius and Auguſtine ſeeme to ſay that Aërius was condemned, &c.* for they do not only *ſeeme to ſay ſo*, but do abſolutely affirme yt, and *S. Epiphanius* maketh a longe diſcourſe therof, ſhewinge the beginninge and occaſion of *Aërius* fall into this hereſie, to witt, that he being a Prieſt, could not be made a Biſhopp (which *S. Auguſtine* alſo toucheth) and that vpon this enuy, ſpite & mallice, he beganne to obiect againſt the cleargy, that they ought not to offer ſacrifice or prayer for the dead, but only for the lyuinge, and conſequently for the ſame was condemned, and held alwayes after for an heretike by the Church of that,

The beginning and cauſe of *Aërius* his hereſie.

and all other enſuinge ages. Secondly yt is another ſleight to ſay, that *Aërius* was condemned *for diſallowing the order of the Church in this commemoration of the dead,* as though *Aërius* his fault had not byn againſt any point of Catholike and vniuerſall doctrine of the Church, but diſobedience only againſt ſome Eccleſiaſticall order; and therfore yf yow marke yt, he neuer nameth him heretike, as indeed diſobedience to orders is not properly hereſy, if it be not againſt ſome article of doctrine. And all theſe are ſhifts and conueyances of *Sutcliffe* to dazell the readers eyes, wheras the forſaid Fathers ſay plainly, that he was condemned for hereticall doctrine. And *S. Chryſoſtome*, as you haue heard, before alleaged, affirmeth the contrary doctrine of prayinge for the departed in tyme of the dreadfull miſteryes, to haue come downe from the Apoſtles themſelues, and the ſame in effect ſaith *Epiphanius*, *traditione à patribus accepta*, by tradition receaued from their forefathers.

Three ſeuerall ſhifts of *Sutcliffe* to deceaue his Reader.

Ibid. pag. 13.

The third ſhift is, that *Sutcliffe* in this his ſhufflinge aunſwere foiſteth in theſe words, *commemoration of the dead, and geuinge thanks for their bleſſed end:* as thongh *Saint Epiphanius* or *S. Auguſtine* had ſaid or meant ſo: which is quite contrary, for they expreſſely affirme, that this commemoration was to pray for them, that is to ſay for thoſe that are ſynners, and haue need of our prayers, which

Epiphanius expreſſeth in theſe words: *pro iuſtis & precatoribus memoriam facimus, peccatoribus quidem miſericordiam Dei implorantes:* we make commemoration of iuſt men, and for ſynners, deſiringe Gods mercy for thoſe that be in ſynne, *&c.* Which is the very ſame that *S. Chryſoſtome* diſtinguiſheth in the place before alleaged of his 69. homily to the people of *Antioch: that ſome are greater ſinners, ſome leſſe, ſome perfect and holy.* But *S. Auguſtine* (accordinge to his manner) more cleerly & perſpicuouſly in theſe words: *Non omnibus proſunt, &c.* our prayers and ſacrifices offered for the dead, do not profitt all ſorts of men; And why do they not profitt all but only for the difference of life, which euery man hath lead in this body? Wherfore when ſacrifices eyther of the Altar, or of any other almes are offered vp for Chriſtians departed, yf they be very good men, for whome they are offered, they are thanke geuings, & for them that are not very euill, they are propitiations or appeaſings with God; but yf they be very wicked, then though they be no helpes to the dead: yet are they ſome kind of comfort for the liuinge, and vnto thoſe deceaſed, whome they do profitt, they are profitable in this, that eyther they procure them full remiſſion, or at leaſtwiſe, that their puniſhment or condemnation, be therby made more tolerable,

Ibidem.

Aug. Enchirid. cap. 110.

Three ſorts of men deceaſed.

So *S. Auguſtine*, who explaneth as yow ſee moſt perſpicuouſly the Catholike doctrine, and cutteth of all ſhifts from cauillinge heretiks, about the different ſorts & qualityes of men deſceaſed, & with what diſtinction the Catholike Church doth make commemoration for them in the publike ſacrifice, either by praying, or praiſing God for them. And thus much of his ſhuffling and ſhifting away the Fathers authorityes, lett vs now come to conſider, how he will put of his *Maiſter Caluyn*, and his *Brother VVillet* alleaged alſo yf yow remember againſt him. But as for *VVillett* he maketh him not worthy of a ſeuerall anſwere, but preſumeth him to be of his opinion in all points, and the like he would alſo force *Caluyn* vnto, for that hauinge ſaid, that the commemoration of the dead (for deniall wherof *Aërius* was condemned) was but a thankeſgeuing for their bleſſed end, he ſaith immediatly: *And this is the prayer which Caluyn and we confeſſe to haue ben in the Church a longe tyme, but maketh nothinge for Howleglaſſe his purpoſe.* Which I thinke alſo, nor yet for *Sutcliffes* purpoſe, yf he haue any purpoſe but only to play the foole, and to mocke and delude his Reader. For firſt we haue ſhewed, that *Aërius* was not condemned for denying thankeſgiuing, but ſacrifice & prayer for the dead. And ſecondly *Caluyn* is not alleaged by *E. O.* as confeſsinge only the vſe of thankeſgeuing, or bare recytall of their

Hovv *Sutcliffe* ſhifteth of *Caluin* and *VVillett.*

their names to haue byn in vſe aboue thirteene hundred yeares paſt, but of prayinge for the dead, and for reprouing *S. Auſten*, and *S. Monica* for that cuſtome, and how chaunceth then that *Sutcliffe* aunſwereth not vnto this obiection, which himſelfe had ſett downe before with his owne pen, but ſlideth away in ſilence, as though he had neuer ſpoken yt, nay he diſſembleth and omitteth the quotation of *Caluyns* place, to the end we ſhould not find yt out, but I haue thought good to note the place in the margent, whoſe words are; *ante mille & trecentos annos vſu receptum fuit, vt precationes fierent pro defunctis*: yt was receaued by common cuſtome aboue a thouſand, and three hundred yeares agoe, that prayers ſhould be made for the deſceaſed: and a little after he ſaith, *that they were all deceyued* in that doctrine.

Calu. 3. Inſtitut. cap. 5. §. 10.

Now then do yow looke in *Sutcliffes* face, and ſee what countenance he will ſet vpon this notorious coggingе: *this is that prayer* (ſaith he) *vvhich Caluyn, and vve confeſſe to haue byn in the Church a long tyme*, *but maketh nothinge for howleglaſſe.* What prayer *Syr?* commemoration only of names with thankeſgeuinge? This firſt is no prayer at all. Neyther do eyther the Fathers aforecited, or *Caluin* call this a prayer, or treat of this, as by there words yow haue ſeene. How then can it be ſaid that *Caluyn, Sutcliffe*, and his brother *VVillett*, doe agree in this confeſsion of this prayer to haue bene in the Church for ſo longe time? But if he ſpeake of true prayer in deed for the dead, as both *Caluyn* and the Fathers do, then how maketh this nothinge for his aduerſaries purpoſe, whome fondly he tearmeth by the name of *Hovvleglaſſe*; himſelfe being the true owle indeed, and worthy to be bayted by all the byrds of the ayre, for his ridiculous behauiour in this his anſwere; for yt maketh expreſſely and directly for *E. O.* his purpoſe and principall cõcluſion, to witt that prayers for the dead, were frequented by true Catholiks aboue thirteene hundred yeares gone, except *Sutcliffe* will ſay, that the cheefe Fathers of that age were no true Catholiks, or that *Aërius* was no true heretike.

And this ſhall ſuffice for this tyme and place, though I might preſſe the poore fellow with many other abſurdityes, and ridiculous refuges in his defence of this charge, as that he leapeth diſorderly to a place of *S. Chryſoſtome*, where he ſaith, *that iuſt men whether lyuinge or dead are vvith Chriſt*. Which is true in ſpiritt, and then to another place, where he ſaith; *that iuſt men dying, ſee God face to face*; which is true in the firſt ſort of thoſe three before mentioned by *Saint Auguſtine*, which is yf they be very iuſt. And yet out of theſe two places would this ſimple diſputer inferre, that *Saint Chryſoſtome* beleeued not purgatory, which is expreſſely agaidſt

Hom. 3. in epiſt. ad Phillippens.

Hom. 69. ad Pop. Antiochen.

S. Chryſoſtomes owne words and diſcourſe, in this very place by *Sutcliffe* alleaged, but lett vs paſſe to his concluſion & ſo make an end.

A notorious vntruthe about prayinge for Patriarkes and not to them.

Laſtly (ſaith he) *in auncient tyme, they made commemoration of the patriarks, of the bleſſed Virgin, of the Apoſtles, Martyrs, and others, now they pray to them, not for them as in tymes paſt.* And why doth not this ſimple ſhameleſſe fellow alleage ſome one author, ſome one teſtimony, wittneſſe, or authority for ſo bold an aſſertion? *Now they pray to them, and not for them* (ſaith he) *as in tymes paſt:* But what auncient Father, Doctor or hiſtoriographer can he cite, that euer ſaid ſo, or mētioned any ſuch practiſe eyther of himſelfe or others, that prayed for the bleſſed Virgin, Apoſtles, Martyrs, or the like in thoſe ancient dayes? But we haue manifeſt proofes to the contrary, that they were prayed vnto in the maſſe of old tymes, not prayed for. *S. Cyrill* B. of Hieruſalem that liued aboue twelue hundred yeares agone, hath theſe words talking of the maſſe: *Cùm hoc ſacrificium offerimus, &c. VVhen vve offer vp this ſacrifice, vve do make mention by name of thoſe which died before vs, and firſt of Patriarks, Prophetts, Apoſtles, and Martyrs, that God vuill receaue our petitions by their prayers and deprecations for vs:* Behould heere, *S. Cyrill* did make a commemoration of the Patriarks, Prophetts, Apoſtles and Martyrs, as praying vnto them, and not for them, in his maſſe and ſacrifice.

Cyrill. Cath. Myſt. 5.

6

The like ſaith *S. Baſill* both in his liturgy and elſwhere affirminge the very ſame, for that ſpeakinge of the forſaid cõmemoration of Patriarks, Prophetts, Apoſtles, *&c.* in his maſſe he prayeth thus: *Per eos audeamus ad te accedere & tremendo hoc ſacro munere defungi.* Let vs preſume by them and their interceſsion to come vnto thee (o Lord) and to exerciſe this dreadfull and holy office. And finally *S. Auguſtine*, not only affirmeth this doctrine, but yeldeth a reaſon alſo therof, to witt of the different commemoration, that is made in the maſſe of deſceaſed Saints, and diſceaſed ſinners in theſe words: *Ideo quippe ad ipſam menſam, &c. Therfore do we not at the Altar make like commemoration of Martyrs, as we do of others that are deſceaſed in peace; ſo as vve pray not for them, but rather that they do pray for vs.* So *S. Auguſtine.* And the ſame he repeateth againe in diuers other places; ſo as this is cleerly conuinced againſt *Sutcliffe* by teſtimony of antiquity which he preſumeth to name, but cyteth no wittneſſe at all.

Baſil. liturg. & in Anaph. Syriaca.

Aug. tract. 84. in Ioan. & ſerm. 17. de verbis Apoſtol.

A conſideration about *Sutcliffes* maner of vvryting.

Now then to conclude this whole matter, lett the Reader by this little make ſome gheſſe, what he may iudge of the whole. And yf in the examination of theſe two or three places only, ſo many falſhoods, frauds, ſleights, ſhifts, contradictions, and impudencyes haue ben diſcouered, what would be found, yf the whole number of ſix and twenty obiected by E. O. ſhould be diſcuſſed?

ſed? yea the whole chalenge diligently ſkanned? conſider alſo I pray thee good reader, whether in defence of theſe 9. places *Sutcliffe* haue not vſed the higheſt degree of falſhood before deſcribed of witting & willing deceyte, ſeing that before he did ſett downe this article in his firſt chaleng about maſſes and prayers for the dead, yt is probable, that he had read ſome auncient Fathers that made mention therof, and yet would he auouch that no true Catholike had vſed the ſame, but being reprehended for yt, and told of his lyinge by his aduerſary, & diuers Fathers cited for proofe therof, and his owne *Maiſter* Caluyn, and his brother *VVillett* for acknowledginge the ſame, yet commeth he now to affirme and print yt againe in his ſecond edition of his chalenge, and diſſembleth, peruerteth and ſhifteth of the authorityes both of the ſaid Fathers, & *Caluyn* himſelfe, as though they had neuer ben obiected againſt him. And what will yow ſay to this manner of dealinge? will you aduenture your ſoule with ſuch a man? or will yow giue creditt any more to his fond crakinge or vauntinge aboue mentioned?

The 4. part or principal member of this edition.

But we are ouerlong in this third part, & cannot well get out of it, through the multitude of aduantages that *Sutcliffe* geueth vs in purſuinge him in this his chaſe of defendinge himſelfe; yet muſt we ſound retreat,

and

and ſay only a word or two of the fourth part of this his new booke, conteyninge, as yow haue heard, a heap or fardell of recriminations gathered togeather againſt auncient Popes, Councells, ſynods, hiſtoriographers, and other Catholike wryters, and laſtly againſt *Cardinall Bellarmyne*, *Cardinall Baronius* and *F. Parſons*; by which oſtentation of names and authors, he would make men beleeue, that all the world were full of corruptions and falſifications in wrytinge, and conſequently that thoſe of his, and of his fellowes are little to be reſpected; but when the occaſion ſhall come to aunſwere this ſecond edition at large, the differences wil be ſhewed, and how vainly this little enuious mouſe, hath gone about to gnibble at Catholike authors edges of their garments, & particularly at the wrytings of the moſt famous, learned, and honourable men of our tyme, *Cardinall Bellarmine*, and *Cardinall Baronius*, who haue ſo beaten downe hereſy with their moſt excellent works, as by alluſion we may ſay of them in reſpect of *Sutcliffe*, *ipſi conterunt caput tuum, tu vero inſidiaris eorum calcaneis*, they haue broken thy head, and thou doeſt byte at their heeles. Of the third which is *F. Perſons* and the obiections heere brought againſt his wrytings, we had thought to haue ſpoken ſomewhat more particularly, but lacke of tyme and roome maketh vs alſo to albreuiate this, yet ſomewhat for example ſake ſhalbe ſaid.

Sutcliffes obiectiõs to two of *F. Perſons* bookes.

Sutcliffe nameth two books of his, the firſt entituled. *A briefe diſcourſe conteyninge reaſons, why Catholiks refuſe to go to Church.* The next is called: *A Chriſtian directory*, and commonly knowne by the name (ſaith he) of *Parſons Reſolution.* Againſt the former booke he bringeth two reaſons, as wiſe as his head can deuiſe: the one, that he promiſed to make three parts of that booke, and performed but one, *abuſinge* (ſaith he) *both his frends and aduerſaryes with his falſe promiſes:* The other reaſon is (ſaith he) for that to perſuade men not to go to Proteſtãts Church muſt needs ſtand vpon this ſuppoſition, *that the Popes Religion is true,* and therfore he ſhould firſt haue proued this principle before he had gone about to giue reaſons, to ſtand ſtedfaſt therin. *But now* (ſaith he) *yf Parſons can ſay nothinge why the Religion in England is not Catholike and Apoſtolicall, then all his reaſons fall to the ground.* Theſe two reaſons do well declare what a man of worth *Sutcliffe* is. And not to ſhew on my parte diſtruſt in the Readers iudgement, I will not go about to refute ſuch vanityes. For if this laſt reaſon haue any force, yt proueth alſo that no Proteſtant Preacher or wryter, may exhort any of his Religion to conſtancy, perſeuerance, patience, humility, or any other vertue, except he proue firſt all that Religion to be true. But lett vs paſſe to the other booke, perhaps his

Anſvvere to *except. pag.* 182.

obiections wilbe ſtronger againſt that.

Anſvvere to *except. ibid.*

His directory alſo (ſaith he) *is a moſt idle, and*
vayne diſcourſe (ſo idle and vayne do ſeeme all
treatiſes of piety to this prophane miniſter)
yt ſhould conſiſt of three parts, but as the faſhion is, of
three promiſed, he keepeth backe two, performeth
the third very ſimply. This is his cenſure of that
booke. And preſently (as he is fertile in in-
uention, though fooliſh in his election) he
commeth with eyght choiſe accuſations a-
gainſt yt. The firſt is, for that he proueth

Eight fond obiectiōs againſt the booke of reſolutiō.

1. there is a God, and that Chriſtian Religion
is true aboue all other Religions, and that
he treateth againſt diſpayre of Gods mer-
cyes, tentations, and too much feare of per-
ſecution: *VVhich rather doth hinder a man* (ſaith
Sutcliffe) from leading a Chriſtian life, then help him
2. *to reſolue.* The ſecond. *That the greateſt part*
(ſaith he) *is taken out of* Loartes, Stella, Gra-
3. natenſis, *and other ſuch authors.* The * thitd.
for that yt argueth Catholikes to be badd
Chriſtians, that they muſt be taught there
is a God, hell, heauen, and the like. The
fourth: That *Sutcliffe* doth not find, that yt
hath made hitherto any one Chriſtian, or
directed him to the way of lyfe, but many
yong men to the gallowes. The fifth that yt
4. hath not brought *Father Perſons* him ſelfe yet
5. to a good reſolution, nor to enter into Reli-
6. gion. The ſixt. For that his diſcourſe to
proue that there is a God, and but one true
Religion, and that there is a heauen, & hell

* This was only ſet downe for yovv and yours to dravv them frō atheiſme

among Chriſtians already well perſuaded, is impertinent. The ſeauenth. For that yt is diuided into ſpeculation and practice: *as yf* (ſaith he) *a man could practiſe that is not entred into the exerciſe of Religion; or as yf reſolution were not farre differēt from practiſe.* The eigth & laſt, for that yt is fraught with idle diſcourſes, & the principall point ſo weakely proued, that yt will rather make Chriſtians to doubt of Religion, then atheiſts to beleeue.

7.

8.

The conclusion.

These are *Sutcliffes* reaſons, which ſhew the mans depth; and conforme to theſe, are his obiections picked out of the forſaid two books about allegation, wherof I would gladly haue ſett downe ſome halfe adozen at leaſt for example, ſo to haue ſeene the weight and ſubſtance therof, but that I am forced to make an end, referring my ſelue to a fuller examē when his reply ſhall come forth. Now then only I am to aduertiſe the Reader, that he weigh with himſelue what manner of man *Sutcliffe* is, in theſe his wrytings, he vaunteth and chalengeth as yow ſee, as yf he were a gyant, and when he cometh to the gryping he is iuſt nothing: he offereth to anſwere for all, as *Iewell, Fox, Peter Martyr, Ridley, Fulke, Pleſsis Mornay,* & whome els yow will beſides, but when yt cometh to the triall, he is able neither to make good for them, nor for himſelfe, and is iuſt like a *knight of the poſt*, that will offer to be ſurety for ten thouſand pounds, when all his

Sutcliffe a Knight of the poſt in being ſuerty for many.

owne ſubſtance is not worth ten ſhillings.

A cenſure of *Sutcliffes* writings.

His writings are looſe, ragged, negligent, barren, obſcure, and vnſauery, without ſubſtance either of learning, prudẽce, ſharpnes, or good ſtile: yf yow looke them ouer, yow ſhall find them for the moſt part fraught, & furniſhed only with bare aſſertions of his owne, caſt out without proofe or authority, wittneſſe, or teſtimony, in margent or text; except in his vaine and vaunting chalenge, where hauing to ſpeake of matters teſtified by Catholike wryters both ancient and new, he maketh oſtentation of many quotations, and allegations of authors, (though little to the purpoſe) and might haue done of many more out of euery one of his fellowes note-bookes; but when he goeth from that fountaine, & muſt add any thing of his owne inuention, there ſhall he find him, very cutted, obſcure, dry, and barren, as may appeare by his aunſwers before examined, both of *Pleſsis Mornay* & himſelfe: and yow may ſee the ſame confirmed more largely, by only lookinge ouer the pages of his feeble defence of *Syr Francis Haſtings*, now battered againe to the ground by the recharge of the *VVarn-word*.

The principall talents then of this man ſeeme to be extreeme vaunting and rayling, wherof I haue laid yow downe ſome examples before, and might do many more eſpecially in the later, to witt of rayling, for

I thinke ſcarſe euer any ciuill man tooke pen in hand to wryte, with that a cerbity & ſcurrility of ſtile, which this man vſeth againſt all with whome he dealeth, and ſeemeth to putt his cheefeſt glory therin. And not to goe out of the preſent example in hand of his anſwere to E. O. who being a modeſt man hath dealt with him very temperatly, for ſo much as we can gather by *Sucliffes* owne reply: yet harken I pray yow what manner of ſpeech and threat he vſeth towards him, and to all Catholikes for his cauſe, and this for ſome kind of ruſticity (as yt ſeemeth) committed againſt *Sutcliffes* perſon: *I will ſett* (ſaith he) *a fellow to anſwere him,* (to witt *Maiſter Sutcliffe* himſelfe vnder ſome maske or vizard) *that ſhall ſo curry him, and his conſorts the Papiſts, and that ſhall in ſuch ſort ripp vp their villanyes, that the whole fraternity of aſſes ſhall curſe him for brayinge ſo vnciuilly.* Conſider I pray yow, whether this be not a fitt ſpeach for a miniſter of malediction? yf E O. ſhould returne vpon him againe and ſay: I could ripp vp alſo for my part, yf I were delighted with this kind of reuenge, for I know what hath paſſed both in *England*, *Ireland*, and other Ilands, I know of the matter of *Caſtle Cary*; of the arraignment and ſentence geuen in *Dublyn*; the knights that did accuſe or beare wittneſſe; the words touching the bowling greene of *Exceter*, what they were, whome they concerned, the manner of the mans

Sutcliffes raylinge in *Præfat.* to the Reader.

mans returne from *Ireland*, & deportement in England, and other ſuch particularityes: Yf *E. O.* (I ſay) ſhould make ſuch a reply, & offer to ſtand to yt in deed, and to take out records as he may; what would *O. E.* gaine by this vnciuill prouocation, *of the whole fraternity of aſſes?* but theſe ſo vntemperate and vnaduiſed ſpeaches, are but impotencyes of an vnbrideled mynd, and therfore rather to be pittyed or contemned, then reuenged or further anſwered, except further neceſsity be laid vpon vs therof.

Sutcliffes barbarous concluſion againſt Catholikes blood. Anſvvere *cap.*13.

Wherfore to end all at this tyme, we do pardon alſo his vncharitable concluſion, exhortinge the prince that then was, and the State to ſhed more bloud of Prieſts, Ieſuits, and Catholiks; impiety proceedinge of the ſame paſsion, and diſtemperature of iudgement and affection which the other did, we paſſe ouer with like contempt: we diſdayn in like manner his falſe and wicked, yf not madd accuſation, that the laſt noble Queene of *Scotland* of moſt pious memory, was ruyned by Prieſts and Ieſuits; wheras no man knowinge the affayres of England can be ignorant, but that whilſt Prieſts and Ieſuits, and all other Engliſh Catholiks ſorrowed hartily, & prayed moſt earneſtly for her Maieſtyes preſeruation, this fellow and his companions barked dayly at her moſt bitterly and ſpitefully, and neuer ceaſed or could be ſatisfied vntill they had ſeene her moſt noble blood ſhed for ſtoppinge their mowthes, yea and for drawinge her into more certaine daunger therof, their cuſtome was to vrge Prieſts and other Catholiks at their very deathes, and places of execution, when they prayed for the Queene, to explane what Queene they meant, either that of *Scotland*, or the other of England, ſo iealous they were of Catholike Prieſts affections towards that renowned Princeſſe, now with God in glory, whoſe death and other iniuryes, yf his diuine iuſtice ſhall thinke conuenient not to leaue vnpuniſhed: we beſeech him, that yt may fall rather vpon ſuch as were the ſtyrrers thervnto, then vpon others deceaued by them, and vpon thoſe alſo rather in this life temporally, then in the next euerlaſtingly; and ſo to his high tribunall we commit the whole.

FINIS.

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THE
THIRD PART
OF A TREATISE
Intituled
OF THREE CONVERSIONS
OF ENGLAND.

Conteyninge an examen of the Calendar or Catalogue of Proteſtant Saintes, Martyrs and Confeſſors, deuiſed by *Fox*, and prefixed before his huge Volume of Actes and Monuments: VVith a Paralel or Compariſon therof to the Catholike Roman Calendar, and Saintes therin conteyned.

THE LAST SIX MONETHES.

VVhervnto is annexed in the end, another ſeuerall Treatiſe, called: A re-view of ten publike Diſputations, *or Conferences, held in England about matters of Religion, eſpecially about the Sacrament and Sacrifice of the Altar, vnder King Edward and Queene Mary.*

By N. D.

S. Aug. lib. 3. contra Parmen. cap. 6.
Sacrilegious ſchiſmatiks and impious heretiks, dare preſume vvhen
they are puniſhed, to accompt the puniſhment
of their fury for true martyrdomes.

Math 25. Verſ. 32.
God ſhall ſeparate them a ſunder (at the day of iudgement) as the
ſhepheard doth ſeparate the ſheep from goates.

Imprinted with licence, Anno Domini 1604.

The generall Contentes & Partes of the whole Treatiſe, intituled, of three Conuerſions of England, publiſhed in three ſeuerall Tomes.

FIRST TOME.

THE firſt Tome ſheweth three Conuerſions of our countrey from paganiſme to Chriſtian faith. The firſt vnder the Apoſtles in the firſt age after Chriſt. The ſecond vnder Pope Eleutherius, *in the ſecond age. The third vnder* Pope Gregory *the* Firſt *in the ſixt age. And that the ſame Religion vvas truly Catholike and Romaine, and hath endured vnto our tyme. And that the Proteſtant Religion had neuer any beginning or progreſſe in England before theſe our dayes.*

SECOND TOME.

The ſecond Tome examineth the new Calendar-Saints ſett downe by Fox in his Acts & Monuments for the firſt ſix Monethes of the yeare; And hath annexed vnto yt in the end by vvay of Appendix, A defence of a certaine relation, *ſent into England, concerninge a Triall made in the yeare* 1600. *betweene the Biſhopp of* Eureux *and* Monſieur Pleſsis *in the preſence of the* King *of* France *that now is, and his nobility, touchinge diuers falſityes obiected to the ſaid* Pleſsis.

THIRD TOME.

The third Tome diſcuſſeth the ſaid Calendar of Foxian Saints for the ſecond ſix Monethes of the yeare. And hath for his adioinder in the end, A re-view of ten publike diſputations, *held in England vnder K. Edward and Q. Mary, about diuers principall points of Religion.*

THE

THE EPISTLE DEDICATORY

To the glorious Company of English Sainctes in heauen.

YOVV cannot be ignorant (moſt bleſſed Society) inioying as yovv do, the happy preſence & viſion of your Lord and Maiſter the lambe of God, in vvhome, and by vvhome all things are ſeene, and vvho is the light and lanterne and ſunne yt ſelfe of that your royall and celeſtiall Citty; hovv that vpon this day tvvelue-moneth, being our and your ſollemne feſtiuall day of * *All Sainčts*, *1. Nou. anno* 1602. I conceaued a full purpoſe to dedicate this vvhole vvorke (as then yt vvas deſigned) vnto yovv the glorious Saints, and glorified ſpiritts of our Ile of *Albion*, & this for the reaſons vvhich heere againe I ſhall a little after, for the readers better inſtruction, in part repeat, hauinge at that tyme noted dovvne, & put in paper, the vvhole ſumme of my ſaid Epiſtle dedicatory vnto yovv.

The firſt Tome of the Treatiſe of 3. conuerſiōs conteyned in tvvo parts.

But aftervvards the former tvvo parts of the ſaid vvorke vvaxinge to the quantity of a ſeuerall tome I changed my purpoſe, thinkinge it better to direct the ſame vnto the Catholiks of our Countrey, for diuers reaſons and reſpects expreſſed in my Epiſtle directed vnto them, and prefixed before the ſaid firſt Tome: ſo as there remained this third part onlie more properlie indeed belonginge vnto yovv, for that it conteineth the examen of a nevv Calendar of nevv Engliſh Saints latelie made and publiſhed in print, vvho pretend by help of their nevv fangled factious patrons, to intrude into your roomes and places.

And for that this part alſo grevv ſo faſt vnder my hands, as it vvas thought meet to be reparted into tvvo ſeuerall Tomes or Volumes; the one vvas adiudged fitteſt to be offered to our Engliſh Proteſtants, the other to yovv Engliſh Saints, though vpon farre different and diſtant reaſons peculiar to your ſeuerall eſtates & conditions; yet one great reaſon vvas common to you both that is to ſay, the common iniurie offered to each of you by this nevv aſſociation thruſt vpon you by *Iohn Fox*, I meane, vpon Proteſtants on earth, and vpon yovv in heauen, though vpon them by inducemẽt & conſent of their ovvne vvills for that they are content

to

to be matched vvith ſuch companions: but vpon yovv by intruſion and violence, vvho haue euer deteſted ſuch hereticall mates. And for that I haue ſpoken ſufficiently in the Epiſtle dedicatory of my ſecond Tome, concerning the ſhame and diſhonour, vvhich accrueth to Proteſtants by this coniunction, I ſhall novv ſpeake of your iniury only, vvhich is ſo much the greater, and more intolerable in all mens ſight, by hovv much more high & ſacred is your ſtate, and your heauenly mynds repugnant to theirs.

For firſt vvhat greater iniury can there be offered tovvards vvights of your vvorthineſſe, then that vvheras yovv haue byn ſeaſed novv for ſo many yeares and ages togeather, of that immortall ioy and bliſſe, vvhich yovv poſſeſſe in the ſight and company of our Sauiour;

and the ſame being beleeued, acknovvledged, and publiſhed vpon earth by the teſtimony of his vniuerſall Church & Kingdome, in all her hiſtoryes, martyrologes and Eccleſiaſticall Calendars; vvhat thing (I ſay) or attempt may be thought or eſteemed, more violent vvrongfull, or iniurious, then novv to be diſpoſſeſſed therof, and driuen out in a certaine manner, by this incurſion of Foxian Saints into our Engliſh Calendar, vvherin not ſo much as one of your order, that is to ſay, of our Engliſh, Brittiſh, or Scottiſh Saints, hath byn ſuffered to keepe his roome, or permitted to hould his place, but all vvithout differēce remoued and ſhutt out from that Eccleſiaſticall ſenate of his, though ſome fevv of other contreyes he doth lett ſtand as he found them in our Calendar, vvherby doth ap-

The firſt great iniury offered to English Saints.

peare

peare the ſpeciall ſtomake that vvas, and is againſt yovv and your honour in particular. And this for the firſt point.

The ſecond iniury done to the ſame Saints.

The next iniury offered yovv is somevvhat greater then this: for if in your places he had aduaunced to the honour of Saints Martyrs and Confeſſors, ſome, more eminent in meritt of vertue and ſanctitie then your ſelues; ſuch is your perfection of humility, and entire loue of truth and iuſtice in the moſt perfect ſtate vvhich novv yovv poſſeſſe as no cauſe of offence could grovv to yovv or others therby: But the baſe exchanges he maketh of yovv, and for yovv in this behalfe, are indeed more intollerable, then the iniurie yt ſelfe of ſtrikinge your names out of his Calendar; vvherin I referre me to that vvhich hath byn often noted before in this kind, by comparinge the tvvo Calendars togeather, and by confrontinge page vvith page, day vvith day, and ſainct vvith ſainct in euery moneth both of thes and the former ſix monethes, vvherin yovv ſhall find, that for a mayne multitude of moſt venerable and learned Biſhopps, Fathers, and Doctors, glorious Martyrs, moſt admirable Confeſſors, holy Virgins, Eremites, Anachorites, and religious retyred Saints abandoninge the vvorld, and follovvinge Chriſt after the ſtraiteſt manner of life, expreſſed in our Calendar, all vvhich did agree both exactlie in one faith and Religion, though in different ſtate of life, each one ſought to glorifie his Sauiour in the higheſt degree: yovv ſhall find (I ſay) that for all theſe, and in their places Fox and his fellovves haue brought in and canonized a rablement of moſt contemptible people, partly Engliſh, and partly of other nations dravven togeather from all Tribunalls of Iuſtice, vvhere they haue byn puniſhed for their vvickedneſſe, & particularly for their diſagreeinge in Religion, aſvvell from vs, as amonge themſelues, being vvillfully giuen to ſects and obſtinate fancyes of their ovvne braines both men and vveomen, as by reading of this hiſtory is euident; and yovv (moſt glorious Saints) in heauen cannot but moane and lament ſuch madneſſe of your contreymen, ſo farre forth, as your preſent happy ſtate may be capable of compaſſion tovvards the ridiculous folly of ſuch attempts.

There remaineth the third and greateſt iniury of all, though not indeed concerninge ſo much yovv and your particular honours, as the honour of your Lord and Maiſter, vvho taught yovv both by his doctrine, & example of conuerſation, the true vvayes of life and ſanctity, vvherby you aſcended to the ſame: vvhich vvayes theſe men haue ſought to diſgrace and diſauthorize as much as in them lay, by aduancinge to this title and ſtile of Saints, ſuch men as tooke the quite contrary courſe to that of yours, & oppoſite to all Saints that euer vvent before yovv.

The third & greateſt iniury.

For vvheras the firſt ſtepp to ſanctity in yovv, vvas vnion and moſt exact conformity in faith, as before vve haue ſhevved theſe men haue pleaſed to make their choyſe of nyne or ten different condemned ſects for their Catalogue of Saints, as in the * narration of the firſt ſix monethes

* *Supra cap. 3.*

monethes vve haue declared. And then conformablie to this ſuite they paſſe on to the reſt of ould Chriſtian vertues; that vvheras for example many of yovv tooke the heauenlie vvay of virginitie, chaſtitie, and continencie; fevv or none of theſe nevv Saints haue allovved of that vvay, noe one of them lightlie ſo much as profeſſinge the firſt, and for the ſecond, their cheefeſt pillars haue impugned, they being Apoſtata prieſts, mõks, and friars that for loue of the fleſh broke their vovves made to almighty God of religious chaſtity. Faſtinge alſo, vvatchinge, large prayer, hayr-cloth, lyinge on the ground, and other ſuch chaſtiſmẽts of the body for conſeruation and encreaſe of ſpiritt, vvere ordinarie vvayes in yovv, to arriue vvhere yovv novv raigne: vvhich vvayes are ſo contemned by theſe nevv Saints, as they diſdayne to heare them ſo much as named.

VVhat ſhould I ſpeake of large & aboundant almeſdeeds, building of churches, monaſteryes, hoſpitalles, colledges, ſchooles, bridges, highvvaies, and other publike benefitts, and moſt honourable monumēts, vvhervvith none of theſe nevv later Saints vvould euer lightlie trouble themſelues or eſteeme them as any path tovvards paradiſe, but profeſſed rather that they vvould enter by *only faith*, hovv deuoid ſoeuer they vvere of all theſe other furnitures of good-vvorks: So as this nevv vvay to ſanctity being once found out, or deuiſed by them; the ould vvayes of good life taught by Chriſt, & all his Saints after him, are not only diſhounoured, but reiected alſo therby. And this is the higheſt kind of iniury in deed that both yovv and your Maiſter our Sauiour do receaue at theſe mens hands.

The concluſion and authors petition.

VVherfore to conclude this my dedicatorie Epiſtle or preſentation of this ſmall vvorke againſt your aduerſaryes (moſt glorious Saints & celeſtiall ſpiritts) I do moſt humbly beſeech yovv by that inflamed loue & charity, vvhervvith I knovv yovv are indued in that heauenlie citty by the fruition of your euerlaſtinge creator and redeemer, to accept in good part, this ſmall oblation of myne as proceedinge from the higheſt degree of all venerable and dutifull affection tovvards you and your eſtate, and to protect the author & offerer vvith the mighty ſhield of your holie prayers and interceſſion for him that in ſome part at leaſt he may follovv and imitate your happy ſteps in the ſeruice of your King and Maiſter, and therby ariue finallie to that euerlaſting felicitie vvhich you poſſeſſe. Secondlie to reſpect your deare countrey afflicted in this age vvith multiplicitie & infelicitie, of ſects, ſchiſmes, and hereſies, the heauieſt ſcourge that poſſiblie could fall vpon her; vvherin notvvithſtandinge by the great and ſingular mercie of our Sauiour and your interceſſion, there haue not failed manie vvorthie ſchollers and children of yours to ſtand moſt conſtantlie in this confraction, euen to the ſheddinge of their laſt bloud in defence of the pietie, & puritie of Catholike faith & Religion, vvhome in like manner I comend to the continuance of your protection, as alſo I do moſt earneſtlie the reduction of thoſe that are yet aduerſaryes, and out of the vvay, depriued of true light, and de-

deceaued vvith the falſe ſhevv of pretended *reformation* and verball holines in theſe nevv Saints by their ſolifidian Iuſtification, deuoid of all true ſanctity both of faith and vvorks, and of all good exerciſes of Chriſtian piety, as in this hiſtory I doubt not, but vvill aboundantly appeare. And ſo I end, moſt humbly and dutifully takinge my leaue of yovv, vntill vve meete in that your heauenly Hieruſalem, vvhervnto I beſeech yovv to be perpetuall ayders and interceſſors for me. This firſt of Nouember 1603.

A TABLE OF THE PARTICVLAR CONTENTS and chapters of the vvhole treatiſe of the Conuerſions of England.

The preface to the firſt Tome, vvherin diuers principall points are handled: about iudgement in matters of faith; and vvith how great care and ſollicitude the ſame ought to be conſidered of.

THE FIRST PART,

Of this Treatiſe concerninge plantinge and continuance of Catholike Religion in England.

1. WHETHER *England, & Engliſhmen haue particular obligation to the Sea of* Rome *aboue other nations, and of the firſt* Conuerſion *of* Britans *to* Chriſtian *Religion in tyme of the Apoſtles.* CHAP. I.

2. *An anſwere to certaine cauillations, lyes, & falſifications of* Syr Francis Haſtings, *& his Maiſters* Fox *and the* Magdeburgians, *about the firſt preaching of Chriſtian faith in* Britany; *wherin is handled alſo the controuerſie of* Celebratinge Eaſter. CHAP. II.

3. *The former controuerſie is handled more particularly, how the* Grecian *cuſtome of celebratinge Eaſter day after the faſhion of the Iewes, came firſt into the Britiſh and Scottiſh Church, and how vntruly and wickedly* Iohn Fox *&* Iohn Bale *do behaue themſelues about this matter.* CHAP. III.

4. *Of the ſecond conuerſion of* Britany *vnder* K. Lucius *by* Pope Eleutherius, *and teachers ſent from* Rome, *about the yeare of Chriſt* 180. *and of the noto-*

rious abſurd cauillations of heretikes about the ſame alſo. CHAP. IV.

5. *Of an other hereticall ſhifte about the former conuerſion of* Britany *vnder* Pope Eleutherius, *and* K. Lucius, *as though the faith of* Rome, *that vvas then, did not remayne now: vvhich is reproued by two euident demonſtrations, againſt the inſtants giuen by* Iohn Fox, *and* Syr Francis Haſtings, *the one demonſtration being negatiue, the other affirmatiue, and firſt of the negatiue.* CHAP. V.

6. *It is proued by the ſecond kind of affirmatiue, or poſitiue arguments, that the points of* Catholike *doctrine before denyed by* Fox, *and* Syr Francis, *vvere in vſe in* Pope Eleutherius *his tyme, and in the ages immediatly followinge, and this by teſtimony of* Proteſtant *vvryters themſelues.* CHAP. VI.

7. *The ſame argument is continued, and it is ſhewed out of the* Magdeburgians *how they accuſe, and abuſe the* Fathers *of the ſecond and third age, for holdinge vvith vs againſt them: vvherof is inferred, that thoſe two ages vvere then alſo of our* Religion. CHAP. VII.

8. *Of the third conuerſion of our* Iland, *and* Engliſh *nation by* S. Auſten, *and his fellowes ſent from* Pope Gregory *the firſt* anno Domini 596. *and of diuers notorious hereticall ſhiftes, and impudencyes vſed to deface the ſaid two excellent men* S. Gregory, *and* S. Auſten, *and the* Religion *brought into* England *by them.* CHAP. VIII.

9. *That the* Roman Religion *brought into* England *by* S. Auguſtine *vnder* Pope Gregory, *vvas the very ſame, that vvas brought in before vnder* Pope Eleutherius *by* Fugatius *and* Damianus, *and conti-*

continued afterward amonge the Britans vntill the comminge of S. Auguſtine *to the English nation.* Chap. IX.

10. *The continuation of the ſame matter, vvherin is ſhewed by diuers proofes, and examples, that the* Britans *before* S. Gregoryes *tyme, vvere of the ſame religion that he ſent into England by* S. Auguſtine, *to vvitt, of the* Romane. Chap. X.

11. *The deduction of the aforeſaid Catholike Romane Religion planted in England by* S. Auguſtine, *from his tyme vnto our dayes, and that from* K. Ethelbert *who firſt receaued the ſame vnto* K. Henry *the eight, there vvas neuer any publike interruption of the ſaid religion in our land.* Chap. XI.

12. *How the ſame Catholike Religion had continued, & perſeuered in England duringe the tymes and raignes of* K. Henry *the eight, and his three children,* K. Edward, Q. Mary, *and* Q. Elizabeth, *notwithſtandinge all the troubles, chaunges, alterations, and tribulations that haue fallen out therabout, & that the ſame religion is like to continue to the world end, yf our ſinnes hinder it not.* Chap. XII.

THE SECOND PART,

For Searchinge of the Proteſtant Church and Religion.

1. Of *how great importance* Eccleſiaſticall ſucceſsion *is for triall of true Religion, and how ſectaryes haue ſought to fly the force therof, by ſaying that the Church is inuiſible: how fond a ſhift this is, and how fooliſhly* Fox *doth behaue himſelfe therin.* Chap. I.

2. The particular examination of the diſcent or ſucceſſion of Iohn Fox his Church in England, or els where for the firſt 300. yeares after Chriſt: to witt, vnto the tyme of the Emperour Conſtantine, and vvhether any ſuch Church vvas extant then in the vvorld or no, and in vvhome? CHAP. II.

3. The proſecution of the ſame matter: to witt, of the diſcent of the Catholike & Proteſtant Church for other 300. yeares, that is from Pope Sylueſter and Conſtantine, to Pope Gregory, and Mauritius the Emperour, and vvhere Iohn Fox his Church lay hid in this tyme. CHAP. III.

4. How matters paſſed in the Chriſtian Church both abroad, and at home in England duringe the third ſtation of tyme from Pope Gregory, and K. Ethelbert of Kent, vnto K. Egbert our firſt Monarch, conteyninge the ſpace of 200. yeares. CHAP. IV.

5. The fourth ſtation or diuiſion of tymes from K. Egbert vnto William Conquerour conteyninge the ſpace of ſome 290. yeares. And how Iohn Fox his Church paſſed in theſe dayes, and vvhether there vvere any Pope Ioane, or no? CHAP. V.

6. The narration of Engliſh Eccleſiaſticall affaires duringe this fourth ſtation or diſtinction of tyme, is continued, and the abſurdityes of Iohn Fox are diſcouered. CHAP. VI.

7. The fifth Station of tyme conteyninge other 300. yeares from William Conquerour vnto the tyme of Iohn Wickliffe, vvherin is examined, vvhether the Cath. Roman Church did periſh in this tyme as Fox affirmeth. Here is treated alſo of Pope Hildebrand, and of Mariage of Prieſts. CHAP. VII.

8. There followeth a dreaminge imagination of Iohn

Fox

Fox contrary to yt ſelfe, about the fall of the Church of Rome, and riſinge of Antichriſt; vvith the reſt that remayneth of our Eccleſiaſticall hiſtory from the Conqueſt to Wickliffe. Chap. VIII.

9. Of the tyme from Iohn Wickliffe, vnto the beginninge of the raigne of K. Henry the 8. conteyninge about a hundred and fortie yeares, and how the Church of Rome, and Fox his Church paſſed in theſe tymes. Chap. IX.

10. The moſt abſurd & ridiculous ſucceſſion of ſectaryes appointed by Iohn Fox, for the cōtinuance of his Church, from Pope Innocentius 3. downeward, vvhere alſo by this occaſion is declared the true nature, and condition of lawfull Eccleſiaſticall ſucceſſion. Chap. X.

11. The ſearch of Iohn Fox his Church is continued vnder the gouernment, and raigne of K. Henry the 8. and his children; and yt is diſcuſſed what manner of Church Iohn Fox then had, or may be imagined to haue had. Chap. XI.

12. VVhether Iohn Fox his Church hath had any place vnder K. Edward, Q. Mary, and her Maieſtie that now raigneth: and how farre it hath bine admitted, or is admitted at this day. Chap. XII.

13. The concluſion of both theſe former parts, togeather vvith a particular diſcourſe of the notorious different proceeding of Catholiks & Proteſtants, in ſearching out the truth of matters in controuerſie. Chap. XIII.

Theſe Chapters are handled in
the firſt Tome.

THE THIRD PART,

Concerninge the examen of Iohn Fox his Eccleſiaſticall Calendar and Proteſtant Saints therein conteyned.

A Double Calendar, the one Catholike, the other deuiſed by Iohn Fox, for the peculiar Saints of his Church.

A direction or inſtruction to the diſcreet and pious Reader, how to vſe this double Calendar to his greateſt ſpirituall comodity, and increaſe of deuotion.

CHAPTERS.

1. *Of the Calendar of* Iohn Fox *his Martyrs, prefixed before his Acts and Monuments; how abſurd a thinge yt is, and different from the Catholike Calendar: and how therin he doth imitate old heretiks, by ſettinge downe malefactors for Martyrs of his ſect, and defacinge other that are true, and Cath. Martyrs indeed.* CHAP. I.

2. *Of the particular cauſes that moued the auncient Chriſtian Church to keep a Calendar of Saints feaſts, and vvhat ſorts of honour ſhe vſed towards them: and that noe one point therof agreeth to* Iohn Fox *his Church or Saints, by his owne confeſſion.* CHAP. II.

3. *A conſideration of nyne ſeuerall ſects, that haue principally troubled the Church of God for theſe laſt 400. years paſt: to witt, from the yeare of Chriſt 1200. vntill our tyme: And that all opinions and articles of beleeue, held by the Foxian Saints of this enſuinge Calendar different from the Catholike, may be reduced, to one or more of th[illegible] nyne ſects, as their heads and origins.* CHAP. I[illegible].

theſe

VVhat

4. *VVhat may be thought of Iohn Eox his Martyrs about the forwardneſſe in offeringe themſelues to dy for their opinions: and vvhether yt may be called conſtancy or obſtinacy?* Chap. IV.

5. *The ſuruey of euery moneth in particular; and firſt of* Ianuary, *and of the Foxian Martyrs therin conteyned, the principall wherof are theſe rubricate ſett forth in redd letters,* Iohn Wickliffe preacher, Syr Roger Acton Knight, *and* Iohn Philpot artificer. Chap. V.

6. *Of the moneth of* February, *and* 26. *Foxian Martyrs conteyned therin, wherof eyght are rubricate, or in redd colours, to witt:* Oldcaſtle, Onley, Luther, Rogers, Sanders, Hooper, Taylor *and* Farrar, *and the other* 18. *in blacke attyre, vvherof* Agnes Potten *and* Trunchfields *vvife, are the laſt.* Chap. VI.

7. *Of the moneth of* March, *and Foxian Saints and Martyrs therin conteyned, namely* Bilney *and* Cranmer, *that are the principall, vvith other accompaninge them.* Chap. VII.

8. *Of the moneth of* Aprill, *and of the Saints and Martyrs, which* Iohn Fox *aſſigneth therin to haue byn of his Religion; with a briefe examination both of their beliefe, liues, and deathes.* Chap. VIII.

9. *The examination of the moneth of* May, *and of the Martyrs & Confeſſors canonized therin by* Iohn Fox *for Saints of his Church, and ſo publiſhed in his Calendar.* Chab. IX.

10. *The diſcuſſion of the moneth of* Iune, *and what Martyrs and Confeſſors* Iohn Fox *doth place in the Catalogue and Calendar therof, as appertayninge to his triumphant Church.* Chap. X.

These Chapters are conteyned in the ſecond Tome, the reſt that follow in this third.

11. *The diſcuſſion of the moneth of* Iuly, *vvherin* Iohn Frith, *and* Iohn Bradford, *the firſt a marryed younge man, the ſecond a miniſter, are cheiſe Cardinall and rubricate Martyrs, accordinge to Fox his Calendar.* CHAP. XI.

12. *Of the moneth of* Auguſt, *and what Martyrs and Confeſſors* Iohn Fox *ſetteth downe in the ſame to haue ſuffered for his Religion.* CHAP. XII.

13. *The moneth of* September, *and Foxian Saints therin conteyned; the number wherof is thirty and eight, beginninge with* Father Abraham *and endinge with* Iohn Fortune. CHAP. XIII.

14. *The moneth of* October *and view of Foxian Saints therin; wherin three are principall rubricate* Tyndall, Ridley *and* Latymer. CHAP. XIV.

15. *Of the Martyrs and Confeſſors of Fox his Church for the moneth of* Nouember, *both vnder* K. Henry *the* 8. *and* Q. Mary. CHAP. XV.

16. *Of the laſt moneth vvhich is* December, *vvhat Martyrs and Confeſſors it comprehendeth of Fox his Church; and that the number of Confeſſors therin is greater then of Martyrs, wherof* K. Edward *the ſixt, is the laſt, and ſhutteth vp the moneth and whole Calendar.* CHAP. XVI.

17. *Eight ſeuerall obſeruations & conſiderations about the premiſſes; wherin is conſidered what perſons are left out, and what are put into* Fox *his Calendar: how they are canonized; of what ſpirit & agreement of Religion they were amonge themſelues; whether they were lawfully puniſhed or noe? and the like.* CHAP. XVII.

A brieſe

A briefe Cenſure of Iohn Fox his wrytings, againſt which other two larger books are alſo ſaid to be in hand, the one in Latin, the other in Engliſh: And by occaſion heereof, the author giueth his iudgement why the hiſtory of England, ſo much deſired both by Catholiks and Proteſtants, cannot well be wrytten by eyther of them in theſe our dayes. CHAP. XVIII. 18.

A note of more then a hundred and twenty lyes vttered by Fox in leſſe then three leaues of his bookes of Acts and Monuments, and this is one kind only of perfidious dealing in falſifying the opinions of Catholikes, touching diuers cheefe points of their Religion. CHAP. XIX. 19.

By occaſion of a falſe and ridiculous definition ſett downe by Fox of a Chriſtian man, according to the Popes Religion; there is examined the true deſcription of a Catholike and Proteſtant in our dayes, vvith the differences that enſue therof betwene them. CHAP. XX. 20.

A DOVBLE CALENDAR.

The one Catholike, the other deuiſed by Iohn Fox, for the peculiar Saints of his Church.

In the firſt, are conteyned the names of thoſe Saints, wherof the Roman *Church doth celebrate the memoryes and feſtiuall dayes in her* Calendar, *as alſo thoſe, which our* English Calendar *of the vſe of* Sarum *doth add of the particular Saints of our contrey. And vvhere neither of theſe two* Calendars *hath any celebrity, or Saints feaſt, but only* Feria, *there is ſupplyed ſome one for that day, out of the Roman martyrologe.*

For which cauſe the letters C. R. in the ſaid Catholike Calendar enſuinge, doe ſignifie *Calendarium Romanum:* C. S. *Calendarium Sarum*, and M. R. *Martyrologium Romanum.*

The ſecond Calendar, *is the ſame, vvord for vvord, vvhich* Fox *deuiſed and prefixed before his volume of* Acts and Monuments *conteyninge the* Catalogue *of ſuch his* Martyrs *and* Confeſſors, *as he preſumed to be of his* Church *only, and not of ours, for that they vvere in ſome points of beliefe different, and for the ſame cauſe puniſhed by ours, and ſo he maketh a* Calendar *of them a part, admittinge only ſome few of our* Calendar, *as yow vvill ſee by the viewe.*

To both which ſorts of Saints, there is added in eache Calendar a briefe note or explication what euery one was; which may ſerue for an epitome or ſummary of that, which is handled afterward more largly in the examen of euery moneth ſeuerally, and in the compariſons thervnto adioyned of both Calendars togeather.

The Moneth of Iuly.

Litt. Dñic.	Ann' Chr.	Dies menſ.	
g	303	1	M. R. SS. Iulij & Aaronis mart. *Theſe vvere tvvo holy men of the Brittiſh nation, that ſuffered death in England vvith* S. Albane. *Se* Gild. lib. de excid. Brit. *and* S. Bede lib. 1. cap. 7. geſt. Anglorum. *and others.*
A	1389	2	C. R. Viſitatio B. Mariæ duplex. *The celebration of this feaſt of the mother of God, in remembrance of her iorney into the mountaynes of Iudæa to viſit the mother of ſainct Iohn Baptiſt* Luc 1. *vvas inſtituted by the Church vpon the yeare of Chriſt* 1389. *to obtayne the rather by her interceſſion the takinge avvay of a certayne ſchiſme, vvhich ſoone after vvas obtayned. Se* Plat. *in the life of Pope Boniface the* 9. *& others.*
b	350	3	M. R. Heliodori Epiſcopi & Confeſſoris. *This vvas a holy Biſhopp of great learninge highly eſteemed by* S. Hierome, *vvho liued in his dayes, and to vvhome he vvrote a large epiſtle in the praiſe of ſolitary life, as alſo he dedicated to him the epitaph of the death of* Nepotianus, *making mention of him in like manner in many other places of his vvorks: as* ep. 2. ad Nepotianum & 37. ad Iulianum. *&c.*
c	306	4	M. R. Theodori Epiſcopi & mart. *This man vvas of* Libia *in Africke and B. of a Citty named* Cyrene, *he vvas beaten to death vvith balls of lead for Chriſtian faith vnder Diocleſian, his tongue being firſt cutt of, that his complaint might not be heard. See the Greeke menaloge, the Roman Martyrologe, and others.*

M. R.

The Moneth of Iuly.

Litt. Dñic.	Ann° Chr.	Dies menſ.	
g	1523	1	*Henry Voes* & *Iohn Eſch. mart.* Theſe were two Apoſtata friars of Luthers owne order, to witt of the habitt of S. Auſten, though not of the Religiõ being run out of their monaſtery for liberty; the former of them was not aboue 24. years old; they were both burnt togeather at Bruxells in the yeare 1523. Se *c.*11.*n.*15.
A	1533	2	Iohn Frith Martyr. This was a yong marryed man of London, who being imbued with the ſpiritt of new doctrine in the beginninge of proteſtancy in England, went ouer the Sea to *Tyndall* in Flanders, and afterward returninge defended ſtrange opinions againſt the Biſhops, and went to the fire for the ſame, as yow may ſee in his ſtory at larg. *cap.* 11. *num.*2.3.4.5.6. *& deinceps.*
b	1533 1543	3	*Andrevv Hevvit,* & *Antony Perſon mart.* The firſt of theſe two, was a yong apprentiſe to a Taylor of London, ſome 2. yeares yonger then *Fryth*, who offered to dy for *Fryth* his opinions, though he knew not well what they were. The ſecond was a pariſh prieſt of *VVindeſore* who had deuiſed a new opinion about the bleſſed Sacrament, to vvitt, *that Chriſts body vvas the vvord of God, and the bread to be broken to the people*, and that this was the meaninge of thoſe words: *he tocke bread and brooke, &c.* See *ibid. num.*16.17.18.
c	1543	4	*Robert Teſtvvood mart.* This was a muſition of the Church of *VVindeſore* who was indighted and condemned vpon the ſtatute of 6. articles for ſpitefull raylinge ſpeaches againſt the bleſſed Sacrament of the Altar, & for pertakinge with *Antony Perſon*, in his new madd hereſie about the ſame. See *ibid. num.*18.19.

Henry

Litt. Dñic.	Ann° Chr.	Dies menſ.	
d	302	5	M. R. Zoæ mart. *This vvas a holy vvoman, vvife of* S. Nicoſtratus *the martyr, vvho geuinge herſelfe vvholy to deuotion, and being taken one day prayinge at S. Peters Altar, vvas for that cauſe beaten firſt by the perſecutors; and then hanged vp by the hayre on a tree, and choked vvith ſmoke of fire made vnder her. See her paſſion ſett forth by* Sur. tom.1. Ian.20. *S. Bede in his martyrologe, and others.*
e	86	6	M. R. Romuli Epiſcopi & mart. *This man vvas made Biſhopp of* Feſula *in Tuſcane by S. Peter the Apoſtle, and vvas martyred for Chriſtian Religion vnder Domitian the Emperor. See* Anton. part.1. tit.6. cap.26. Volater. *and others.*
f	755 705 664	7	M. R. SS. **Willibaldi** & **Heddi** Epiſcoporum & Confeſſ. & S. Edilburgæ Virg. *All theſe three vvere Engliſh Saincts, & died in this moneth. The firſt* was compagnion *to* S. Bonifacius, *and firſt Biſhopp of the Citty of* Eyſtad *in* Germany. *The ſecond vvas Biſhop of the VVeſtſaxons. And the third vvas daughter of* Annas K. *of the* Eaſt-Angles. *See* Bed. lib.3. cap.5. & 8. & lib.4. cap.9. lib.5. cap.10. *and others.*
g	275	8	M. R. Quinquaginta militum mart. *Theſe vvere put to death vnder the Emperor* Aurelian *for confeſſion of their faith, in the hauen of* Rome. *They vvere conuerted by the preachinge of a holy vvoman called* S. Bonoſa. *See* Roman. Mart. *and* Dam. in vita Felicis PP. *and others.*

M. R.

Litt. dñic.	Annꝰ Chr.	Dies menſ.	
d	1543	5	***Henry Filmer martyr.*** This was alſo a towneſman of *VVindeſore* and an aſſociate of the former two in ſowinge of hereſie, and raylinge at Catholike Religion in K. Henryes dayes for which he was condemned and burned togeather with them. They tippled ſo merely in the priſon and at the fire ſide, as Fox confeſſeth that ſome held they died dronke. See *ibid. num.* 19.20.
e	1555	6	**Iohn Bradford Preacher martyr.** This man being borne at *Mancheſter* in Lancaſhire, was firſt a ſeruingman to *Syr Iohn Harrington* knight in K. Henryes dayes, but afterward being made a Proteſtant in K. *Edvvards* dayes became miniſter and preacher, being yet a lay man, and refuſing to be made Deacon by the orders then in force, as Fox confeſſeth being a preciſition, he was burned afterward in Q. Maryes tyme for Caluiniſme. See his ſtory at large. *cap.* 11. *nu.* 22.23.24. *& deinceps.*
f	1555	7	***Iohn Leafe martyr.*** This was an apprentiſe to a tallow-chandelor in London, who being not able to wryte or read, yet afterward he anſwered ſo deſperately to the Biſhopps, as none like him. And when his hereticall articles were ſent to him to acknowledge, he being not able to ſubſcribe, pricked his fingar with a pin, and beſpotted the paper with bloud, ſendinge the ſame backe for his ſubſcription he was burned in Smithfield. See *ibid. num.* 27.
g	1555	8	***Margery Pulley*** and ***VVilliam Minge mart.*** The firſt of theſe 2. was a poore woman of *Peppingbury* in Kent, burned for willfull ſtandinge in diuers hereſies. The ſecond was an Apoſtata prieſt impriſoned at *maidſtone*, and there died in priſon: Here Fox calleth him a Martyr, but in his Acts a Confeſſor only. See *ibid. num.* 28.

Litt. Dñic.	Annꝰ Chr.	Dies menſ.	The Catholike Calendar. Iuly.
A	253	9	M. R. Anatoliæ virg. & mart. *This vvas a famous Chriſtiã virgin of the coũtrey of* Spoletum *in Italy, that did infinite miracles, & being caſt to a hideous ſerpent, vvas not hurt by the ſame, & ſo laſtly vvas pearced through vvith a ſvvord vnder the Emperor* Decius. *See of her* S. Bede in mart. & Pet. Diac. l. de vir. Illuſtr. *and others.*
b	225	10	C. R. Septem fratrum mart. Semiduplex. *Theſe vvere 7. children of a holy vvoman of* Rome *named* Felicitas, *vvho vvas alſo martyred for Chriſtian faith; and theſe her children vvere all put to death on one day in Rome vnder* Antoninus *the Emperour, vvhoſe names are expreſſed in the Roman martyrologe.. S. Gregory the firſt made a ſermon in their Church vpon their feſtiuall day.* Homil. 3. in Euangel. *and others.*
c	150	11.	C. R. Pij Papæ & mart. *This Pope vvas in the beginninge of the ſecond age after Chriſt, ſucceeded* S. Higinius, *and vvent before* S. Anicetus *both Popes and Martyrs. Of him doth vvryte* S. Iren. lib. 4. hiſt. c. 10. *he vvas put to death vnder the Emperor* Antoninus Pius, *as moſt authors do hold, though others ſay vnder* Marcus Aurelius Antoninus.
d	380	12	C. R. Naboris & Fælicis mart. *Theſe 2. bleſſed Martyrs vvere put to death at Millaine vnder* Maximinian *the Emperor. And* S. Paulinus *vvrytinge the life of* S. Ambroſe, *vvith vvhome he liued, teſtifieth the great deuotion of that people in viſytinge their bodyes and ſepulchers in thoſe dayes. See* S. Ambroſe lib. 7. in Lucam. cap. 13. & ep. ad Marcellin.
e	90	13	C. R. Anacleti PP. & mart. Semiduplex. *Of this bleſſed Pope & Martyr that vvas the third or fourth after* S. Peter, *and gaue his bloud for the confeſſion of Chriſtian faith vnder* Domitian *the Emperor, do make mention.* Iren. lib. 3. cap. 3. Euſeb. lib. 3. cap. 2. Optat. lib. 2. cont. Parmen. Aug. ep. 185. *and others.*

C. R.

Litt. Dñic.	Anni Chri.	Dies menſ.	
A	1555	9	*Richard Hooke mart*. This was a certaine crafteſman of *VVeſtcheſter* burned for new opinions in the 3. yeare of Q. Maryes raigne. Fox addeth no particulars; but that he was burned, *as a true vvitnes of the Lords truth*. See *ibid. num*. 28.
b	1555	10	*Iohn Bland preacher martyr*. This Bland vvas Miniſter & Vicar of the Pariſh of *Roluyndon* in Kent, who aunſwered roundly and flatly (ſaith Fox) the articles propoſed vnto him; and ſo finally ſhewing himſelfe obſtinate, he was burned with 3. other companions (the fourth relentinge) at Canterbury, the ſame yeare 1555. See *cap*.11. *num. ibid*.
c	1555	11	*Iohn Frankiſhe* and *Humfrey Middleton mart*. Theſe are two of Bland the preachers companions, and were burned with him, though Fox giue them ſeuerall dayes, therby to extend his Calendar. The firſt was a miniſter the ſecond an artificer, whoſe diſagreeinge aunſwers yow may ſee *ibid. num*.28.29.
d	1555	12	*Nicolas Sheterden mart*. This was another artificer companion to the former, but for that Fox ſaith he conquered *Doctor Harpesfield* and *Maiſter Collyns* the B. Chaplin, in diſputation, yea *Biſhop Gardner* himſelfe and others, he geueth him a ſeuerall feſtiuall day, as alſo a large diſcourſe of his Acts and Geſts in that diſputation. See *ibid. num*. 29.
e	1555	13	*VVilliam Dighill* and *Dirick Caruer mart*. The firſt of theſe was a crafteſman burned in Kent. The ſecond was a beere-brewer of the Pariſh of *Brighthamſted* in the County of Suſſex burned at *Levves*: both their opinions, and anſwers, as alſo their obſtinacy therin yow may ſee *ibid. num*. 30.

*** Iohn

Litt. dñic.	Ann⁹ Chr.	Dies menſ.	The Catholike Calendar. July.
f	1275	14	c. R. Bonauenturæ Epiſcopi & Confeſs. Semiduplex. *This vvas a great learned and holy man of S. Francis Order, as his vvorks doe teſtifie, he vvas Cardinall and B. of* Albane, *and vvas canonized by* Pope Sixtus 4. *See of him* S. Anton. p.3. tit.2. c.8. & 9. *and others.*
g	308	15	M. R. Catulini Diac. & mart. *This man vvith diuers other companions of his, vvas put to death in the citty of* Carthage *in* Africa. *In vvhoſe praiſe S. Auſten made a large & learned ſermon as* Poſſidonius *vvryteth in his life* cap. 9. *He ſuffered vnder the Emperor* Diocleſian. *And their reliques vvere kept vvith honour in the Church of* S. Fauſtus. *Of vvhich yovv may ſee* Concil. Carthag. 6. & Concil. African. c.27. & Victor. l.2. de perſecut. Vandal. *and others.*
A	253	16	M. R. Fauſti mart. *This ſame* Fauſtus *is he vvhoſe Church is mentioned in the precedēt day. He vvas nayled to a Croſſe vnder* Decius *the Emperor and continued 5. dayes vvith life, and at the end vvas ſhott through vvith arrovves ſee the Greeke menaloge and Romanum martyrologe. and others.*
b	398	17	C. R. Alexij Confeſſoris. *This vvas a noble young man of Rome, ſonne of a Senatour named* Euphemianus, *vvho being forced to marry, left his vvife vntouched, & ſtealing avvay by night, vvent as a pelgrim ouer the vvorld to viſitt holy places, and returninge vnknovvne after many yeares vvas receyued in his ovvne Fathers houſe as a ſeruant and pilgrim, and neuer deſcryed vntill after his death. See the Roman martyrologe and his Acts out of* Metaphraſtes in Lippom. tom. 7. & Sur. tom. 4.
c	125	18	C. R. Simphoroſæ cum 7. filijs mart. *This vvonderfull vvoman vvas of the Citty of* Tybur *by Rome vnder the Emperor* Adriane; *ſhe vvas the vvife of one* Getulius *that vvas martyred for Chriſt, as ſhe alſo vvas vvith 7. children*

Litt. Dñic.	Ann. Chr.	Dies menſ.	
f	1555	14	*Iohn Launder mart.* This Launder was a huſbandman of the Pariſh of *Godſtone* in the County of *Surrey* of 25. years ould, and burned at *Stenninge* in this yeare for obſtinate defendinge diuers hereſies, which yow may read *ibid. num.* 30.
g	1555	15	*Thomas Iueſon mart.* This was a carpenter of the Pariſh of *Godſtone* alſo, and was burned this yeare, and vpon this Moneth at Chicheſter: He held amonge other opinions, *that his ſynnes vvere not vvaſhed avvay by Baptiſme, but that his body only vvas vvaſhed therby.* See *ibid. num.* 30. 31.
A	1555	16	*Nicolas Hall mart.* and *Iohn Alevvorthe Conf.* The firſt of theſe 2. was a brickelayer of the Pariſh of *Dartford*, who offered himſelfe to the fire for his opinions. The ſecond was impriſoned for like cauſe at *Reading*, and died in the ſame priſon, for which cauſe Fox giueth him the title of *Confeſſor.* See *c.* 11. *n.* 30. 31. 32.
b	1556	17	*Iohn Careleſſe confeſſor.* This was a weauer of Couentry, that died in the Kings bench of London, being commytted thither for hereſie, vpon the fourth yeare of Q. Maryes raigne, his opinions Iohn Fox ſetteth not downe, ſo as he might be of any ſect whatſoeuer, for any thinge we know to the contrary. See *ibid. num.* 33.
c	1556	18	*Iulius Palmer*, *Iohn Huyn*, and *Atkins mart.* The firſt of theſe 3. was a younge man of 24. yeares old, that hauinge byn put out of Magdalin Colledge in Oxford for libellinge againſt the preſident, became a ghoſpeller, and

Litt. Dñic.	Ann. Chr.	Dies menſ.	
			dren hauing paſſed firſt many ſorts of moſt cruell torments. See of her Mombrit tom. 2. & Pet. in catal. lib.6. *and others.*
d	350	19	M. R. Macrinæ virginis. *This holy virgin vvas ſyſter to the tvvo famous Doctors of the Church* S. Baſill, *and* S. Gregory Niſſene, *by vvhome ſhe vvas taught both to keepe the holy ſtate of virginity, as alſo to exerciſe all other perfection of life. Of vvhoſe vvonderfull vertues the ſaid* Greg. Niſſen *vvryteth a large treatiſe* ep. ad Olymp, *and others.*
c	242	20	C. R. Margaritæ virg. & mart. *This bleſſed virgin ſuffered at* Antioch *in* Aſia *vnder the Emperor* Decius, *and diuers authors haue vvrytten her glorious paſſion at large, and amonge others* Bapt. Mantuanus *in verſe, as alſo* Hieron. Vida *B. of* Albe. *and others.*
f	140	21	C. R. Praxedis virginis. *This vvas one of the daughters of* S. Pudens *Senator of Rome, that firſt receyued S. Peter and S. Paul into his houſe, and ſyſter alſo to* S. Pudentiana *and* S. Nouatus, *and after a moſt holy life, gaue vp vvith like holynes her ſpiritt to our Sauiour. See the mart. of* S. Bede *and* Mombr. tom. 2. de vitis Sanctorum. *and others.*
g	84	22	C. R. Mariæ Magdalenæ. duplex.
A	82	23	C. R. Apollinaris Epiſcopi & mart. Semiduplex. *This bleſſed man vvas ordayned Biſhop by S. Peter the Apoſtle, and ſent to* Rauenna *in Italy, vvhere after many conflicts vvith the perſecutors of thoſe dayes, and many miracles vvrought by him, he vvas finally put to death vnder Veſpaſian the Emperor: See of him ſainct Gregory the great* lib. 5. ep. 31. Venant. Fort. in Sacris Hym. Sur. tom. 4. *and others.*

C. R.

Litt. Dñic.	Ann. Chr.	Dies menſ.	
			gott vnto him *Gum* and *Atkins*, for his companions, he had his mothers curſe for his euill behauiour, and ſoone after was burned, and ſo became a Martyr of Fox his Church. See *num. ibid.*
d	1556	19	*Catherine Cauches*, *Guillemine Gilbert*, and *Perotine Maſſy*, *vvith her child not one houre old, Martyrs.* Theſe 3. weomen were hanged and burned in Garneſy for theft and hereſy; the firſt was mother of the other two; and the laſt being a ſecret ſtrompett, not confeſſinge her ſelfe to be with child, the ſame brake forth of her belly and fell into the fire when ſhe was on the gallowes, but was borne dead; ſe their ſtory at large. *ib.n.*34.35.36.*&c.*
c	1556	20	*Thomas Dungate martyr.* This was a poore ſimple man burned at *Greenſteed* in Suſſex for obſtinacy in certayne new opinions about Religion, which yet Fox ſetteth not downe, but only ſaith, *that he ſuffered for righteouſnes ſake.* See *ibid. num* 45.
f	1556	21	*Iohn Forman mart.* This *Foreman* was fellow to *Dungate*, and as vnlearned as he, and no leſſe obſtinate, for which cauſe he was burned with him at *Greenſteed*, vpon the 4. yeare of the raigne of Q. Mary. See *ibid num.* 45.
g		22	Mary Magdalyn.
A	1556	23	*Symon Miller martyr.* This was a crafteſman of *Linne* burned at Norwich: Fox telleth no particulars of him, but that he went vp and downe carryinge his confeſſion in his ſhoe, and asked the people, where he might go to communion, for which he was apprehended, and carryed to *Doctor Dunnings* the B. Chancelor. See *ibid. num.* 45.

Litt. Dñic.	Ann° Chr.	Dies menſ.	
b	285	24	c. R. Vigilia Chriſtinæ virg. & mart. *This admirable virgin being daughter of a pagan Iudge, that vvas feruent in Idolatry, & he perceauing that his ſaid daughter not only vvas a Chriſtian, but had broken certaine golden Idolls of his, and giuen the money to the poore, cauſed her to paſſe an incredible number of torments of vvater, burning lyme, ſerpents and the like, from all vvhich being deliuered by miracle, ſhe vvas finally martyred by many arrovves ſhott through her body. See* Vincent. in ſpec. lib. 12. cap. 36. Anton. p. 1. tit. 8. *and others.*
c	41	25	c. R. Iacobi Apoſtoli duplex.
d	1	26	c. R. Annæ matris B. Mariæ duplex. *Of this holy vvoman mother of the bl. Virgin do make mention many auncient Fathers, as* S. Epiph. hær. 78. & 79. & in coment. de laud. Deipar. S. Ioan. Damaſc. l. 4. cap. 15. *and the Emperor* Emanuell *in his conſtitution acknovvledged the ſame for a feſtiuall day in his tyme* tit. de ferijs.
e	301	27	c. R. Pantaleonis mart. *This vvas a famous phiſition in the perſecution vnder Maximinus the Emperor, vvho confeſſinge Chriſt moſt conſtantly, vvas by many torments put to death in* Nicomedia, *& his feſtiuall day vvas kept vvith celebrity preſently after in the Greeke Church, as appeareth by the forſaid Conſtitution of* Emanuell *the Emperor* tit. de ferijs. *and others.*
f	195 416	28	c. R. Victoris PP. & mart. & Innocentii PP. & Confeſs. Semiduplex. *The firſt of theſe tvvo Popes ſucceeded* Eleutherius, *vvho conuerted the Britans vnder* K. Lucius, *and vvas martyred vnder the Emperor* Seuerus, *the other Innocentius liued a moſt holy life in S. Hierome and S. Auſtens tyme, of vvhoſe great ſanctity both of them do make mention. and others.*
g	84	29	c. R. Marthæ virginis, Semiduplex. *This vvas ſyſter of S. Mary Magdalen, and of Lazarus, vvho receaued our Sauiour into her houſe in* Bethania

Litt. Dñic.	Ann° Chr.	Dies menſ.	
b	1556	24	***Elizabeth Cooper mart.*** This Elizabeth was a pewterers wife of Norwich, who hauinge firſt recanted her new opinions, fell to them againe, cryinge out openly in the Church (ſaith Fox) that ſhe reuoked her former recantation: ſhe was burned with the foreſaid ***Miller*** at Norwich. See *ibid. num.* 45.
c		25	Iames Apoſtle.
d	1558	26	***Richard Yeoman martyr.*** This ***Yeoman*** was an Apoſtata Prieſt, who being tempted with the fleſh gatt him a woman, with whome he liued for a whole yaare ſhutt vp in a chamber, ſhe ſpinninge, and he cardinge the wooll; he had many children by her, and at laſt was burned at ***Norvvich.*** See *cap.* 11. *num.* 46 47.
e	1558	27	***VVilliam Pikes martyr.*** This was a tanner burned at ***Brainford*** 7. myles from London, togeather with 5. other Crafteſmen of like occupations, for ſundry new opiniõs: all which Fox calleth the faithfull wittneſſes of the Lords new Teſtament, as though the Lord had two Teſtaments, the one trew the other falſe. See *ibid. num.* 48. 49. & 59.
f	1558	28	***Stephen Cotten mart.*** This was one of the former company of crafteſmen and artificers taken at ***Iſlington*** by London at their meetings in the fields, and was examined by D. Darbiſhire Chauncelor to Biſhop ***Bonner***, and finally being obſtinate, he was condemned and burned likeliſe at ***Brainford.*** See *num. ibid.*
g	1558	29	***Iohn Slade*** and ***Stephen VVright mart.*** Theſe were other two of the foreſaid crew, who were ſix in all, burned at Brainford; and albeit

Litt. Dñic.	Ann. Chr.	Dies menſ.	
			Bethania *ſhe liued & died moſt holily, after her departure from Iudea to* Marſeeles *and* Taraſcum *in France. See* Mombrit. to.2. *& others.*
A	253	30	C. R. Abdon & Sennen mart. *Theſe vvere tvvo Chriſtian Perſians brought from thence in chaynes to Rome vnder* Decius *the Emperor, and there after many torments ſuffered for Chriſt, they vvere beheaded. See* Mart. Rom. Bed. & Mombrit. tom.1. Pet. in Catal. l.6. *& others.*
b	450	31	M. R. Germani Epiſc. & Conf. *This holy man being a Biſhopp in France, came tvviſe into Britany before Engliſhmen vvere Chriſtiãs, to reſyſt the* pelagians, *vvhich he did both by vvorks, and miracles, carryinge vvith him many reliques of Saints to that effect, as vvryteth* S. Bede lib.1. hiſt.c.12. *and before him* Greg. Turon de glor. Confeſs.c.41. Proſp. in chron. *and many other.*

The Moneth of Auguſt.

Litt. Dñic.	Ann. Chr.	Dies menſ.	
c	438	1	C. R. Petri ad vincula. duplex. *This memory or celebrity of the chaines vvhervvith S. Peter vvas bound, as vvell in Hieruſalem as Rome, vvas inſtituted about the yeare of Chriſt* 438. *vvhen the Empreſſe* Eudoxia *vviſe of* Theodoſius *the younger hauinge gone in pilgrimage to Hieruſalem, had preſented vnto her the tvvo chaines, that S. Peter vvas tyed vvithall vnder Herod, vvherof there is mention* Act. 12. *of vvhich, ſhe retayned the one in Conſtãtinople, & ſent the other to Rome to* Eudoxia *her daughter, vviſe of* Valentinian *the Emperor: in memory of vvhich tvvo chaines, and the miracles done by them, vvere tvvo Churches erected, the one in Conſtantinople, the other in Rome. See* Sigebert in chron. an. 438. & *969. and others.*

C. R.

Liitt Dñic.	Ann. Chr.	Dies menſ,	
			they were burned all togeather vpon the 14. day of Iuly, yet Fox extendeth them to diuers for benefitt of his Calendar. See *cap.*11,*n.*49.
A	1558	30	*Robert Milles*, and *Robert Dines mart.* Theſe were two other artificers of the former company, who had nothinge to ſay for themſelues, but to defie the Pope of Rome, and ſuch other like raylinge ſpeaches. See *ibidem num.* 49. & 50.
b	1558	31	*Thomas Brenbricke mart.* This fellow is called *Brenbridge* by Fox euery where in his Acts & Monuments, he was of the Dioceſſe of Wincheſter and condemned by *D. VVhite* Biſhop of that Sea; he recanted at the fire, and wrote his recantation vpon ones ſhoulder, but yt was to late. See *ibid. num.* 48.

Fox his Calendar. Auguſt.

The Moneth of Auguſt.

c	1527	1	*Leonard Keyſer mart.* This was a poore obſtinate Dutchman of *Bauaria*, burned at the towne of *Paſſavv* the 18. yeare of the raigne of K. Henry the eyght, he died for Lutheraniſme, and for diuers particular fancyes of his owne, as for example; that there were three Confeſſions to be admitted, to witt Confeſſion of faith, Confeſſion of charity, and Confeſſion of counſell, but not of ſynnes by obligation. See *cap.* 12, *num.* 2.3.

Litt. dñic.	Ann. Chr.	Dies menſ.	
d	257	2	c. R. Stephani PP. & mart. *This vvas a moſt admirable man for his zeale and feruour in ſpreadinge abroad Chriſtian* Religion; *he conuerted many great men & vveomen in the tyme of his Popedome, vvhich vvas but 7. yeares: he vvas finally beheaded in his ovvne ſeate, by the Emperor* Valerian *his officers. See the booke of* Dam. Rom. mart. The greeke menaloge Metaphraſtes. *and others.*
e	420	3	c. R. Inuentio S. Stephani protomart. Semiduplex. *This is the memory of that day vvhen by reuelation from God the body of* S. Stephen *vvas found in* Hieruſalem *togeather vvith the bodyes of diuers other Saints, vvherby many miracles vvere done as* S. Auſten *recounteth* lib. 21. de ciuit. Dei. cap. 8. ſerm. 31. 32. 33. & ep. 103. *and other vvryters. It happened vnder* Honorius *the Emperor about* an. 420.
f	1223	4	c. R. Dominici confeſſoris. duplex. *This holy man vvas founder of the order of preachinge friars, vvhich had their name of him: yovv may ſee of his rare vertues and many miracles, and namely of 3. dead men rayſed to life by him,* in Sur. tom. 4. & S. Anton. p. 3. tit. 23. cap. 1. 2. 3. *and others.*
g	385 464	5	c. R. Dedicat. S. Mariæ ad Niues. duplex. *This memory is held of the Church builded and dedicated to the bleſſed Virgin by a ſpeciall reuelation from God, and confirmed by a miracle of ſnovv fallen vpon this day, vvhen the heates are greateſt in Rome, in the place vvhere the Church vvas commaunded to be built vnder Pope* Liberius, *but more perfected aftervvard by Pope* Sixtus 3. *See* Dam. in vit. Sixti 3. Adriani PP. ep. ad Carolum Mag. *and others.*
A	33	6	c. R. Transfiguratio Domini. duplex. *This feſtiuall day vvas inſtituted by the Church in auncient tyme, in memory of that admirable tranſ-*

Litt. Dñic.	Ann. Chr.	Dies menſ.	Fox his Calendar. **Auguſt.**
d	1555	2	*Iames Abbes martyr.* This was a poore begginge boy accuſed to the B. of Norwich for hereſie, which he hauing abiured, was diſmiſſed by him, with an almes alſo ; but after repentinge himſelfe (ſaith Fox) he returned to the Biſhopp, and diſputed both with him, and his Chaplyns, and finally being incorrigible was burned. See *ibid. num.* 4.
e	1555	3	*Iohn Denley gentleman martyr.* This *Denley* was of *Maidſtone* in Kent, and a great peruerter of people to hereſie in Q. Maryes dayes, he carryed alwayes about him his Confeſſion in wrytinge, full of phantaſticall opinions: in which he perſiſtinge obſtinately, was finally burned at Vxbridge. See his ſtory at large. *cap.*12. *num.* 5. 6.
f	1555	4	*Iohn Nevvman mart.* This was a pewterer of the forſaid towne of *Maidſtone* , and one of *Denleyes* ſchollers , who held the ſame opinions with him, & conquered in diſputation (yf we beleeue Fox) D. Thornton Suffragan of Kent, with diuers other learned men, and was finally burned with *Denley* at Vxbridge. See *ibid. num.* 5. 6. 7.
g	1555	5	*Patrick Patingham mart.* This was a crafteſman alſo of the ſame towne of Maidſtone, & another of the forſaid *Denleyes* ſchollers, defending all his opinions, as of a new Apoſtle, he was not burned at *Vxbridge* with *Denley* & *Nevvman*, but at *Saffron-VValden* in Eſſex. See *cap. ibid. num. ibid.*
h	1555	6	*VVilliam Coker martyr.* This was an artificer or labouringe man of Kent , which with fiue others, was brought before the farſaid *Doctor* *Thornton*

Litt. Dñic.	Ann. menſ.	Dies menſ.	Catholike Calendar. Auguſt.
			tranſfiguration made by our Sauiour, on the Mont Thabor, *before three of his diſciples.* Math. 7. Marc. 9. *See of this feaſt both the Latin and Greeke martyrologes, and the conſtitution of* Emanuel *the Emperor* tit. 7. cap. 1. & Tritem. lib. 2. cap. 36. *and others.*
b	366	7	C. R. Donati Epiſc. & mart. *This vvas a holy B. of the Citty of* Aretium *in Italy in the tyme of* Iulian *the Apoſtata: yovv may read of his miracles and vvonderfull life, amonge other authors* S. Greg. *the great* lib. 1. dial. c. 7. *vvhere he ſhevveth, that the officers of* Iulian, *hauinge broken a chalice in peeces, the ſame by his prayers vvas made vvhole againe.*
c	304	8	C. R. Cyriaci, Largi & Smaragdi mart. *Theſe vvere* 3. *noble men, that ſuffered martyrdome in Rome vnder Diocletian for Chriſtian faith, togeather vvith* 20. *more, on the ſame day, vvhoſe memory vvas ſo honoured among the Romans, as* S. Greg. *the great* L. 9. Regiſtr. ep. 22. *doth ſhevv that there vvas a Church in his dayes erected in Rome in honour of* S. Cyriacus. *And almoſt a* 100. *yeares before that againe, there is mention of the ſaid Church in the Acts of the ſecond Roman Synod vnder* Pope Symmachus. *&c.*
d	258	9	Vigilia. C. R. Romani mart. *This* Romanus *vvas a perſecutinge ſculdiar one of them that tooke* S. Laurence, *and hauing ſeene his conſtancy, vvas ſo much moued thervvith, as he deſired to be baptized by him, vvhich being done, preſently he vvas taken by the tormentors, & after much beatinge vvas beheaded. See the Acts of* S. Laurence *in the mart. of* S. Bede, Sur. to. 4. *and others.*
e	258	10	C. R. Laurentij mart. duplex. *This vvas that admirable Roman Deacon vvho ſeeinge Pope* Syxtus, *vvhome he vvas vvont to ſerue at maſſe, to be carryed to death by the ſouldiars of* Valerian

Litt. Dñic.	Ann. Chr.	Dies menſ.	Fox his Calendar. Auguſt.
			Thornton B. of Douer, D. Harpesfield Archdeacon of Canterbury, and other learned men in commiſſion, whome this ignorant obſtinate heretike with his fellowes ſo contemned and reproached, as was intolerable, and in the end he was burned at Canterbury. See *ibidem num.* 8.
b	1555	7	*VVilliam Hopper martyr.* This was another of the ſame crew, who firſt (ſaith Fox) ſeemed to graunt the faith, and determination of the Catholike Church: but after calling himſelfe better to mynd, moſt conſtantly offered to dy for the contrary. This is Fox his *Encomyon* of him. See *ibid. num.*8.9.10.
c	1555	8	*Henry Laurence martyr.* This is a third companion of thoſe Kentiſh labourers and crafteſmen, who beſides his hereticall opinions, rayled alſo moſt ſpitefully againſt the iudges ſayinge: *Yee are all of Antichriſt, and him yee follovv:* See *ibid. num.*9.10.
d	1555	9	*Richard Collier mart.* This is the fourth companion of the forſaid Canterbury combination of obſtinate artificers; he was of the towne of Aſhford, and more raſh, bold, and blaſphemous in auouching his opinions then any of the reſt: ſo as finally he was condemned and burned for the ſame at Canterbury, no perſuaſion auayling with him to the contrary. See *cap. ibid. num. ibid.*
e	1555	10	*VVilliam Steere mart.* This was the fifth companion of the forſaid crew of Canterbury, who being an ignorant poore man was ſo inſolent notwithſtandinge in his anſwers, as ſhewed

Litt. Dñic.	Annꝰ Chr.	Dies menſ.	
			rian *the Emperor, cryed out* (*as S. Ambroſe and others do recount*) why do ye leaue me o father; yow were neuer wont to offer ſacrifice without me your miniſter; *and ſo at laſt he vvas burned on a hoate gridyron. See* S. Ambroſe lib. 1. offic. c.41. & l.2. c. 28. S. Auguſt. tract.27. in Ioan. & Serm.37.38. *and others.*
f	304	11	C.R. SS.Tiburtij & Suſannæ mart. *Theſe vvere both Romans and ſuffered vnder* Diocletian *the Emperor.* Tiburtius *vvas after many other torments beheaded:* Suſanna *vvas a moſt noble virgin and neece to* Pope Caius, *put to death after the ſame manner. See* Sur. tom. 1. & 4. Greg. lib.9. Regiſtr. ep.22. *and others.*
g	1255	12	C.R. Claræ virginis. *This vvas a noble vvoman borne in* Aſſiſium *in the Dukedome of* Spoletum *in Italy, vvho being ſtyrred vp by the example and holynes of* S. Francis, *borne in the ſame tovvne, did inſtitute a religious order of vveomen, vvith vvhome ſhe liued in moſt admirable ſanctity for many yeares; ſhe vvas Canonized by* Pope Alexander *the* 4. *about the yeare of Chriſt* 1255. *See* Anton. p. 3. tit. 24. cap. 6. *and others.*
A	258	13	C. R. Hyppoliti & Caſſiani mart. *The firſt of theſe* 2. *vvas a noble Roman baptized by* S.Laurence, *vvho ſhevvinge himſelfe moſt conſtant in confeſſion of faith, vvas dravvne naked at a vvild horſe his tayle through great thicketts of thornes and bryers, vntill he vvas dead, and* 20. *more of his ovvne houſe vvere martyred vvith him.* Caſſianus *being a ſchoolemaſter, vvas deliuered naked to his ſaid ſchollers to be ſlayne vvith their penknifes in the markett place of* Scilla *in Rome. See* Prudent.hym.11.Mombrit. to. 1. Sur. tom.4. *and others.*
b	347	14	Vigilia. M. R. Euſebij Confeſſoris. *This vvas a moſt Catholike Prieſt that ſtood againſt the Arrians in the tyme of* Conſtantius *the Emperor,*

Litt. Dnic.	Ann° Chr.	Dies menſ.	
			ſhewed well the phrenſy of hereſy which poſſeſſed him, for being commanded by the iudge to anſwere to the articles laid againſt him, *he bidd him commaund his dogges, and not him*, adding further, *that Dicke of Douer* (who was the Biſhopp) *had no authority ouer him.* See *cap.*12. *num.*10.
f	1555	11	*Richard VVright martyr.* This was the laſt of that Canterbury company of artificers, who being conuented before the foreſaid Biſhopp and other learned men in the publike conſiſtory, anſwered with like immodeſty & willfull obſtinacy, as the reſt, and ſo at length he was burned with them. See *ibid. num.*8. *&* 9.
g	1555	12	*Elizabeth VVarne mart.* This was an Vpholſters wife in London, and ſo reſolute in her extrauagant opinions, as when ſhe was exhorted to be better inſtructed, ſhe anſwered (ſaith Fox) do what ye will, *for yf Chriſt vvas in error, then am I in error, and not othervviſe*; and with this aſſurance ſhe went to the fire. See *ibid. num.*11. 16.
A	1555	13	*George Tankerfield mart.* This was a proud arrogant fellow, by occupation a cooke, who ioyninge with a painter as inſolent as himſelfe, vſed intollerable, and contemptuous words towards *B. Boner*, and being condemned, did communicate himſelfe before he went to the fire, with a loafe of bread and a pynt of Malaueſy, without help of a miniſter. See *ibid. num.* 11.12.13.14. *&c.*
b	1555	14	*Robert Smith martyr.* This was the painter, companion of *Tankerfield*; *B. Boner* called one of them the ſpeaker of the houſe & the other the

Litt. Dñic.	Ann° Chr.	Dies menſ.	
			ror, vvho being ſhutt vp in priſon continued 7. monethes togeather in prayer, & he dying therin vvas of ſuch fame for his holynes, as not longe after he had a Church builded in honour of him in Rome publikely, as appeareth by the firſt Roman Synod vnder Pope Symmachus, *vvhich endureth vntill this day. See* Mombrit. tom. 1. *and others.*
c	47	15	C. R. **Aſſumptio B. Mariæ virg.** *This is an ancient feſtiuity in the Church of God in remembrance of the Aſſumption of the bleſſed Virgin the Mother of God to euerlaſtinge ioy and glory in the company of her bleſſed Sonne & Sauiour, Of this feſtiuity do make mention* S. Bede, Vſuard, Ado, *and others in their martyrologes as alſo the Greeke menaloge, & the conſtitution of* Emanuell *the Emperor.* S. Greg. in Sacram. Concil. Moguntin. ſub Carolo mag. *& others.*
d	308	16	M. R. Simpliciani Epiſc. & Confeſs. *This man vvas B. of Millayne, and of great holynes in the tyme of S. Ambroſe and S. Auſten, betvveene vvhome there vvas ſtrayte frendſhipp, as appeareth by* Paulinus *in the life of S. Ambroſe and by diuers Epiſtles of S. Ambroſe vnto him, as alſo by S. Auſten* lib. 4. Confeſs. cap. 2. 3. & 5. *vvho dedicated diuers bookes vnto him.*
e	274	17	M. R. Mamantis mart. *This Martyr being taken by the perſecutors in his youth, vvas continued in affliction for Chriſtian faith for many yeares togeather, vntill at length vnder Aurelianus the Emperor, he finiſhed his martyrdome in* Cæſarea *of Cappadocia, vvhoſe exceedinge praiſes are celebrated by* S. Baſill, S. Greg. Nazianz. *and other Fathers.* S. Greg. *the great made a ſermon in his Church vpon his feſtiuall day* hom. 35.
f	330	18	M. R. Helenæ Conſtantini matris. *This vvas a lady borne in Britany, and mother to the famous Conſtantine the great; ſhe vvas zealous in Chri-*

Litt. Dñic.	Annꝰ Chr.	Dies menſ.	
			the controuller for their arrogancy in diſputinge and iangling, wherby they made themſelues Captaines and falſe guides to other poore men and weomen, that were priſoners with them, and depended vpõn them; he was burned in Smithfield: See *ibid. num.*11.
c	1555	15	*Stephen Harvvood mart.* This was one of the ſchollers and proſelites of the cooke and paynter aforeſaid, who followinge their obſtinacy and arrogancy in defending hereſies, was condemned with them by the B. of London, and burned at Stratford. See *cap. ibidem num. ibidem.*
d	1555	16	*Thomas Fuſt mart.* This was another of the ſame company by occupation a ſhomaker, who applauding to the anſwers of the cooke and paynter at length poſed the Biſhopp, by askinge him, *vvhere he found any greaſinge or annoynting in Gods booke?* By which yow may perceyue his ſkill: he was burned afterward at *vvare*. See *ibid. num.*11.12.15.
e	1555	17	*VVilliam Haile mart.* This *hayle* was an artificer borne in the towne of *Thorpe* in the County of Eſſex, & ſent vp priſoner to London by *Syr Nicolas Hare* , and other commiſſionars in company of the forſaid *Tankerfield* the Cooke, and *Smith* the paynter, by whoſe wholſome doctrine he cryed to the people; *Bevvare of the Idolater, and Antichriſt the B. of London.* See *ibid. num.*16.
f	1555	18	*Robert Samuel preacher mart.* This was an Apoſtata Prieſt., that being tempted of the fleſh tooke a woman in K. Edwards dayes, &

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Litt. Dñic.	Ann' Chr.	Dies menſ.	
			Chriſtian Religion & of great holynes of life, & all ancient authors do vvryte moſt honorably of her, and that finally ſhe died and vvas buryed in Rome. See Nicepo. lib.8. cap. 3. Euſeb. in vit. Conſtant. lib. 3. cap. 41. Socrat. lib. 1. cap. 12. Zozom. lib.2. cap.1. *and others.*
g	183	19	M. R. Iulij Senatoris mart. *This vvas a noble man and ſenatour of Rome, vvho in the tyme of* Commodus *the Emperor being accuſed of Chriſtian Religion, and ſhevvinge himſelfe conſtant, vvas by the Emperors ovvne commandement beaten to death vvith cudgells for the ſame. See the* Rom. martyrol. *and alſo* S. Bede, Vſuard. *and others.*
A	1153	20	C. R. Bernardi Abbatis duplex. *This vvas a great renovvned man both for learning and holynes of life, and many miracles vvhich he vvrought: He liued in France in the tyme of K. Henry the 2. of England, to vvhome he vvrote diuers Epiſtles. See his life vvrytten in 5. books by* Godefridus Clareuallenſis, *and others.*
b	258	21	M. R. Cyriacæ Viduæ & mart. *This vvas a holy vvyddovv of Rome, vvho giuinge herſelfe vvholy to pious vvorks of almes and buryinge of Martyrs bodyes, and the like, being apprehended for the ſame, vvas beaten ſo long vvith balles of lead, and ſcorpions, vntill ſhe gaue vp the ghoſt, vnder the Emperor* Valerian. *See* Rom. mart. & Prudent. hym. 11. *and others.*
c	276	22	C. R. Simphoriani mart. *This Martyr vvas put to death in the head Citty of Burgundy named* Auguſtodunum, *and ancient vvryters do make moſt honorable mention of him and his mother that ran after him, vvhen he vvent to martyrdome, cryinge: ſonne, ſonne, be myndfull of euerlaſtinge life, looke vp to heauen and remember vvho*

Litt. dñic.	Ann. Chr.	Dies menſ.	Fox his Calendar. Auguſt.
			would not forgoe her in Q. Maryes; he ſerued for miniſter at *Barnfield* in Suffolke, and was impriſoned for hereſie in Ipſwich, where his cheefe ſchollers were *Agnes Potten*, and *Ioane Truchfield*, of whome he had many viſions as Fox affirmeth: He finally was burned at the ſame towne: See *ibid.n.*17.18.19.20.
g	1556	19	*Ioane VVaſt* and *VVilliam Bongeor mart.* The firſt of theſe 2. was a poore woman of Darby borne blynd. The ſecond was a glaſier of *Colcheſter*, both of them being ignorant and willfull, ſtood reſolutely to their fancyes, and would by no meanes leaue the ſame, or be informed of the truth: See *ibid.num.*21.22.& 23.
A	1557	20	*Robert Purcas mart.* This man is called *VVilliam Purcas* by Fox in his Monuments: he was a fuller by occupation, & one of *Bongeor* his Companions at *Colcheſter*, with whome he was apprehended and condemned for the ſame hereſies, to witt, againſt the bleſſed Sacrament, maſſe, & other points of Catholike Keligion, and burned at the ſame place. See *ibid. num.* 23. 24.
b	1557	21	*Thomas Bennold martyr.* This was a tallow-chandelor of the former company of Colcheſter, and ſtood in the ſame hereſies with them, who by no means could be remoued from the ſame, wherupon at length, all three were condemned, and burned togeather at Colcheſter the 5. yeare of Q. Maryes raigne. See *ibid. num.*23. & 26.
c	1557	22	*Agnes Siluerſide* alias *Smith mart.* This was an old poore woman infected with hereſie in the ſame towne of Colcheſter, who being called to aunſwere in company of the aforeſaid artificers, would not ſeeme to be behind them in feruour of ſpiritt, & therupon cryed out as a madd woman; *that ſhe loued no conſe-*

Litt. Dñic.	Ann. Chr.	Dies menſ.	The Catholike Calendar. Auguſt.
			vvho raigneth there: See Greg. Turon. lib. 2. hiſt. cap. 15. Venant. Fort. lib. 7. *and others.*
d	140	23	Vigilia M.R. Eutichij Confeſs. *This man vvas the diſciple of S. Iohn Euangeliſt, by vvhome being ſent into diuers contreyes to preach Chriſtian Religion, and hauinge ſuffered diuers impriſonments, vvhippings, and torments of fire, and deliuered by miracle from the ſame, died at laſt quietly in his bedd. See the Greeke menaloge, and* Rom. mart. *and others.*
e	73	24	C. R. Bartholomei Apoſtoli. duplex.
f	1270	25	C.R. Ludouici Regis & Confeſſoris. *This vvas S. Levves, the 9. of that name K. of France, vvhoſe holy life, and conuerſation is vvrytten by many authors, as namely by* Gaufredus & S. Anton. p.3. tit.3. cap.1. *and others, he vvas canonized by Pope Bonifacius the 8.*
g	219	26	C. R. Zepherini PP. & mart. *This Pope vvas a Roman borne, and ruled that ſea 9. years during the perſecution of* Seuerus *the Emperor that died at Yorke in England, vvhoſe ſonne* Antoninus Caracalla *returninge to Rome, cauſed him to be put to death: See of him* Euſeb. lib. 5. hiſt. cap. 27. & lib. 6. cap. 15. Aug. ep. 165. *and others.*
A	80	27	M. R. Rufi Epiſcopi & mart. *This vvas a great noble man ſonne of a ſenatour in Rome, conuerted and baptized vvith all his family by* S. Apollinaris *B. of* Rauenna *and aftervvard being made B. of* Capua, *vvas martyred for Chriſtian Religion. See the acts of* S. Apollin. in Sur. to. 4. *and* Hier. Rubeus in hiſt. Rauen. l. 1. *& others.*
b	432	28	C. R. Auguſtini Epiſcopi & Confeſſoris Eccl. Doctoris. duplex. *This vvas that famous Doctor of the Church, vvho of an heretike of the* Manichies

Litt. dñic.	Ann. Chr.	Dies menſ.	Fox his Calendar. Auguſt.
			cration, for that the bread vvas the vvorſe therby rather then better. See *num. ibid. cap. ibid.*
d	1557	23	*Ellen Evvringe mart.* This was wife to a Miller by Colcheſter, and of the foreſaid crew: ſhe anſwered (ſaith Fox) in effect as the other did, cleerly denyinge all lawes ſett forth by the Pope: *ſhe vvas ſomevvhat thicke* (quoth he) *of hearinge, yet quicke in vnderſtanding the Lords matters:* See *cap. ibid. num.* 23. & 26.
e		24	Bartholomew Apoſtle.
f	1557	25	*Elizabeth Felkes maid mart.* This was a ſeruingmayd in Colcheſter but ſo forward in the new ghoſpellinge ſpirit of thoſe dayes, as ſhe became a miſtreſſe in peruerting others, & being brought before the commiſſioners, behaued herſelfe moſt inſolently in ſpeaches, vrginge them to condemne her. See *ibid. num.* 23. 27. 28.
g	1557	26	*VVilliam Munt mart.* This was a huſbandman, that dwelt alſo neere to Colcheſter, who being apprehended togeather with his wife and daughter in law and ſent vp to London by the Earle of *Oxford* and the *Lord Darcy*. *B. Boner* vpon promiſe of amendment, lett them go againe, but growinge afterward worſe & more obſtinate then before, he was finally condemned and burned at *Colcheſter*. See *ibid. num.* 29. 30. 31.
A	1557	27	*Alice Munt mart.* This was wife to the foreſaid *VVilliam Munt* of Colcheſter, who being as forward in hereſie as her huſband, after her firſt diſmiſſion, was apprehended againe, with many other of the ſame crew vpon accuſation of the whole contrey, & ſo burned. See *cap. ibid. num. ibid.*
b	1557	28	*Roſe Allen maid mart.* This was daughter to the foreſaid *Alice Munt* of the age of 20. yeares, as Fox affirmeth, but of ſuch a ſpite-

Litt. Dñic.	Ann° Chr.	Dies menſ.	The Catholike Calendar. Auguſt.
			Manichies *ſect, vvas conuerted and made a good Catholike by* S. Ambroſe *B. of* Millaine *, and after vvas the ouerthrovv of all heretiks of his tyme and before, vvhich his admirable vvorks do teſtifie. See* Poſſidon. *in his life and many others.*
c	32	29	C. R Decollat. S. Ioan. Baptiſtæ. duplex. *Of this feaſt of the decollation of S. Iohn Baptiſt by* Herod, *mentioned* Math.14. Marc.6. Luc.9. *do vvryte both* S.Bede , Vſuardus , *and others in their martyrologes , as alſo the Greeks in their menaloge, and among other feaſts in the Conſtitution of* Emanuel *the Emperor* tit. 7. cap. 1. apud Theodor.Balſam. *and others.*
d	304	30	C. R. Fælicis & Adaucti mart. *The firſt of theſe 2. vvas a Prieſt in Rome, vvho after many torments vnder Diocletian the Emperor , being led to death mett vvith one vnknovven , vvho ſaid he vvas deſirous to dy vvith him , vvhich the magiſtrats hearinge, beheaded him indeed vvith the other , and for that his name vvas not knovvne , he vvas called by Chriſtian people* Adauctus, *& a monaſtery vvas erected in Rome in honour of them both, as yovv may ſee in* Damaſus *in the life of Pope Iohn the firſt.* an.552.
e	651	31	M.R. Aidanus Epiſc.& Confeſs. *This man vvas B. of* Lindisferne *in the Kingdome of the Northumbers , and vvas of moſt admirable life in the Engliſh primitiue Church , vvhoſe ſoule S. Bede ſaith that* S. Cuthbert *then being but a ſheppard , ſeing one day to be carryed vp to heauen by the hands of Angells , vvas conuerted therby to a religious life. See* S. Bede lib.3. hiſt. cap.3.5.14. & in vit.Cuthberti c.4. *and others.*

Litt. dñic.	Annꝰ Chr.	Dies menſ.	
			full hereticall ſpiritt, as is incredible in a wench of thoſe years : ſee her arrogant and contumelious ſpeaches. *cap.*12. *num.*32.
c	1557	29	*Iohn Iohnſon mart.* This was a labourer one of the former crew of Colcheſter a diſciple of *VVilliam Munt*, who did approue and applaud his anſwers in all things, & finally was condemned and burned with him, vpon this moneth and yeare of Chriſt 1557. See *ibidem num.* 29.
d	1557	30	*George Eagles mart.* This Eagles was by his craft a Taylour, called otherwayes *Trudgouer-the-vvorld* for that he was a famous wanderer, walking vp and downe from countrey to countrey, and inſtillinge his new opinions to as many as he could, and therwithall ſedition and treaſon alſo againſt the ſtate, for which he was indighted, condemned, hanged and quartered, and his quarters ſett vp at 4. ſeuerall townes, to witt, *Colcheſter, Harvvich, Chelemsford* and *S. Rouſes*. See *ibid. num.* 33. 34. 35. & 36.
e	1557	31	*One Friar & the ſaid George Eagles ſiſter mart.* Of theſe 2. Martyrs we haue no further narration but theſe words of Fox: About the ſame tyme, one named Friar, with a woman accompagninge him, who was the ſyſter of George Eagles, in like cauſe of righteouſnes ſuffered like martyrdome. But what this friar or woman was, or what was their righteouſnes, we read not. See *ibid. num.*33.

The Moneth of September.

Litt. Dñic.	Ann. Chr.	Dies menſ.	
f	480	1	C. R. Aegidij Abbatis. *This man vvas borne in Athens of Greece, and of royall lynage, vvho forſakinge the vvorld, and geuinge all his goods to the poore vvent to hide himſelfe in France, vvhere he liued many yeares in a vvildernes neere to the citty of Arles, and vvas maintayned only by the milke of a do, that at certaine tymes by Gods appointment came vnto him; vvhich do being one day chaſed vvith the hounds of* King Clodoueus, *ran to this ſainct for ſuccour, and therby he vvas found out, and intreated by the ſaid K. to take vpon him the gouerment of a monaſtery, vvhich in that place he vvould build. See* Vincent. in ſpec. lib. 23. cap. 139. Anton. p. 2. tit. 13. cap. 6. *and others.*
g	379	2	M. R. Iuſti Epiſcopi & Confeſs. *This vvas the 13. B. of* Lions *in France famous for his vertue and learninge, and vvas ſent legate for the vvhole cleargy of that countrey to the Councell of Aquilea in the tyme of Gratian the Emperor, vvho returninge from that Councell, left his Biſhopricke and vvent to liue an eremiticall life in the vvildernes of Aegipt, vvhere he vvrought many miracles, and died a great ſaincte. See his Acts in* Sur. to. 5. & Ado *in his cronicle* an. 379. *and others.*
A	120	3	M. R. Serapiæ Virg. & mart. *This vvas a noble young Virgin of Rome, vvho profeſſing Chriſtian Religion and virginity vnder Adrian the Emperor, ſhe vvas firſt deliuered to 2. laſciuious young men to abuſe her, but ſhe by Gods help ouercomminge them, vvas caſt into a fire, and deliuered from thence alſo vvithout hurt, vvhervpon ſhe vvas firſt beaten vvith cudgells and after beheaded. See the mart. of Bede, Vſuard, Ado and others, as alſo* Sur. to. 5.

The Moneth of September

Litt. dñic.	Ann. Chr.	Dies menſ,	
f	1428	1	***Father Abraham mart.*** This was an old poore ſimple man of Colcheſter burned for Lollardiſme and **Wickliffianiſme** in the tyme of K. Henry the ſixth, almoſt 200. yeares paſt. his particular opinions are not knowne nor recyted by Fox, for which he was a Martyr. See *cap.*13. *num.*2.3.
g	1428	2	***VVilliam VVhite Prieſt martyr.*** This was an Apoſtata Prieſt that vpon *VVickliffes* doctrine, gaue ouer his Prieſthood (ſaith Fox) and tooke vnto him a godly young woman, named *Ioane*: for which he being apprehended by order of *Henry Chichely* Archbiſhopp of *Canterbury* abiured, but for relapſe was burned at *Norvvich* afterward, vnder the aforeſaid K. Henry the ſixth. See *ibid. num.*2. 4. 5. 6.
A	1428	3	***Iohn VVaddon Prieſt marty,.*** This was another **Wickliffian** Prieſt, like vnto *VVilliam VVhite* before mentioned, whoſe articles ſaith Iohn Fox, were not vnlike to thoſe of the other, but yet what they were in particular, or what opinions he held in Religion, is nor ſett downe, but yf they were the comon **Wickliffian** opinions, yow may read them afterwards *cap.*3. See *ibid. num.*2. & 6.

Litt. Dñic.	Ann. Chr.	Dies menſ.	The Catholike Calendar. September.
b	150	4	M. R. Marcelli mart. *This vvas a principall man of the Citty of* Cabylon *in France, vvho being inuyted by the preſident of that countrey, named* Priſcus, *to a banquet, & vvhen he ſavv prophane idolatrous meate come in, he deteſted the ſame, for vvhich he vvas put into ground vp to the middle, and the reſt left naked vvas abuſed and tormented by all kind of cruelty for* 3. *dayes togeather, notvvithſtandinge vvhich he neuer ceaſed to ſinge praiſes to God: this his martyrdome happened vnder Antoninus the Emperor. See the Roman Martyrologe, as alſo* S. *Bede, Vſuard, and* Sur. to. 5. *and others.*
c	98	5	M. R. Victorini Epiſcopi & mart. *This vvas B. of a tovvne called* Amiternum *in Italy, vvho being ſent into Baniſhment vnder the Emperour* Nerua, *vvas aftervvard by a cruell iudge hanged vp three dayes by the feete, vvith his head dovvnevvard for the Confeſſion of Chriſt, and ſo he died. See the Acts of* S. Nereus *and* Archileus in Sur. tom. 3. die 12. Maij. *and others.*
d	98	6	M. R. Oneſiphori Epiſcopi & mart. *This vvas ſcholler to S. Paul; of vvhome he maketh mention in his ſecond Epiſtle to Timothy, in the firſt and fourth Chapter: he vvas B. of* Colophon, *and goinge about to preach vvas taken by the Emperors preſident, and moſt cruelly beaten, and torne in peeces vvith vvyld horſes. See* Mart. Rom. Bed. Adon. & alios, *and the Greeke menaloge vpon the* 28. *of Aprill.*
e	303	7	M. R. Ioannis mart. *This vvas a great noble man of the Citty of* Nicomedia, *vvho vvhen the tvvo perſecutinge Emperors* Diocletian *and* Maximinian *vvere preſent in the ſame citty, & had ſett vp cruell Edicts againſt Chriſtians, he tore them dovvne, as rebellious againſt Chriſt, vvhervpon he vvas tormented vnto death by all kind of moſt exquiſite torments: See* Euſeb. l. 8. hiſt. c. 5. Niceph. l. 7. c. 5. *and others.*

Litt. Dñic.	Ann. Chr.	Dies menſ.	Fox his Calendar. September.
b	1552 1555	4	*VVilliam Gardener*, and *VVilliam Allen martyr*. The former of theſe two, was a young factor to a marchant of Briſtow, named *Pagett*, who was burned in *Lisbone* of Portugall for a moſt deſperate fact, of ſnatching the bleſſed Sacrament out of the Prince Cardinalls hands of Portugall in a ſollemne maſſe, at the marriage of the K. ſonne in K. Edward the ſixth his dayes. The ſecond named Allen was a ſimple labouringe man of *VValſingham*, burned vnder Q. Mary for obſtinacy in certayne Caluinian opinions. See *ibid*. 8.9.10.11.13.14.
c	1555	5	*Thomas Cobb* and *Roger Coo martyrs*. The former named *Cobb* was a bucher, and *Coo* was a Sherman. Yow may ſee both by their diſputations with the Biſhop of *Norvvich*, and his Chancelor, and their ſtrange victory ouer them, as alſo their inſolency, pride, and obſtinacy, as Fox recounteth the ſtory. *ibidem num*. 13.14.15.16.
d	1555	6	*VVilliam Andrevv* and *Iohn VVade confeſſors*. Theſe 2. Confeſſors died, the firſt in Newgate, the ſecond in the Kings bench, being laid in for Proteſtant Religion as Fox affirmeth; the firſt of them was a Carpenter, the ſecond a crafteſman of another occupation: See *ibid. num*. 13.
e	1555	7	*Thomas Leyes confeſſor*. This was an artificer, companion of *Iohn VVade*, and fallinge ſicke in the ſame priſon with him, they were permitted to go forth vnto their frends houſes in London, where afterward dyinge, they are heere canonized both of them, as yow ſee by Iohn Fox for Confeſſors of his Church. See *ibid. num*. 13.

Litt. D̃nic.	Ann. menſ.	Dies menſ.	The Catholike Calendar. September.
f	*Ante-chriſtum.* 15 *428	8	C. R. Natiuitas B. Mariæ Virg. duplex. *This feſtiuity of celebratinge by annuall memory the byrth of the bleſſed Virgin vvas inſtituted after the Councell of* * Epheſus, *vvherin the ſupreme title of* Mother *of* God *vvas giuen vnto her againſt Neſtorius the heretike, though not in all places at one tyme. See* S. Bernard. Serm. 4. Sup. Salu. Reg. *and* S. Ioan. Damaſc. orat. de natiu. Dei Genetr. *and both the Rom. and Greeke menaloge.*
g	304	9	C. R. Gorgonij mart. *This vvas a noble man in great honour and fauour vvith Diocletian the Emperor; he one day in his preſence confeſſing to be a Chriſtian at the Citty of Nicomedia, he commaunded him preſently to be hanged vp by the feete and beaten vvith vvhippes, and then his ſkyn to be pulled of his backe and belly, and the fleſh to be rubbed vvith ſalt, and then to be layd on an hoate gridyron; all vvhich he hauing paſt, ended his life by ſtranglynge. See* Euſeb. lib. 8. cap. 6. Niceph. lib. 7. cap. 5. *and others.*
A	1306	10	M. R. Nicolai confeſſoris. *This vvas a religious man of the order of S. Auſten of a Citty in Italy called* Tolentinum, *vvho lead a very holy life more then* 300. *years gone, and aftervvard vvas by* Pope Eugenius *canonized vpon the yeare of Chriſt* 1446. *he died* anno 1306. *See* S. Anton. p. 3. tit. 22. cap. 11. *and* Sur tom. 5. *and others.*
b	257	11	C. R. Proti & Hiacinthi mart. *Theſe vvere* 2. *Eunuches that did ſerue the noble Virgin* Eugenia *in* Alexandria *of Egipt, vvho vvayting vpon her aftervvard to Rome in the time of* Galienus *the Emperor, vvhere ſhe vvas put to death alſo for Chriſtian Religion vpon the 23. of December: theſe 2. her faithfull ſeruants vvere martyred by all kind of tormẽts in like manner, in vvhoſe memory there vvas a Church erected in Rome ſoone after. See* Dam. in vit. PP. Symmachi. *& others.*

Litt. dñic.	Ann. Chr.	Dies menſ.	Fox his Calendar. September.
f	1555	8	*George Catmer martyr.* This was an artificer burned at Canterbury vpon the third yeare of Q. Maryes raigne, togeather with 4. others his companions, no leſſe willfull and obſtinate then himſelfe; yow may ſee his fond anſwers. *cap.*13. *num.*17.18.19.
g	1555	9	*Robert Streater martyr.* This was another artificer of the ſame of *Canterbury* with *Catmer*, of whome Fox wryteth little but only that he denyed ſtoutly diuers articles of our Religion, but with how much reaſon or ground he had ſo to do, is eaſy to gheſſe. See *ibid. num.*17.
A	1555	10	***Antony Burvvard mart.*** Of this ***Burvvard*** alſo another companion of the former fellowſhip of Canterbury craftſmen Fox wryteth little in particular, but that he was as foreward to dy, as the reſt, and would not yeld a iote in his conceyued phantaſyes. See *cap. ibid. nu. ib.*
b	1555	11	*George Bradbridge & Iames Tutty mart.* Theſe two made vp the former number of artificer martyrs aforſaid burned at Canterbury. Their anſwers were much a like in raylinge and defyinge confeſſion, maſſe, the reall preſence and other ſuch like articles, which they ignorant men vnderſtood not. See *ibid. num.*17.

Litt. Dñic.	Ann⁹ Chr.	Dies menſ.	The Catholike Calendar. September.
c	300	12	M. R. Antonini Epiſcopi & mart. *This good Biſhop flyinge out of Italy into the eaſt parts, vnder the cruell perſecution of Diocletian, vvas taken aftervvard by the gentills at maſſe, & ſlaine by the Altar-ſide. See his acts* tom.6. Lippom. Sur. tom.5. *and others.*
d	219	13	M. R. Philippi mart. *This vvas the Father of the forſaid* Eugenia *vvho being Gouernour of Egypt, left his office vnder* Caracalla *the Emperor, for that he vvas a Chriſtian, and could not vvith ſafe conſcience execute the Emperors lavves made againſt them, for vvhich cauſe his Succeſſour* Terentius *cauſed him to be beheaded. See the* Rom. mart. *and that of* S. Bede, Vſuard, *and others.*
e	628	14	C. R. **Exaltatio S. Crucis** duplex. *This feſtiuall day is kept in memory of the recoueringe backe the Croſſe of our Sauiour out of* Perſia, *by* Heraclius *the Emperor after the victory of* Coſrhoes *King of* Perſia, *vvhich happened vpon the yeare* 628. *albeit the like feaſt of exaltation of the Croſſe vvas vſed amonge the Greeks, before this victory happened, as appeareth in the life of* S. Chryſoſtome *and other ancient Fathers: See alſo* Lippom. tom.7.
f	90	15	C. R. Nicomedis mart. *This vvas a holy Prieſt of Rome vnder Domitian the Emperor, vvho being commaunded to ſacrifice vnto Idolls aunſvvered: I do not vſe to ſacrifice but to one God only, vvhich is omnipotent, for vvhich he vvas tormented to death; he had ſoone after an auncient Church erected in honor of him in Rome, vvherof there is mention in the firſt Roman Councell vnder Pope* Symmachus. *See* Sur. to.3. 12. Maij. *and others.*
g	980	16	C. S. Edithæ Virginis. *This Virgin vvas an Engliſhvvoman, and daughter of the excellent* K. Edgar, *and ſyſter to* K. Edward *the martyr after*

Litt. Dñic.	Ann° Chr.	Dies menſ.	
c	1555	12	*Thomas Hayvvard* and *Iohn Gorevvay* or *Gorey mart.* Theſe 2. were men of like quality to the former burned at Canterbury, Fox ſetteth not downe for what articles they died, but preſumeth them to haue byn of his Religion, becauſe they were puniſhed by vs: they were burned at Lychfield. See *ibid.num.*17.18.
d	1555	13	*Robert Glouer mart.* This man was of Mancheſter, and being called before the Biſhopp of Lichfied for the common Zwinglian and Caluinian hereſies of thoſe dayes, he behaued himſelfe moſt inſolently, and beſides this, wrote many ſeditious and ſpitefull letters abroad to peruert others. Wherof ſee at large *cap. ibid. num.*18.19,20.21.22.23.
e	1555	14	*Cornelius Bungay mart.* This was a Capper of *Couentry*, who after great paines and labour taken with him for his conuerſion, by the Biſhop and other learned men, he remayninge obſtinate and inſolent, was burned in the ſame towne, togeather with the forenamed *Glouer*. See the cappers hereſies, pride & arrogancy. *ibid. num.*18.19.20.
f	1556	15	*Edvvard Sharpe mart.* This was a poore artificer, or ſeruinge man burned at Briſtow, togeather with another youth that was a carpenter, vpon the fourth yeare of the raigne of Q. Mary. Fox ſetteth downe no articles of their beleefe, but only ſaith that they died moſt gloriouſly, to the terror of the wicked and comfort of the good, *&c.* See *cap. ibid. num. ibid.*
g	1556	16	*Iohn Hart*, and *Thomas Rauenſdale mart.* The firſt of theſe two was a ſhomaker, and the ſecond was a Curriar, burned togeather at

Litt. Dñic.	Ann⁹ Chr.	Dies menſ.	
			after vvhoſe death diuers of the nobility and people vvould haue crovvned her Queene before Etheldred *her brotherin-lavv, but ſhe refuſinge all vvorldly preferment made herſelfe a nunne, in the monaſtery of* Wilton *and there both liued and died moſt holyly. See her excellent life in* Policron. lib. 6. cap. 7. *and* Sur. tom. 5. *and othsrs.*
A	172	17	M. R. Iuſtini preſbyteri & mart. *This vvas a holy Prieſt of Rome vvho vvas moſt famous for his conſtancy in Chriſtian Religion, duringe the perſecutions of* Valerianus *and* Galienus, *he vvas preſent at the death of* S. Laurence *and* Pope Sixtus, *and gathered vp their ſacred reliques and after vvas put to death himſelfe vnder the Emperor* Claudius. *See the Acts of* S. Laurence, *and vvryters therof* Rom. mart. *and others.*
b	300	18	M. R. Ferreoli mart. *This vvas a Tribune or Coronell, vnder the Emperor Diocletian, of great zeale in Chriſtian Religion, for vvhich he being apprehended at* Vienna *in France, and caſt into a darke dungeon, all the gates vvere opened in the night & all his chaines broken vvith a cleere light appearinge and guidinge him forth, but being after taken againe, he vvas beheaded. See of him* Venant. Fortun. lib. 7. Sydon. Apollinar. lib. 7. Epiſt. 1. *and others.*
c	320	19	C. R. Ianuarij Epiſcopi & Sociorum mart. *This man vvas B. of* Beneuentum *in Italy, but he vvas put to death at* Puteolis *faſt by* Naples *vvith diuers others of his Church vnder Diocletian; his head and bloud are kept at this day in ſeuerall places at Naples. and vpon his feaſt are brought togeather vvith ſollemne proceſſion, at vvhich meeting the bloud that is dry before, doth miraculouſly vvax moiſt and cleere to the admiration of all them, that behould the ſame publikely. See* Sur. to. 5. Mombrit. to. 2. *and others.*

Litt. dñic.	Ann⁹ Chr.	Dies menſ.	
			Maifield in Suſſex for pertinacity in diuers hereticall opinions , which they had choſen to defend ; Fox wryteth alſo of them , that they died gloriouſly in the iuſt quarrell of Chriſts ghoſpell, but this ghoſpell ſtretcheth farre with Fox. See *cap*.13. *num*.25.26.
A	1556	17	*Iohn Horne and another vvoman martyrs*. This *Horne* was a poore fellow of the towne of *VVolton-vnder-hedge* in Gloceſterſhire : The woman Fox declareth not what ſhe was, nor what acquaintance ſhe had with *Horne* ; but that ioyning togeather in defence of certaine hereticall opinions (which yet Fox declareth not what they were) they were burned , in the ſame place togeather. See *ibid. num*.25.
b	1556	18	*Iohn Kurd* and *Cecily Ormes mart*. The firſt of theſe two was a ſhomaker of the Pariſh of *Shirſham* in *Northamptonſhire* and burned in Southampton; the other was a ſimple woman of Norwich, but ſo obſtinate, as ſhe diſputed with the Biſhopps Chancelor , rayled and ſcoulded extreemely , and could not be kept from the fire. See *ibid.num*.26.27.30,
c	1557	19	*Raſe Allerton, Richard Roth, & Ioyce Levves m.* Of theſe 3. the firſt was a Taylour burned at *Iſlington*, he was a great Preacher & Captaine to all the reſt, hauing had many long & large diſputations with B. Bonner. and his learned Aſſiſtents. *Roth* was an artificer burned with him at the ſame place. And *Ioyce Levves* was wife of one *Thomas Levves* of *Manceter*, who preſented her to the B. of Couentry for her exceſſiue vnquiet ſpirite of hereſie. See *ibid. num*.26.27.28.

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Litt. Dñic.	Ann' Chr.	Dies menſ.	
d	120	20	C. R. Vigilia. Euſtachij & Sociorum mart. *S. Euſtachius vvas before his baptiſme called* Placidus, *and vvas a famous vvarryer & great Captayne vnder* Titus *&* Veſpaſian *Emperors, at the ouerthrovv of Hieruſalem, but aftervvard being made a Chriſtian, he vvas apprehended for the ſame vnder Adrian the Emperor togeather vvith his vvife and 2. Children, and all foure vvere caſt to lyons, but not being touched by them, they vvere put into a braſen bull vvith fire vnder them, and ſo ended their martyrdome. See* Niceph. lib. 3. hiſt. cap. 19. Sur. tom. 5. *and others.*
e	90	21	C. R. Mathæi Apoſtoli. duplex.
f	303	22	C. R. Mauritii & Sociorum mart. *S. Maurice vvas Captaine of a legion of ſouldiars vnder Maximinian the Emperor, called the* Theban legion, *all vvhich refuſinge to ſacrifice to Idols, vvere after many torments by the ſaid Emperors commandement, put cruelly to death at* Sedunium *in France. See* Sur. tom. 5. Mombrit. to. 2. Venant. Fort. lib. 2. *and others.*
g	68 70	23	C. R. Lini Papæ & mart. Et comm. S. Theclæ virg. & mart. *The firſt of theſe 2. vvas Pope of Rome next after S. Peter (as ſaith* Iren. l. 3. c. 3. *and* Euſeb. l. 3. c. 12.*) and martyred aftervvard vnder* Nero. *The ſecond vvhich is* Thecla, *being a diſciple of S. Paul, after incredible variety of torments ſuffered, both of fire, beaſts, beatinge, and other like, died at laſt quietly in her bedd, and all auncient Fathers do vvryte vvonderfull praiſes of her. See S.* Gregor. Nazianz. exhortat. ad virginit. *and others.*
A	110	24	M. R. Audochij presbyteri & ſociorum mart. *This Prieſt vvas borne in Aſia, and ſent from thence vvith tvvo companions* Thirſis *&* Fœlix *by S. Policarpe to preach Chriſtian doctrine in France, vvho vvere taken at* Auſtum *in Burgundy,*

Litt. Dñic.	Ann. Chr.	Dies menſ.	
d	1557	20	*Iames Auſtovv and Margery his vvife mart.* Theſe 2. were burned alſo at Iſlington togeather with *Allerton* the Taylor, who was their cheefe Doctor in hereſie, they behaued themſelues very obſtinatly, eſpecially the wife, of whome Fox ſaith, *that they vvere as ſound in matters of faith, and anſvvered as truly, as euer any did, eſpecially the vvoman to vvhome the Lord had giuen the greater knovvledge, &c.* See *ibid. num.* 26. 29. 33.
e		21	Mathew Apoſtle.
f	1557	22	*Agnes Bongeor mart.* This was a moſt willfull woman of Colcheſter, who being accuſed of hereſie and of many blaſphemous and ſpitefull ſpeaches againſt diuers points of Catholike Religion, and of her peruerſe opinions therin, ſhe perſiſted obſtinate, and being repriued after the burninge of ſome others to the intent to ſaue her, ſhe would in noe wiſe conſent thervnto. See *ibid. num.* 34.
g	1557	23	*Margaret Thurſtan mart.* This was a companion of the former *Agnes Bongeor* no leſſe malepart, arrogant, and willfull then ſhe, who being put in pride and vanity that ſhe ſhould be an elect Martyr and Confeſſor of Chriſt, & ſo glorious to poſterity vnder that title, ran willfully to the fire, and was burned at Colcheſter, the fifth yeare of Q. Maryes raigne. See *cap. ibid. num. ibid.*
A	1557	24	*Iohn VVarner mart.* This *VVarner* was burned alſo at Colcheſter with three other companions, that enſue after vpon ſeuerall dayes for ſo doth Fox thinke conuenient to honour them, though they were all burned on one

Litt. Dñic.	Ann. Chr.	Dies menſ.	
			gundy, and there vvhipped and hanged vp by the hands, & caſt into the fire, but could not be burned. And ſo at laſt they vvere beheaded. See the Rom. mart. Beda, Vſuard, Pet. in Catal. lib. 8. cap. 16. *and others.*
b	300	25	M. R. Firmini Epiſcopi & mart. *This vvas the firſt B. of* Amians *in France, vvho in the perſecution of Diocletian after many torments ſuffered vvas beheaded by comaundement of the preſident* Rictiouarus. *See the* Rom. mart. *as alſo that of* S. Bede, Vſuard, *and* Democar. l. 1. de Sacrific. Miſſæ. *and others.*
c	302	26	C. R. Cypriani & Iuſtinæ mart. *This* S. Cyprian *is not that famous Doctor and Martyr, that vvas B. of Carthage, but another borne at* Antioch, *vvho firſt vvas a Magitian, before he vvas a Chriſtian, and vvas conuerted by the holy perſuaſions of the Virgin Iuſtina, vvhome by Magicke art, he vvould haue dravvne to his luſt. Both of them ſuffered glorious martyrdome aftervvard vnder* Diocletian *at* Nicomedia. *See* Sur. tom. 5. Lippom. tom. 6. *and others.*
d	301	27	C. R. Coſmæ & Damiani mart. Semiduplex. *Theſe vvere 2. brethren famous phiſitions in the Citty of* Aegea *in Arabia, vvho being called before* Lycias *preſident of that countrey for being Chriſtians, and they ſtandinge conſtantly to the ſame, vvere firſt beaten vvith vvhipps and after bound and caſt into the ſea, vvhence being miraculouſly deliuered, they vvere tyed to a ſtake and fire put to them, but it vvould not touch them, vvhervpon at length they vvere beheaded. See* Bede, Vſuard, Ioan. Diac. in vit. S. Gregor. lib. 1. cap. 1. Rom. mart. *and others.*
e	225	28	M. R. Priuati mart. *This vvas a Roman, vvho being afflicted (as Iob vvas) vvith a leproſy ouer all his body, vvas miraculouſly healed by* S. Calixtus *Pope the firſt of that name, vvherat the Emperor* Alexander Seuerus *takinge diſdayne, that*

Litt. Dñic.	Ann Chr.	Dies menſ.	
			day, he wryteth no particular neither of him nor his fellowes, but only ſaith in generall, that they ſuffered *for the true teſtimony of righteouſnes.* See *ibid. num.*35.
b	1557	25	*Chriſtian Grouer mart.* This was one of the forſaid companions of *VVarner* burned with him vpon this moneth and yeare at Colcheſter: Fox ſaith that he wanted the records, & therfore could ſett downe nothinge particular of her, more, then that ſhe died for the true teſtimony of righteouſnes. See *ibid.n.*35.
c	1557	26	*Thomas Athoth mart.* This was another companion of *VVarner*, one that had forſaken his prieſthood, and taken vnto himſelfe a mate, and was become a new ghoſpeller, and being obſtinate therin, was condemned by *B.Chriſtophorſon* of Chicheſter, and burned with the reſt at Colcheſter. See *ibid. num.*35.
d	1555	27	*Iohn Aſhdone mart.* This was the fourth companion of the forſaid Crew of Colcheſter, Fox deliuereth only their names, and conſequently we know not of what ſect they might be in particular, or what priuate opinions or hereſies they might hold. See *ibidem num.* 35.
e	1555	28	*Thomas Spurdance martyr.* This was a ſeruant (as Fox ſaith) to Q. Mary, and being accuſed of hereſie by certayne of his fellowes; as namely *Iohn Hammon* and *George Lavvſon*, he was apprehended and ſent priſoner to Bury.

Litt. dñic.	Ann° Chr.	Dies menſ.	
			that the Chriſtian Biſhopps ſhould vvorke miracles cauſed him to be beaten to death vvith balles of lead, and the Pope alſo that healed him. See tom. 7. Sur. *and the Acts of* S. Calixtus Rom. mart. *and others.*
f	495	29	C. R. Dedicatio S. Michaëlis Archang. dupl.
g	420	30	C. R. Hieronymi presbyteri & confeſs. Eccl. Doct. duplex. *This is that renovvned Doctor and Father of Gods Church, borne in* Dalmatia *vnder Conſtantius the Emperor, baptized, brought vp in learning & made Prieſt in Rome, but died in* Bethlem, *vvhere he liued many yeares vvith admirable holynes. Of him ſee at large his life vvrytten by* Marianus Victorius *B. of* Reati, *gathered out of his ovvne vvorks and others.*

The Catholike Calendar. October.

The Moneth of October.

Litt. dñic.	Ann° Chr.	Dies menſ.	
A	545	1	C. R. Remigij Epiſcopi & confeſs. *This vvas B. of* Rhemes *in France vvhich Church he gouerned more them* 70. *yeares vvith great holynes of life, he conuerted and baptized* Clodoueus *the firſt Chriſtian K. of the french nation. See of him* Concil. Mogunt. cap. 36. Greg. Turon. lib. 8. cap. 21. hiſt. Franc. Sigeb. in chron. *and others.*
b	1287	2	C. S. Thomæ Herefordenſis Epiſc. & confeſs. duplex. *This vvas an Engliſhman borne of noble parentage, vvho after ſtudy in Oxford, Paris and other places, vvas firſt made Chancelor of* Oxford, *and then of the vvhole realme vnder K. Henry the third, and vpon the yeare* 1275. *vvas choſen B. of Hereford, and goinge aftervvard to Rome,*

Litt. dñic.	Ann° Chr.	Dies menſ.	
			and there , after ſome tyme remayninge ſtill obſtinate in his opinions,he was burned. See *ibid. num.* 36.
f		29	Michell Archangell.
g	1557	30	*Iohn Fortune martyr.* Of this ſainct;being the laſt in this Moneth of September , Iohn Fox wryteth, that he was by occupation a blackſmyth ; *in ſpiritt zealous and ardent* ; *in ſcriptures ready*; *in Chriſtes cauſe ſtout & valiant, and in his anſvvers maruelous*, &c. Yow may ſee his diſputations with the Biſhopps and Doctors, ſomewhat at large, and his ſingular arrogancy , *and maruelous anſvvers* therin, *ibid. num.*36.37.38.39.40.

The Moneth of October.

A	1534	1	*Bartholet Millan mart.* This was a frenchman burned in Paris in the yeare 1534. which was the 25. of the raigne of K. Henry the 8. partly for hereſie, and partly for ſedition eſpecially for hauinge caſt abroad and ſett vp diuers blaſphemous bills and libells againſt ſundry points of Chriſtian Religion in ſeuerall places of that citty. See *cap.*14. *num.* 2.3.
b	1534	2	*Iohn de Burge a rich marchant martyr.* This was companion to the foreſaid Bartholett, conuicted of the ſame ſedition and hereſie and burned with him in Paris for the ſame cauſe. Fox doth not ſett downe what their particular opinions were ; ſo as they might be of what ſect ſoeuer for any thinge that

Litt. Dñic.	Ann. Chr.	Dies menſ.	The Catholike Calendar. October.
			Rome, in his returne died in Italy, and aboue 100. *yeares after vpon proofe of his excellent life and miracles vvas canonized vnder* Pope Iohn *the* 22. *in the yeare* 1413. *See his life* in Sur. to.5. Pol. Virg. Weſtmon. *and others.*
c	695	3	M.R. Heualdorum fratrum mart. *Theſe vvere* 2. *Engliſh Prieſts (as S.Bed. doth recoũt) that in feruour of our primatiue Engliſh Church vvent firſt into Ireland to gaine ſoules, & then into Saxony vvhere they vvere ſlaine by pagans vpon this day for confeſſion of Chriſtian religion; their bodyes brought to* Colen *by* K. Pepin *of France, are honoured there vntill this day, & many miracles vvrought by the ſame. See* S. Bede l.5. hiſt. c.11. Math. Weſt. an. 695. Sig. in chr. *and others.*
d	1226	4	C. R. Franciſci Confeſſoris: duplex. *This holy man vvas founder of the order vvho of his name are called* Franciſcans; *he vvas borne at* Aſſiſium *in Italy, gaue all avvay that he had to the poore, vvas of admirable ſanctity, vvrought many miracles and vvas canonized by* Pope Greg. *the* 9. an. 1228. *See* S. Bonauent. *in his life, and* S. Anton. p.3. tit.22. c.10. *and others.*
e	296	5	M.R. Charitinæ virg. & mart. *This vvas a holy Virgin, vvho vnder Diocletian th' Emperor being accuſed to be a Chriſtian, & confeſſing conſtantly the ſame, vvas caſt firſt into the fire, & then into the Sea, from both vvhich being deliuered miraculouſly, her teeth vvere beaten out of her head, and her hands and feete cut of, and ſo ſhe gaue vp the ghoſt in prayer. See the* Greeke menaloge *and the* Rom. mart. *and others.*
f	1101	6	M.R. Brunonis conf. *This vvas a man of great ſanctity in the prouince of Calabria in Italy, vvho aboue* 500. *yeres gone vvas author of the order of Carthuſiãs, vvhich ſince that tyme hath brought forth ſo many holy men. His admirable life, rare vertues and many miracles, are vvrytten by diuers authors vvhich you may ſe related* in Sur. to.5. *and diuers others.*

C.R.

Litt. dñic.	Ann. Chr.	Dies menſ,	
			he ſheweth to the contrary. See *ibidem num.* 2. & 3.
c	1534	3	*The receyuer of Naunts mart.* This was another fellow of that company burned in Paris with the former two, whoſe name yt ſeemed that Fox knew not, as neyther his Acts or Geſts,and yet perſuadeth himſelfe aſſuredly that he was of his Church and Religion. See *cap.ibid. num.ibid.*
d	1534	4	*Henry Poile martyr.* This was a fourth companion of the former ſeditious and hereticall crew,that ſet vp blaſphemous bills and libells in Paris concerninge matters of Religion, he was burned with his foreſaid company. See *ibidem.*
e	1534	5	*Catelle a ſchoole-maiſtres martyr.* This was a buiſy ſyſter of the former hereticall congregation in Paris, who was burned with the foreſaid company at Paris, and whome Fox preſumeth to haue bin a Saint of his Church, though he knew not what opinions ſhe held. See *ibid.*
f	1534	6	*Stephen de la Forge marchant mart.* This was the ſixt & laſt brother of the forſaid Pariſian combination, who albeit they were burned all in one day, yet do their feſtiuall memoryes occupy 6. ſeuerall dayes in Fox his Calendar, as yow ſee, for lacke of better furniture to ſtuffe them with all. See *ibid.n.2.& 3.*

William

Litt. Dñic.	Ann. Chr.	Dies menſ.	The Catholike Calendar. October.
g	336	7	C. R. Marci PP. & confeſs. *This Pope vvas a Roman borne, and ſucceded* S. Silueſter *in tyme of Conſtantine the great: and albeit he kept the ſeat but 3. monethes; yet vvas his holynes of life ſo great, that ſoone after there vvere diuers Churches erected in his memory as appeareth by the firſt Councell held in Rome vnder* Pope Symmachus. *See* Dam. in vit. Nicolai PP. & ep. Adrian. PP. ad Carol. mag. *and others.*
A	1	8	M. R. Symeonis Senis confeſſoris. *This holy old man vvas he that tooke our Sauiour Chriſt in his armes and pronounced him to be the Meſſias, vvhen he vvas yet in his ſvvadlinge clothes* Luc 2. *The memory of his holy departure is celebrated both in the Latyn and Greeke Church, though the Grecians keep his ſeaſt on the firſt of this moneth, as appeareth by their menaloge.*
b	99	9	C. R. Dionyſij, Ruſtici, & Eleutherij mart. Semiduplex. *This* Dionyſius *vvas he, vvho being a iudge in Athens of the Tribunall named* Areopagus, *vvas conuerted by S. Paul, and after comminge to Rome vvas ſent by* Pope Clement, *ſucceſſor of* S. Peter *to preach in France, togeather vvith 2. companions* Ruſticus *a Prieſt and* Eleutherius *a Deacon, all vvhich vvere martyred at Paris by* Feſcennius *gouernour of that countrey for the Emperor* Traianus. *See* Hincmarus *B. of Rhemes* ep. ad Carolum Caluum, & Sur. tom. 5. *and others.*
c	644	10	M. R. Paulini Epiſc. & conf. *This man vvas ſent from Rome by S. Greg. the great vnto S. Auſten our Apoſtle in England to aſſiſt him; and by him (ſaith S. Bede) the holy Pope ſent all things neceſſary for the Altars & ſacrifice of the maſſe, as* chalices, veſtements, *and the like. He vvas B. of Yorke, & conuerted* K. Edwyn *& the Northumbers to the Chriſtiã faith & died* an. Dñi. 644. Se S. Bed. l. 1. hiſt. c. 19. & l. 2. c. 9. 12. *at large. and others.*

M. R.

Litt. Dñic.	Ann. Chr.	Dies menſ.	Fox his Calendar. October.
g	1536	7	William Tyndall martyr. This was firſt a Prieſt in K. Henry the 8. his dayes, and being refuſed of B. Tonſtall to be his chaplin, tooke a wife, and made diuorce with Catholike Religion. He tranſlated much of the Bible into Engliſh, and that moſt falſely and corruptly as K. Henry and his parlament declared, he was burned in Flanders at the towne of Filford for diuers hereſies. See *cap.* 14. *num.*4.5.6.7. *& deinceps.*
A	1537	8	*VVilliam Layton mart.* This was an Apoſtata monke, who forſakinge his order and habitt ioyned himſelfe to a woman, and after that became ſo lewd in ſcoffinge ſpeaches againſt diuers points of Catholike Religion, as K. Henry himſelfe commaunded him to be burned for the ſame. See *ibid. num.*13.
b	1537 *1538	9	*Puttedevv,* and *Iohn Lambert mart.* The firſt of theſe 2. was an obſcure fellow, whoſe proper name Fox knew not, nor what he held in Religion, but only that he was burned about this tyme in *Suffolke.* *Lambert* was of much more fame, being condemned by K. Henry himſelfe, and by Cranmer and Cromwell in a ſollemne iudgement for Zwinglianiſme, & burned in Smithfield. See *ibid. num.*13.20,21. *& deinceps.*
c	1538	10	*Colyns* and *Coubridge martyrs.* The firſt of theſe 2. Fox confeſſeth to haue byn a madman, & to haue held vp a dogg in the Church to be adored in deriſion of the bleſſed Sacrament. *Coubridge* he granteth beſides all other blaſphemyes, to haue denyed the name of Chriſt expreſſly. See *ibid. num.*30.31.32.

Litt. Dñic.	Ann. menſ.	Dies menſ.	
d	326	11	M.R. Sarmatæ mart. *This vvas a holy monke of Egipt diſciple of S. Antony, and famous both for his learning and ſanctity of life, as* S. Hierome *teſtifieth, and vvas ſlaine for the confeſſion of Chriſt by the Saracens in the monaſtery founded by S. Antony himſelfe. See* S. Hierome in chron. an. 22. Conſtant. Imp. *and others.*
e	732	12	M. R. Wilfridi Epiſc. & confeſs. *This vvas a holy man of the Engliſh nation B. of Yorke, and tvviſe driuen out of his Biſhopricke by violence vvhich occaſion God vſed (as in the diſperſion of th' Apoſtles) to the conuerſion of the Southangles, vvhome he conuerted from paganiſme, as alſo the Ile of* Wight. *See S. Bede at large of his life and geſts* lib. 3. cap. 28. lib. 4. cap. 12. lib. 5. c. 20. *and others.*
f	90	13	M.R. Carpi Epiſcopi & Confeſſoris. *This vvas one of* S. Paul *the Apoſtle his ſchollers, made by him B. of* Troas *in* Aſia Minor: *he vvas a man of great holynes of life, and his feaſt is celebrated both by the Greeke and Latyn Church: but the Grecians hold him to be one of the 72. diſciples choſen by Chriſt. See* S. Paul. 2. Tim. 4. *and* Dionyſius Areopag. ep. 8. *and others.*
g	225	14	C. R. Calixti PP. & mart. Semiduplex. *This Pope vvas a Roman borne, and of great holynes vnder the vvicked Emperors* Macrinus, *and* Heliogabolus: *he builded that famous Cemitery of* Calixtus *vvhere infinite Martyrs reliques vvere kept, and himſelfe finally being taken, and kept vvithout meate for certaine dayes, & beaten vvith vvhippes, vvas at laſt throvvne out of a vvyndovv headlonge into a deepe priuy, and ſo ended his martyrdome. See* Sur. to. 7. Mombrit. to. 2. *and others.*
A	740	15	M.R. Teclæ Abbatiſſæ. *This holy vvoman vvas called out of England by S. VVinfride aftervvard called Boniface Archbiſhop of Mentz & Apoſtle of*

Litt. dñic.	Ann. Chr.	Dies menſ.	
d	1539	11	*Peter a German martyr.* The ſurname of this Peter was not knowne vnto Fox, nor is his life or faith ſett downe by him, though *Alanus Copus* do ſhew, that he denyed Chriſt to haue taken fleſh of the bleſſed Virgin, and that Fox confeſſed the ſame in his former edition. See *cap.*14. *num.*14.
e	1536	12	*Lancelot, Iohn a painter, & Giles German martyrs.* Theſe 3. were burned in S. Giles field vnder K. Henry the eyght, vpon the yeare of Chriſt 1539. for certayne opinions, which eyther Fox knew not, or would not ſett downe: ſome ſuſpition there is that they were Anabaptiſts, wherof yow may ſee more at large. *ibid. num,*15.16.
f	1539	13	*Robert Barnes mart.* This was an Auguſtine friar of *Cambridge,* who becomming an Apoſtata, firſt recanted and abiured his hereſies, but after returned to them againe, ran ouer the ſea to Luther in Germany, whoſe opinions he defended afterwards againſt both Catholiks and Caluiniſts vnto the death: he was afterwards taken, and burned in Smithfield in England. See *ibid. num.*17.18.
g	1539	14	*Thomas Gerrard mart.* This was a Prieſt companion to Barnes but yet oppoſite to him, in the article of the reall preſence, and other Lutheran articles, for that he was an earneſt Zwinglian, and was burned for the ſame in company of Friar *Barnes* as yow may ſee *ibid. num.*17.18. & *deinceps.*
A	1539	15	*VVilliam Hierome martyr.* This was another Prieſt of the ſame crew burned in the ſame fire alſo with *Barnes* and *Gerrard* vnder King Henry

Litt. Dñic.	Ann⁹ Chr.	Dies menſ.	
			of Germanye vvho hauinge conuerted that nation to Chriſt, and being deſired by the Chriſtian vveomen therof to inſtitute amonge them ſome nunryes of religious diſcipline and regular life, he called out of England, being an Engliſhman himſelfe, this Tecla, *vvith diuers other vveomen of great vertue and holynes as* Cunigildes, Bergita, Cunitrudes, Lioba, Walburga, *& others. See the life of* S. Boniface apud Sur. 5. Iunij. Mart. Roman. *and others.*
b	787	16	M.R. Lulli Epiſcopi & confeſſoris. *This Biſhop being borne in England of a noble houſe, and Coſyn to* S. Boniface *B. of* Mentz, *vvas called ouer by him into Germany, and after good experience of religious life vvas made Prieſt by him, and at length appointed ſucceſſor in his Biſhopricke, vvhich he held for 32. yeares after him, vvith great demonſtration of ſanctity and miracles vvrought by him, as both all German and other hiſtoriographers do record. See the life of* S. Boniface, *as alſo* Vincent in Spec. lib. 23. c. 137. Tritem. lib. 3. de vir. Illuſtr. c. 193. *and others.*
c	131	17	M. R. Heronis Epiſcopi & mart. *This vvas a famous holy man B. of Antioch ſcholler of Sainct Ignatius, to vvhome he vvrote his 13. epiſtle, and he vvrote another in like manner to S. Ignatius after his martyrdome deſyringe his prayers, himſelfe alſo being ſoone after martyred for the ſame. See* Euſeb. lib. 3. hiſt. cap. 30. Niceph. lib. 3. cap. 15. & Baron. in Annal. ann. 110. & 131. *and others.*
d	90	18	C. R. Lucæ Euangeliſtæ. duplex.
e	750	19	C. S. Frideſuidæ Virginis. duplex. *This Virgin vvas of the Citty of Oxford, and daughter of a noble man named* Didan; *and vvheras ſhe vvas ſollicited by another principall noble man called* Algarus, *to yeld vnto his luſt, ſhe reſyſtinge the ſame, eſcaped miraculouſly his violence he being on the ſuddayne ſtroken blynd by God for offering*

the

Litt. Dñic.	Ann⁹ Chr.	Dies menſ.	
			Henry the eyght, for holdinge Zwinglius his opinions about the Sacrament of the Altar. They agreed not in opinions concerninge their beleefe, and yet Fox maketh them Martyrs of one Church: and albeit they were burned all three in one day, yet he alloweth them three ſeuerall dayes for their ſolemnity. See *cap. ibid. num. ibid.*
b	1555	16	*VVilliam VVolſey mart.* This was a labouringe man of *VViſbich* who being infected with hereſies, & called before the commiſſionars for the ſame, behaued himſelfe ſo inſolently and contumeliouſly towards them in contemptuous and blaſphemous ſpeaches, as was intolerable; he was a Zwinglian in his opinions, and for the ſame was burned. See *cap.* 14. *num.* 37.38.
c	1555	17	*Robert Pyggot martyr.* This was a paynter of the ſame towne of *VViſhich*, and a companion to *VVolſey*, the one of them ſtyrringe vp the other to anſwere proudly and reproachfully to *Doctor Shaxton* ſuffragan to the B. of Ely, and other commiſſionars authorized to examine them: they were both burned at Ely for Sacramentary opinions, & conſequently were heretiks vnto Luther himſelfe. See *cap. ib. n. ib.*
d		18	Luke Euangeliſt.
e	1555	19	Nicolas Ridley Biſhopp martyr. This man was a Prieſt borne in Northampton ſhire, brought vp at *Nevvcaſtle*, and firſt was made Chaplyn to K. Henry the 8. of whoſe Religion he was during the Kings life: he made him B. of Rocheſter; but after ioyninge with Cranmer in K. Edwards dayes to promote Zwin-

Litt. Dñic.	Ann⁹ Chr.	Dies menſ.	
			the ſame. See Pol. virg. lib. 5. hiſt. Math. Pariſiens. Molan. in addit. ad Vſuard. mart. Rom. *aud others.*
f	366	20	M. R. Artemij mart. *This vvas a noble man of high authority vnder Conſtantine the great, being preſident ouer ſix prouinces in Egipt, againſt vvhome* Iulian *the* Apoſtata *bearing enuy for his zeale to Chriſtian religion cauſed him to be putt to death by greuous torments. See* Theodoret. lib. 3. hiſt. cap. 17. Niceph. lib. 10. cap. 35. *and others.*
g	389	21	C. R. Hilarionis Abbatis, Et com. S. Vrſulæ & Soc. mart. *Of the holy Abbot Hilarion, his rare life, and miracles, and of his goinge to ſee* S. Antony *in the deſerts of Aegipt,* S. Hierome *& others do vvryte largely. As for* S. Vrſula *and her fellovves, they vvere Brittan Virgins about an eleuen thouſand, accordinge to the common account of all authors. They vvere ſhipped in great Britany to paſſe ouer into little* Britany *in France, there to haue byn marryed to others of that nation, but being driuen by tempeſt dovvne to the Mouth of Rhene neere vnto the Citty of* Colen, *they vvere ſlaine by the* Hunnes *and others enemyes of Chriſtian faith, for defence therof and defence of their chaſtity. See* Gauf. Monumet. lib. 5. cap. 15. Weſt. an. 392. *and many others.*
A	389	22	M. R. Cordulæ virg. & mart. *This vvas a principall Virgin one of* S. Vrſula *her companions, vvho being terrified vvith the ſpectacle of the cruell death of her fellovves, hid herſelfe, but the next day repentinge her ovvne frailty, came and offered*

Litt. Dñic.	Ann⁹ Chr.	Dies menſ.	
			Zwinglianiſme, he gat by that meanes the Biſhopricke of London by depriuation of *B. Bonner*, and was afterward in Q. Maryes raigne burned for hereſie and treaſon. See his ſtory at large. *c.*14.*n* 40.41.42.43.*& deinceps.*
f	1555	20	Hugh Latimer Biſhop martyr. This man was borne in *Leceſterſhire*, ſtuddied at Cambridge, was an earneſt Catholike; but by ſhryuinge of *Thomas Bilney* (ſaith Fox) he was conuerted to fauour Proteſtants religion, which yet he abiured many tymes afterward, and was made B. of Worceſter in K. Henryes dayes, and after depriued for his euill demaynour and neuer could be reſtored by K. Edward: He was at laſt burned at Oxford togeather with the forſaid Ridley: See *ibid.num.*44.45. *& deinceps*
g	1555	21	*Iohn VVebb gentilman*, and *George Roper mart.* Theſe were 2. ſimple contreymen burned at Canterbury vnder Q. Maryes raigne: Their articles (ſaith Fox) were the common articles miniſtred in thoſe dayes, to witt, againſt Zwinglianiſme & Caluiniſme; their anſwers were inſolents fond, & obſtinate, as of ignorant deceyued men. See *ibid. num.*61.
A	1555	22	*Gregory Parke mart.* This was a third companion of the former two burned at Canterbury, no leſſe vnlearned and ignorant then they, nor yet leſſe obſtinate and arrogant in his aunſwers; they went with ſuch fond

Litt. Dñic.	Ann' Chr.	Dies menſ.	
			offered herſelfe vvillingly to martyrdome; See S.Vrſula *her life* in Sur.to. 5. *and diuers others.*
b	366	23	M. R. Theodori preſbyteri & mart. *This vvas a Prieſt of Siuill in Spaine, vvho in tyme of Iulian the Apoſtata ſhevvinge himſelfe conſtant in Chriſtian religion, vvas after many torments of rackinge, and burninge his ſides by tearinge his fleſh vvith hoat yrons, beheaded. See* Zozom. lib.5. cap.7. Mart. Rom. *and others.*
c	620	24	M. R. Maglorij Epiſc. & Confeſs. *This* Maglorius *vvas a Brittan borne, and a monke, but goinge ouer to preach Chriſtian religion in the leſſer Brittany of France, vvas there made B. vvhich after he left againe for deſire of retyring himſelfe to an Eremits life, vvherin he ſhined vvith rare holynes and vvorkinge of miracles alſo. See* Trit. lib. 3. de vir. Illuſtr. cap. 50. & lib.4. cap.27. *and others.*
d	260	25	C. R. Chriſanthi & Dariæ mart. *Theſe vvere 2. noble Romans man and vvife, vvho giuinge themſelues vvholy to deuotion, and gatheringe togeather of Martyrs reliques, vvere taken and put to ſtraunge torments, and at laſt vvere putt into the ground vp to the head and ſhoulders, and ſo ſtoned to death. See* Gregor. Turon.lib. de glor. mart. c.38. *and* Sur.to.5. *and others.*
e	120	26	C. R. Euariſti Papæ & mart. *This holy Pope liued in the firſt age ſoone after the Apoſtles, he vvas a Grecian borne, and illuſtrated much the Church of God by his life and martyrdome. See of his ſucceſſion* Iren. lib. 3. cap.3. Euſeb. lib.3. cap.18. *and others.*
f	292	27	M. R. Vigilia. Vincentij mart. *This man ſuffered at* Abula *in Spaine vnder Diocletian the Emperor, by commandement of* Dacianus *the preſident of that Countrey. He is another different from that* Vincentius *the famous Deacon martyred*

Litt. Dñic.	Ann. Chr.	Dies menſ.	Fox his Calendar. October.
			raſhnes to the fire , as one of them gaue a greake ſkipp when he came vnto yt. See *cap. ibid. num. ibid.*
b	1449	23	*Adam VVallace mart.* This was a poore ſimple Scottiſhman (as Fox affirmeth) condemned & burned in *Edenburrough*, during the raigne of K. Henry the ſixth, to witt vpon the yeare 1449. He held certayne Wickliffian and Lollards opinions, as yow may ſee *ibid.num.62.*
c	1555	24	*Marke Burges*, and *VVilliam Hooker mart.* Of theſe two, *Marke Burges* was a ſhipman burned in *Liſbone* for Zwinglian opinions : and *VVilliam Hooker* was his ſhippboy killed with ſtones (yf we may beleeue Fox) vpon the ſame yeare at *Siuill* in Spaine, by the youthes of that citty for the ſame cauſe. See *ibid.n.63.*
d	1556	25	*Simpſon Prieſt, Beuerich Friar,* and *Dauy Stratton gentilman martyrs.* Theſe three Martyrs are only found in Fox his Calendar, but not in his Acts and Monuments : ſo as we find neither their Acts or Geſts, or articles of beleefe, nor where, nor why they were burned, albeit yt may be gheſſed at, yf the yeare of their burninge be true which he noteth , to witt 1556. See *cap.4. num.64.*
e	1556	26	*Keyler Black friar, Norman Gorley Vicar* of *Dolor martyrs.* Theſe alſo being fellowes of the former, are not found in any of Fox his tables ; ſo as we haue only their bare names in his Calendar with their Canonization for Martyrs. See *ibid.*
f	1556	27	*A Black Canon vvith 4. others martyrs.* Theſe fiue in like manner are not found but only in this place of the Calendar. And heere yow ſee how Iohn Fox ſcrapeth togeather only bare names of vnknowen Martyrs to fill vp his

Litt. Dñic.	Ann. Chr.	Dies menſ.	
			martyred vnder the ſame Dacianus *in the Citty of* Saragozza. *See* Vaſæus in chron. *and others.*
g	64	28	C. R. Simonis & Iudæ Apoſtolorum. duplex.
A	240	29	M. R. Narciſci Epiſcopi & Confeſs. *This vvas a very holy man, and the thirtith Biſhopp of the City of Hieruſalem: he lyued vntill he vvas an hundred & ſixtene years of age, and vvas highly commended by the auncient Fathers for his rare life and miracles. See* Euſeb. lib.4. cap.19. *and* Niceph. lib.5. cap.9. *and others.*
b	240	30	M. R. Eutropiæ virg. & mart. *This vvas a Virgin of Alexandria, vvho vnder Decius the Emperor, goinge to viſitt Martyrs in priſon vvas taken for the ſame, and put to exquiſite torments vntill ſhe gaue vp the ghoſt. See the* Greeke Menaloge, *and* Roman Martyrologe, Sur. tom.5. *and diuers others.*
c	293	31	M. R. Vigilia. Quinctini mart. *This vvas a noble Cittizen of Rome, of the order of Senatours, vvho vnder Maximinian the Emperor vvas putt to death in France for Chriſtian Religion at the Citty novv called of his name* S. Quinctaines: *his body vvas reueyled by an Angell* 50. *yeares after his death, and found vncorrupt, and many miracles vvrought therby. See* Greg. Turon. lib. de glor. mart. cap. 72. & 73. Sur. tom. 5. *and others.*

The Catholike Calendar. Nouember.

The Moneth of Nouember.

d		1	C. R. Feſtum omnium Sanctorum. duplex.
e	180	2	C. R. Commemoratio omnium fidelium defunctorum. duplex. *This pious office to pray*

Litt. Dñic.	Ann. Chr.	Dies menſ.	
			Calendar: for neither is there *blacke* or *blue* canon found in his Acts and Monuments, and much leſſe the other foure companions by him vnnamed. See *ibid. num. 64.*
g		28	Simon and Iude.
A	1556	29	*Three died in priſon at Chicheſter confeſſors.* Here yow ſee, that as before we had Martyrs, ſo haue we now Confeſſors without name, for that they died in Chicheſter priſon: But for many cauſes they might be put there, and conſequently, they are very doubtfull Confeſſors, and very fitt for Iohn Fox his Catalogue. See *ibid. num. 65.*
b	1556	30	*Mother Seaman confeſſor.* This was an old poore woman of Norwich, who though ſhe died at home in her bed, yet for that ſhe had byn pratlinge about new opinions, and had byn called before the comiſſionars for the ſame, ſhe is canonized for a Confeſſor by Iohn Fox. See *ibid.*
c	1556	31	*Mother Bemiet confeſſor.* This was another poore woman alſo of Norwich companion to the aforeſaid *Mother Seaman*, with whome ſhe had byn examined, but diſmiſſed, and ſo died in her owne houſe as Iohn Fox confeſſeth. And with her he endeth the Moneth of October. See *ibid. num. 65.*

Fox his Calendar. Nouember.

The Moneth of Nouember.

d		1	The feaſt of all Sainctes.
c	1541	2	*Richard Mekinges martyr.* This was a poore boy of London, burned in Smithfield vnder

Litt. Dñic.	Ann' Chr.	Dies menſ.	The Catholike Calendar. Nouember.
	998		*yearly vpon a certaine day for all ſoules departed, hath bin an auncient cuſtome amongſt Chriſtians in the Catholike Church:* Ex maiorum traditione (*ſaith* Tertullian *in the ſecond age after Chriſt*) pro defunctis annua die facimus. *VVe do by tradition of our anceſtors yearely offer vp ſacrifices for the dead.* lib. de coron. mil. *and the like hath* Greg. Nazianzen. orat. in fun. Ceſarij frat. *and others, though this particular day vvas inſtituted aftervvard.* See Sigeb. an. 998. *and others.*
f	664	3	C. S. Winifridæ virg. & mart. duplex. *This Virgin being of the Britiſh bloud, vvas beheaded by* Cradocus *ſonne of* K. Alane *of* North-Wales *for that ſhe vvould not yeld to the violence of his concupiſcence; in place of vvhich martyrdome ſpronge vp miraculouſly a vvell vvhich indureth to this day, by the name of* S. Winifrides well *Her reliques vvere kept in the Church of Shrevvſbury vvith great honour. See* Robert. Salop. *that vvrote her life,* Sur. to. 6. Molan. Mart. Rom. *and others.*
g	296	4	C. R. Vitalis & Agricolæ mart. *Theſe tvvo vvere apprehended in the Citty of Bonony in Italy vnder Diocletian the Emperor for ſpreading Chriſtian doctrine,* Vitalis *vvas boundman vnto* Agricola, *but made his fellovv by martyrdome: yea preferred before him in the Calendar, for that he ſuffered more tormẽts then the other. Of them both S. Ambroſe vvryteth at large* lib. de exhort. ad virgin. *and S. Paulinus Biſhop of* Nola, natal. 9. Greg. Turon. lib. 2. cap. 16. *and others.*
A	8	5	M. R. Zachariæ & Elizabeth. *Theſe vvere the holy parents of S. Iohn Baptiſt, highly commended for their holynes in the ghoſpell* Luc. 1. *See alſo* S. Epiphanius *of their rare life and vertues* lib. de vit. Prophet. cap. 23. *and others.*

Litt. dñic.	Ann° Chr.	Dies menſ.	
			K.Henry the eyght, vpon the ſtatute of ſix articles, he denyed the reall preſence, and ſaid at the fire ſide, that Friar *Barnes* had taught him that opinion, but Fox ſaith that could not be ſo, for that *Barnes* was neuer of that opinion himſelfe. See *cap.*15. *num.*1.2.3.
f	1541	3	*Richard Spencer martyr.* This was an Apoſtata Prieſt of *Sariſbury*, that had taken a woman, and with her left his vocation of Prieſthood (ſaith Fox) & became a player of Enterludes, & further then this fell to deny the reall preſence in the Sacrament, & ſo was condemned and burned in the ſame citty vpon the ſtatute of ſix articles. See *ibid. num.*2.3.
g	1541	4	*Andrevv Hevvit mart.* This was a comediant, one of the fellow-players of *Spencer* the marryed Prieſt; he was condemned and burned with him in Saliſbury the ſame yeare & day: as yow may ſee *cap. ibid. num. ibid.*
A	1541	5	*Iohn Porter mart.* This was an Apprentiſe that died in Newgate in K. Henryes dayes, he was put in priſon vpon the Statute of ſix articles; he had (ſaith Fox) an audible voyce and read the Bible in Engliſh to ſuch as reſorted to him, which was then lawfull, but he was accuſed for makinge falſe commentaryes theron: See *ibid. num.*4.

Litt. Dñic.	Ann. Chr.	Dies menſ.	
b	559	6	M. R. Leonardi confeſs. *This vvas a holy man of Aquitany in France, vvho being ſcholler to* S. Remigius *B. of* Rhemes, *& inſtructed by him in all kind of ſanctity of life, retyred himſelfe into his countrey, & liued in a deſert, & vvrought many miracles both before and after his death. See* Sur. to. 6. Trit. l. 3. de vir. Ill. c. 29. *and others.*
c	736	7	M. R. **Willebrordi** Epiſcopi & Confeſſoris. *This vvas an Engliſhman, borne in Yorkeſhire, vvho in the zeale of our primitiue Church going forth of England to preach Chriſtian religion to the gentills of forraine nations, as many other did, he conuerted very many of the Friſians and Danes, and vvas ordayned B. of* Vtright *in Friſeland, and his name* **Willebrord** *changed into* Clement, *ſee* Bed. l. 5. hiſt. cap. 12. Tritem. lib. 3. de vir. Illuſtr. cap. 137. *and others.*
d	295	8	C. R. Sanctorum quatuor Coronatorum mart. *Theſe vvere* 4. *brethren put to death in Rome vnder Diocletian, vvhoſe names being then not knovvne; their reliques vvere kept, & Churches builded to them vnder the title of foure crovvnd brethren, as may appeare by* S. Gregor. lib. 4. regiſt. indict. 13. cap. 44. *aftervvard their names vvere reueyled to be* Seuerus, Seuerianus, Carpophorus, *and* Victorinus. *See* Bed. Vſuard, Rom. mart. *and others.*
e	298	9	C. R. Dedicat. Baſilicæ Saluatoris. duplex. Et commem. **S. Theodori** mart. *Of the firſt, to vvitt the dedication of the lateran Church in Rome to S. Iohn Baptiſt in honour of our Sauiour, ſee* Pet. Damianus, *and others alleaged by Baronius in his notes to the Rom. Martyrol. vpon this day.* S. Theod. *vvas a Chriſtian ſouldiar put to death in* Amaſæa *of the countrey of* Pontus *by exquiſite tormẽts, vnder Maximinian the Emperor, in vvhich Chriſt appeared vnto him & comforted him extraordinarily. Se* Metaphr. 27. Feb. & 26. Nou. & Sur. to. 3. *and others.*

C. R.

Litt. dñic.	Ann. Chr.	Dies menſ.	
b	1542	6	*Thomas Bernard mart.* This was an artificer of Lincolne, who in the dayes of the ſame K. Henry was apprehended and examined by *B. Longland* of that Dioceſſe, and ſhewinge himſelfe very inſolent and obſtinate in certayne hereticall opinions was burned in the ſame citty. See *ibid. num.*4. & 5.
c	1542	7	*Iames Morton mart.* This was another poore fellow of the ſame towne of Lincolne, companion of the forſaid *Bernard* and burned with him (ſaith Fox) for hauinge *S. Iames* epiſtle in Engliſh: but this is refuted *cap. ibid. num. ibid.*
d	1546	8	*George VViſchart mart.* This was a Scottiſhman condemned of ſedition and hereſie in Scotland vpon the yeare 1546. which was the laſt of K. Henryes raigne of England, and the fifth of Q. Mary of Scotland. He behaued himſelfe moſt contemptuouſly & ſeditiouſly in his publike arraignment. and was burned at *S.* Andrewes. See his deſcription and ſtory. *ibid. num.*6.7.8.9.
e	1546	9	*Iohn Kerby martyr.* This was a poore labouringe man of *Ipſich* wholy vnlearned, yet being once peruerted by the perſuaſion of ſome of Zwinglius his ſect, he was ſo willfull therin, and in denyinge the reall preſence in the bleſſed Sacrament, as no reaſon or perſuaſion to the contrary would ſerue, but that he would needs to the fire, and there how inſolently he behaued himſelfe, yow may ſee *cap.*15. *num.*11.12.

Litt. dñic.	Ann. Chr.	Dies menſ.	
f	253	10	C R. Tryphonis, Reſpicij & Nimphæ mart. *The firſt of theſe three conuerted vnto Chriſt the other tvvo; for that being put to torments for confeſſion of his faith, his conſtancy vvas ſuch, as he conuerted firſt* Reſpicius *the Emperor Decius his Tribune, and aftervvard* Nimpha *a Virgin, both vvhich vvere for the ſame martyred vvith him. See the Greeke menaloge* 1. Feb. Procop. l.1. de ædif. Iuſtin. Imp. *of the famous Church erected in honour of S.Tryphon in Conſtantinople and others.*
g	397	11	C.R. Martini Epiſcopi & Confeſſoris duplex. *This is that renovvned S. Martin B. of Tovvars in France, though borne in Hungary of heathen parents, and at* 10. *yeares old vvas called by God to be a Chriſtian againſt their vvilles, and aftervvard liued a moſt holy life, of vvhome all antiquity do vvryte moſt honorably, as* Sulpitius Seuerus *in his life*, S. Paulinus *B. of* Nola, Greg. Turon. *and others.*
A	350	12	C. R. Martini Papæ & mart. Semiduplex. *This Pope vvas borne in Italy, & ſate in the Roman Sea vnder Conſtans the Emperor of Conſtantinople, vvho being infected vvith Arrianiſme vvas offended vvith him for that he condemned one* Paulus *an hereticall patriarch of Conſtantinople, and cauſed him to be apprehended in Rome ſent into Baniſhment to an Iland of* Mare Aegeum, *vvhere he died vvith miſery. See* Sur. tom.6. *and many others.*
b	437	13	M.R. Arcadij & Sociorum mart. *VVith this* Arcadius *vvere put to death by exquiſite torments in Spaine three others named* Paſchaſius, Probus, *&* Eutychianus *vnder* Genſericus K. *of the* Vandalls *for that they vvould not yeld to Arrian hereſie. See an excellent Fpiſtle of* Antoninus *B. of Conſtantinople in thoſe dayes vnto* Arcadius *exhorting him to Conſtancy. & others.*
c		14	M. R. Laurentij Epiſcopi & Confeſſoris. *This vvas*

Litt. Dñic.	Ann. Chr.	Dies menſ.	
f	1546	10	*Roger Clark martyr.* This was a labourer alſo of the towne of Bury and fellow to the former Kirby, whoſe diſciple he ſeemed to be for that he followed him in all things, and conſequently holding his hereſies alſo about the bleſſed Sacrament, was condemned and burned at the ſame towne of Bury. See *ibid.*
g	1531	11	*Richard Bayſield aliâs Somerſam mart.* This was an Apoſtata monke of the forſaid towne of Bury, whoſe office being, to receaue pilgrims that came by that monaſtery, he fell acquainted with two bricklayers of London, by whome he was inſtructed in the new doctrine, tooke a woman, caſt of his coule, and became a booke-ſeller, & at length was burned at the ſame place. See *ibid. num.*13.14.
A	1556	12	*Iohn Clark Confeſſor.* This was a labouringe man of Kent, who being apprehended, and examined vpon new opinions was commytted to the Caſtle of Canterbury, and there died, and by that meanes came to be regiſtred by Fox for a Confeſſor, togeather with 4. other companions which do enſue. See *ibid. num.* 15.
b	1556	13	*Dunſtan Chittiden confeſſor.* This was another poore man of the former company impriſoned at Canterbury, and though they agreed not in their anſwers, *but vpon ignorant ſimplicity* (ſaith Fox) *ſvvarued a little in the number of Sacraments:* yet were they ſo reſolute and willfull to go to the fire, as nothing could ſtay them. See *ibid. num.*15.
c	1556	14	*VVilliam Foſter confeſſor.* This was another of them

Litt. Dñic.	Ann. menſ.	Dies menſ.	The Catholike Calendar. Nouember.
			vvas a holy B. of Dublyn in Ireland, vvhoſe excellent life aud acts yovv may ſee ſett dovvne at large in Sur. tom. 6, *vpon this day. He vvas Canonized by Pope* Honorius 3. *in the* 10. *yeare of his Popedome, vvhich vvas of Chriſt* 1214.
d	561	15	c. s. Machuti Epiſcopi & Confeſſor. duplex. *This vvas a holy man of the Brittiſh nation, vvho vvas othervvaiſe called* Meclouius *before the Conuerſion of the Engliſh nation by S. Auſten: He vvas of rare life for vertue, and vvrought diuers miracles, and vvent into leſſer Brittany, vvhere he vvas made B. and died finally in France, his life is vvrytten by* Sigebert, in Sur. to. 6. *and in his* chron. an. 561. Tritem. de vir, Illuſtr. lib. 3. cap. 35. *and others.*
e	1240	16	c. s. Edmundi Epiſcopi & Confeſs. duplex. *This man vvas Archbiſhop of Canterbury, vvho after a holy life, ſeing the liberty of his Church to be greatly infringed, & many diſorders grovv vvhich he could not remedy, choſe rather to go into voluntary baniſhmēt, & ſo retyred himſelfe to a religious life in a monaſtery in France by* Sueſſon, *and ſix years after his death vvas canonized by* Innocentius 4. *to vvitt* an. 1546. See Math. Paris hoc an. Pol. Virg. lib. 16. *and others.*
f	1200	17	c. s. Hugonis Epiſcopi & Confeſſor. duplex. *This holy man vvas by nation a Burgundian of the order of Carthuſians, vvho through the ſame of his learninge and holynes of life, being called into England by K. Henry the ſecond, vvas made firſt prior of a monaſtery of his order at* Wydam, *and then B. of Lincolme, vvherin he liued and died very holily; and* 20. *years after his death to vvitt* 1220. *he vvas canonized by Pope* Honorius 3. *See* Math. Paris. Silueſter Giraldus Sur. to. 6. *and others.*

Litt. Dñic.	Ann. Chr.	Dies menſ.	
			them that died in the foreſaid Caſtle of Canterbury vnder Q. Mary, or rather he was Captaine of all the reſt, though none more ignorant then he: he ſaid yt was as good to carry the gallowes about in proceſſion for them whoſe Fathers were hanged, as to carry the croſſe in memory of Chriſts paſſion. See *ibid. num.*15. & 16.
d	1556	15	*Alice Potkins confeſſor.* This was the wife of a poore crafteſman, but ſo malepart in new doctrines, and ſo proud therwith, that being asked by the commiſſionars of her age, aunſwered, that accordinge to her old byrth ſhe had 49. years, but accordinge to her new byrth ſhe was but of one yeare old. See *cap. ibid. num. ibid.*
e	1556	16	*Iohn Archer confeſſor.* This was the laſt of the former crew of Canterbury Caſtle Confeſſors, by occupation a weauer, and in his opinions he profeſſed to hold with the others; for ſome of them (ſaith Fox) graunted but one Sacrament, *vvhich is Chriſt hanginge on the Croſſe.* See *ibid.*
f	1557	17	*Iohn Hooke martyr.* Of this man Iohn Fox wryteth no more, but that he read, that in this preſent 1556. was burned one *Iohn Hooke* a true wittneſſe of the Lords truth at *Cheſter. &c.* but what this truth was, and how truly *Hooke* did wittneſſe the ſame he ſheweth not in particular. See *ibid. num.*17.

Litt. dñic.	Ann. Chr.	Dies menſ.	The Catholike Calendar. Nouember.
g	325	18	c. r. Dedicat. Baſilicatum Petri & Pauli. duplex. *This is the memory of that day, vvhen Conſtantine the great* 300. *yeares after Chriſt, did lay the foundation of* 2. *famous Churches of S. Peter and S. Paul in Rome, conſecrated by* Pope Silueſter, *but longe before this, euen from the ſaid Apoſtles martyrdoms, their bodyes vvere honoured vvith great concourſe of Chriſtian people, as yovv may ſee in* Euſeb. lib. 2. hiſt. cap. 24. *and others.*
A	236	19	c. R. Pontiani PP. & mart. *This Pope vvas a Roman borne, and gouerned that Sea vnder the Emperor* Alexander Seuerus, *by vvhome he vvas taken and caſt into the Iland of* Sardinia *vvhich in thoſe dayes vvas very barbarous, and of an vnvvholſome ayre, vvherein after many miſeryes ſuffered, he died. See* Dam. *in his life* Niceph. lib. 5. hiſt. cap. 26. *and others.*
b	870	20	c. S. Edmundi Regis & mart. duplex. *This vvas K. of the eaſt Angles to vvitt Norfolke, Suffolke, and ſome parts adioyninge, he vvas martyred for Confeſſion of Chriſtian faith by* Hinguar *a Daniſh King, that entred that contrey by violence: aftervvard he had a goodly Church and monaſtery erected vnto him at a tovvne called of his name* S. Edmonds-bury. *See* Abbo Floriacens. *in his life.* Sur. tom. 6. Stow. *and others.*
c	598	21	M. R. Columbani Abbatis. *This vvas a renovvned monke of* Scotland *vvho vvas the founder of many monaſteryes, and after a longe religious life made a bleſſed end aboue* 1000. *years gone. Many authors do vvryte of him, as* Sigeb. in chron. an. 598. Vincent. in ſpec. l. 23. c. 4. Trit. de vir. Illuſt. l. 2. c. 5. *and others.*
d	226	22	c. R. Ceciliæ virg. & mart. Semiduplex. *This vvas a noble Virgin of Rome, vvho being eſpouſed vnto* Valerianus *a heathen, brought both him & his brother* Tiburtius *to be Chriſtians,* *and*

Litt. Dñic.	Ann' Chr.	Dies menſ.	Fox his Calendar. Nouember.
g	1557	18	*Iohn Hallingdale martyr*. This was a ſimple ignorant fellow burned in Smithfield, who ſtood vpon this point principally, that ſuch as were condemned in theſe dayes for heretiks were true Saints; which yow may ſee how he proueth out of the Apocalips, *ibidem num*.17.18.
A	1557	19	*VVilliam Sparrovv mart*. This was companion of the forſaid *Hallingdale*, and burned with him in Smithfield; he was a ſeller, and ſpreader of ſeditious ballads, and once before had recanted and ſubmitted himſelfe to rhe B. of London, but now fallinge into relapſe, and ſtandinge therin obſtinatly was burned. See *ibid. num*.17.18.19.
b	1557	20	*Ricard Gibſon mart*. This was the third companion burned alſo in Smithfield with *Hallingdale* and *Sparrovv*, but that he was much more arrogant then any of them both, refuſing to anſwere to ſuch articles, as were propoſed vnto him by the B. rather propoſinge other to him againe about Antichriſt, and the beaſt in the reuelation, the whore of Babylon and the like. See *ibid. num*.17.20.
c	1558	21	*Alexander Gouch mart*. This was a weauer of ſhredded Couerletts, who vſing to the houſe of one Alice Driuer at *Groſborrovv* in Suffolke, was ſo peruerted by her, with new opinions of thoſe dayes, as he was content to go to the fire for the ſame; he was taken in a haygulfe with the ſaid *Alice*. See *ibid.nu*.21.
d	1558	22	*Alice Driuer martyr*. This was the doctrix of the forſaid weauer, who was ſo malepart and contumelious before the iudges, as firſt her eares were cutt of, for callinge Q. Mary *Iezabell*,

Litt. Dñic.	Ann° Chr.	Dies menſ.	
			and to ſuffer martyrdome vvith her for Confeſſion of Chriſtian faith togeather vvith Pope Vrbanus, *vvho baptized them. See their admirable hiſtory* in Sur. tom. 6. Lippom. tom. 5. *and others.*
c	103	23	c. R. Clementis Papæ & mart. Semiduplex. *This Pope vvas of the Roman nobility, an aūcient ſcholler of* S. Peter *and* S. Paul, *and ſate in the Sea of Rome, in the third place after* S. Peter; *he vvas caſt into the Iland of* Lycia *by the Emperor* Traian *to geather vvith many other Chriſtians, for Confeſſion of Chriſtian faith; and in the end vvas throvvne into the Sea vvith an auchor at his necke. See the* Roman Mart. Dam. *in his life*, Lippom. tom. 5. *and others.*
f	294	24	c. R. Chryſogoni mart. *This vvas a noble man of Rome, vnder Diocletian, vvho after the loſſe of all his goods, and tvvo yeares impriſonment, vvas ſent for by the Emperor to be brought bound to* Aquileia, *vvhere he vvas, thinkinge by fayre meanes and promiſes to dravv him to deny Chriſt, but vvhen he could not, he cauſed him to be beheaded. See* Sur. tom. 6. Mombrit. tom. 1. Niceph. lib. 14. *and others.*
g	302	25	c. R. Catharinæ virg. & mart. duplex. *This vvas a noble Virgin of* Alexandria *in Egipt, greatly renovvned both for her nobility, rare learning and conſtancy in Chriſtian religion, for vvhich after many torments, ſhe vvas beheaded by commandement of* Maximinus *the Emperor. See her ſtory* in *Sur.* to. 6. Metaphraſt. Lippom. to. 5. Rom. mart. *and others.*
A	313	26	c. R. Petri Alexandrini Epiſcopi & mart. *This vvas that renovvned B. of Alexandria in Egipt, vvho firſt of all did excommunicate* Arrius *the Archheretike being a Prieſt of his Church for mouinge nevv opinions againſt the diuinity of Chriſt: vnto vvhome, vvhen he vvas in priſon and*

Litt. dñic.	Ann. Chr.	Dies menſ.	
			zabell, and after many diſputations with diuers learned men, ſhe would needs burne for her new doctrine. See *ibid. num.* 22.23.24.25. *& deinceps.*
e	1558	23	*Philip Humfrey mart.* This was a ſimple poore man burned at Bury vpon the laſt yeare of Q. Maryes raigne, togeather with two Brethren *Iohn* and *Henry Dauy*: Fox ſetteth not downe any of their opinions, but ſaith that they ſuffered for the true teſtimony of Ieſus Chriſt: See *cap.*15.*num.*30.
f	1558	24	*Iohn Dauy* and *Henry Dauy mart.* Theſe were the 2. brethren companions of *Humfrey* named by Fox in the precedent day, and burned with him at Bury, but for that we know not their opinions for which they were burned, we can determine nothinge of their ſanctity. See *ibid.*
g	1558	25	*Iohn Cornforth martyr.* This was an artificer of *VVortham* in Kent, who with 4. others 2. men and 2. weomen were burned at Canterbury for new opinions, not aboue ſix dayes (ſaith Fox) before the death of Q. Mary, their phantaſticall aſſertions yow may ſee ſett downe in part out of Fox togeather with their obſtinacy therin. *ibid. num*, 31.
A	1558	26	*Chriſtophor Brovvne martyr.* This vvas a huſbandman of *Maydſtone* in Kent, and companion to the foreſaid Cornforth and burned alſo with him for the ſame peruerſity of opinions: They held that opinion of Luther againſt Caluyniſts, that Chriſts body was

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Litt. Dñic.	Ann Chr.	Dies menſ.	The Catholike Calendar. **November.**
			and condemned to dy by Maximinus Emperor, and ſome Prieſts came vnto him to intreat for Arrius, *Chriſt appeared, and bidd him neuer to receyue him into his Church againe. See* Ruffinus lib. 1. hiſt. cap. 14. Athan. orat. 2. cont. Arr. Euſeb. lib. 7. cap. vlt. *and others.*
b	428	27	M. R. Iacobi interciſi mart. *This is a renovvned martyr of* Perſia *vvho being a Chriſtian, and hauinge by the perſuaſion and allurements of* K. Iſdegald *denyed his faith, tooke ſuch repentance therof, that he vvent vnto the King and recalled that Act, vvhervpon he vvas dravvne in peeces vvith horſes. See* Niceph. lib. 14. c. 20. Sur. to. 6. & 7. *and others.*
c	298	28	M. R. Rufi mart. *This* Rufus *being a young man of the Roman nobility vvas conuerted to Chriſtian faith by* S. Chryſogonus, *of vvhome vve ſpake a little before, togeather vvith his vvhole family, vvherof* Diocletian *the Emperor being aduertiſed, cauſed them all to be put to death: See the* Rom. mart. Pet. in catal. lib. 10. c. 120. *and others.*
d	309 310	29	C. R. Vigilia. Suturnini & Siſinij mart. *Of theſe tvvo, the firſt vvas an old man, the ſecond vvas a Deacon, and both of them put to death by many torments vnder* Maximinian *the Emperor at Rome,* in via ſalaria, *vvhere there vvas a memorable Church erected in their honour. See their acts* in Sur. tom. 1. *and the acts of* S. Marcellus. *and others.*
e	62	30	C. R. Andreæ Apoſtoli. duplex.

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Litt. Dñic.	Ann° Chr.	Dies menſ.	Fox his Calendar. November.
			preſent in the Sacrament of the Altar *only in the vſe, &c.* See *ibid. num.*31.32.
b	1558	27	*Iohn Hurſt mart.* This was the third conſort of the forſaid crew; he was inhabitant of *Aſhford* in Kent, and burned at Canterbury, with the foteſaid *Cornforth* and *Brovvne*, with whome he concurred in their hereſies, and obſtinacy for defence of the ſame. See *cap.*15. *num.* 31.
c	1558	28	*Alice Snoth mart.* This was a younge woman of the ſame company burned at Canterbury with them for hereſie ſhe was extreeme willfull and arrogant, and when ſhe came to the fire ſide ſhe ſent for her Godfather and Godmothers, and recyted to them the common Creed, and asked them whether they had promiſed any other thinge for her at her baptiſme, and they anſwering no, ſhe willed all to beare her wittnes therof, and ſo ſhe was burned. See *ibid, num.*33.34.35.
d	1558	29	*Katherine Knight martyr.* This was another ſimple, wilfull and obſtinate woman of the ſame company, who tooke her ſelfe to be a propheteſſe by readinge of ſcriptures; ſee her ſtory *ibid. num.*33.
e		30	Andrew Apoſtle.

Litt. Dñic.	Ann' Chr.	Dies menſ.	The Catholike Calendar. December.
			The Moneth of December.
f	296	1	M. R. Olympiadis matt. *This vvas a man that had byn conſull in Rome, and lyuinge at the citty of* Ameria *in Vmbria, vvas conuerted by a bleſſed vvoman named* Firmina *to Chriſtian faith, vvhich Diocletian the Emperor vnderſtanding, cauſed him by many torments to be put to death in the ſame place. See the* Rom. mart. *and the regiſter of that Church of* Ameria *and others.*
g	353	2	C. R. Bibianæ virg. & mart. *This vvas a Roman Virgin daughter to one* Fauſtus *and* Daphroſa *both Martyrs for Chriſtian religion, vvhoſe example this Virgin imitatinge, gaue her life for confeſſion of the ſame faith and religion vnder Iulian the Apoſtata. See* Pet. in catal. l.2. c.19. *the* Rom. mart. *and others.*
A	190	3	M. R. Lucij Regis. *This vvas the firſt Chriſtian King, vvherof there is mention amonge the Britans, being conuerted by* S. Fugatius *and* Damianus *ſent from Rome by* Pope Eleutherius, *about the yeare of Chriſt* 177. *as* Marianus Scotus *holdeth, vvherof See* Bed. lib.1. hiſt. c.4. *and others, as alſo the firſt part of this Treatiſe* Cap. 4.
b	1099	4	C. S. Oſmundi Epiſcopi & Confeſſ. duplex. *This vvas the ſecond B. of* Salisbury *after the tranſlation of that Biſhoppricke from* Shirborne *to that place: he vvas a man of rare life, and firſt reduced the order of ſeruice to the vſe of* Sarum, *as* Polidor, *and others do recount, and died meſt holily* an. 1099. *and vvas Canonized by Pope* Calixtus. 3. *See* Pol. Virg. l. 9. hiſt. & lib. 23. Rom. mart. *and others.*

C. R.

The Moneth of December.

Litt. Dñic.	Ann° Chr.	Dies menſ.	
f	1534	1	*VVilliam Tracy eſquier confeſs.* This man was of *Todington* in Gloceſter-ſhire, who died in the 22. yeare of the raigne of K. Henry the 8. and being infected with hereſie, as was thought, made a phantaſticall teſtament, ſaying it imported not where his body was buryed, and that good works did not make a good man, *&c.* for which his body was taken vp & burned the next yeare after, and ſo made a Martyr of Fox his Calendar. See *cap.*16. *num.*4.5.
g	1545	2	*Peter Sapience mart.* This wiſe man, or man of wiſdome is only found in Fox his Calendar, whether by error or no I know not, but nothinge I find of him in his Acts and Monuments, neyther ſeemeth yt an Engliſh name, but that he was borrowed from abroad, yf there were any ſuch man at all. See *ibid. num.* 4.
A	1545	3	*George Bucker aliâs Damlippe mart.* This was a certayne Apoſtata Prieſt, hanged, drawne and quartered in *Calice* for treaſon againſt K. Henry the 8. in the laſt yeare, ſauing one, of his raigne, and was not burned at all, as Fox confeſſeth, and therby vniuſtly commeth he into this Calendar. See *ibid. num.*6,7.
b	1531	4	*An old man of Buckingham-ſhire mart.* Of this old man I find neyther name, nor geſts, nor place, nor his cauſe of martyring in Fox, but only by certayne gheſſes a farre of. See *ibid. num.* 8. 9.

Litt. ñic.	Ann. Chr.	Dies menſ.	
c	531	5	c. R. Sabbæ Abbatis. *This vvas a holy Abbot in* Paleſtina, *vvhich both by ſanctity of life and learninge did illuſtrate the Church of God much in his dayes, he is highly commended by all auncient vvryters, & died vvhen he vvas 94. yeres old vnder* Iuſtinian *th'Emperor. See* Ioan. Diac. *in the life of* S. Greg. lib. 1. cap. 9. *vvhere he talketh of* S. Sabba *his Church in thoſe dayes in Rome. and others.*
d	320	6	c. R. Nicolai Epiſc. & Confeſs.. Semiduplex. *This is that moſt renovvned B. of* Myra *in* Lycia, *vvho hauinge paſſed the perſecution of Diocletian in Baniſhment, vvas recalled by Conſtantine the great to the Councell of* Nice, *vvhere he vvrought diuers miracles: See* Niceph. lib. 3. hiſt. cap. 14. Lippom. tom. 5. Sur. tom. 6, *and others.*
e	390	7	c. R. Ambroſij Epiſcopi & Confeſſoris Eccl. Doctoris. duplex. *This vvas that renovvned Father and Doctor of the Church B. of* Millayne, *vvho amonge other notable deeds conuerted* S. Auſten *from the hereſie of* Maniches *to Chriſtian religion: and the feſtiuall memory of his departure is celebrated as vvell by the* Grecians *as by the* Latyns: *See their menaloge, and his life vvrytten by* Paulinus, *and others.*
f		8	c. R. Conceptio B. Mariæ. duplex. *This memory of the immaculate Conception of the Mother of God by the grace & povver of her ſonne, that preſerued her from all inquination of ſinne, though yt vvere obſerued in the Church both Greeke and Latyn of more auncient tyme; yet the publike celebration therof began firſt in the Church of England in the tyme of VVilliam Conqueror vpon priuate deuotion of ſome holy men, and vvas after admytted by the vvhole Church. See* Baron. *vpon the* Rom. mart. die 8. Decemb. *and others.*

Litt. dñic.	Ann Chr.	Dies menſ.	Fox his Calendar. December.
c	1381	5	*Tvvo gray friars martyrs.* Theſe mens names alſo, or ſur-names, or any other particulars concerninge them, do I not find in Iohn Fox his Acts and Monuments, wherby I gather, that this moneth (his ſtore of particular martyrs faylinge) he meaneth to furniſh vp with generall names, as alſo with borrowed ghoſpellers from abroad; ſee *ibid. num.* 8.
d	1517	6	*Iohn Hilton* and *Iohn Coignes confeſſors.* This moneth being (as I ſaid) ſterile and barren of martyrs is furniſhed vp with Confeſſors by Fox; & theſe two heere mentioned were two artificers that had bin called to accoumpt for new opinions, but were not martyred for the ſame. See *ibid. num.*10.
e	1517	7	*Robert VVard confeſſor.* This was a third artificer called before the commiſſionars togeather with the former 2. about certayne hereſies laid to his charge, which cauſe Iohn Fox thinketh ſufficient to make him a Confeſſor and Sainct of his Calendar. *ibid. num.*10.
f	1522	8	*A Scholler of Abbouile mart.* Of this martyr alſo called as it ſeemeth from Abbouile in Picardy vpon the yeare of Chriſt 1522. & 13. of *K. Henryes* raigne as heere Fox noteth in his Calendar, I find nothinge afterward declared in his Acts and Monuments: ſo as he ſeemeth to be greatly ſtrayned in finding out Saincts eyther forrayne or domeſticall, to fill vp this moneth, whervpon he is forced alſo to lay hands on a Iew, vpon the next day followinge. See *cap.*16. *num. ibid.*

Litt. Dñic.	Ann° Chr.	Dies menſ.	
g	298	9	M. R. Leocadiæ virg. & mart. *This vvas a renovvned Virgin of the citty of* Toledo *in Spaine, vvhere ſhe ſuffered martyrdome vnder* Diocletian *the Emperor, and had diuers Churches in old tyme erected vnto her, and ſundry Councells of* Toledo *are kept in her Church. See* Vaſæus in chron. Pet. de natal, in catal. lib.1. cap.48. Marian. Sicul. l.5. Rerum Hiſpan. *and others.*
A	313	10	C. R. Melchiadis PP. & mart. *This Pope vvas borne in Africa, and ſate in the Sea of Rome vnder* Maximinus *and* Licinius, *of vvhoſe perſecution he vvas partaker, & therby called Martyr in the ancient Church, though aftervvard he died in his bed, vvhen Conſtantine had giuen peace to the Church. his ſucceſſor vvas Pope Silueſter. See* Dam. *in his life, and others.*
b	384	11	C. R. Damaſi PP. & Confeſſor. Semiduplex. *This Pope vvas by nation a Spaniard, but of great learninge and rare life, vvho called togeather the councell of Conſtantinople, and condemned the hereſie of* Eunomius *and* Macedonius *therin, as alſo he condemned the falſe Councell of* Arimine, *gathered againſt the Councell of* Nice *in fauour of the Arrians. See* Zozom. l.6. cap. 23. Niceph. in chron. S. Auſten. ep. 165. *and others.*
	274	12	M. R. Syneſij mart. *This man did ſerue the Church of Rome in tyme of* S. Syxtus Pope, *and* S. Laurence *Deacon, to vvhome this* Syneſius *ſerued in the office of* Lector, *and being zealous to conuert pagans to Chriſtian religion, he vvas accuſed therof to* Aurelianus *the Emperor, and by his commandement put to death. His feſtiuall day is alſo ſolemnely kept amonge the Grecians, as yovv may ſee in their menaloge. And the* Rom. mart. *and others.*
d	299	13	C. R. Luciæ virg. & mart. duplex. *This vvas a Virgin of* Syracuſa *in Sicily of very noble parentage,*

Litt. Dñic.	Ann. Chr.	Dies menſ.	Fox his Calendar. December.
g	1528	9	*A Ievv martyr.* This Iew(ſaith Fox) was firſt a Chriſtian, & then put to death for the ſame by the Turks in Conſtantinople, but whether the Iew were a Proteſtant, whilſt he was a Chriſtian, & ſo died for Proteſtants religion, Fox telleth vs not: See *ibid. num.*10. *&* 11.
A	1515	10	*Richard Hunne mart.* This was a Marchant-taylor of London, who ſome 2. or 3. yeares before the riſinge of Luthers doctrine, was put into the Lollards towar for Wickliffianiſme, where fearinge the ſentence that was likely to haue byn giuen againſt him, he hanged himſelfe as the magiſtrats ſaid, and proued. See the diſcuſſion of that matter *ibidem nnm.*12.13.14. *& deinceps.*
b	1531	11	*Iohn Tevvkſbury mart.* This was a leather-ſeller of London who in the 22. yeare of the raigne of K. Henry the 8. defended certayne hereſies moſt arrogantly before *Tonſtall* then B. of London; as for example, *that euery man is Lord of vvhatſoeuer another hath: that the Ievves put Chriſt to death vvith good intent, & zeale,* and other ſuch like. See *ibid. n.*20.21.22.
c	1555	12	*Iames Gore* and *VVilliam VViſeman confeſſors.* Theſe were two other Confeſſors, the firſt a poore man that died in priſon at Colcheſter, the other a *Cloth-vvorker* of London, that died in the Lollards towar, both of them ſaith Fox for the right and truth of Gods worde. but no more in particular. See *ibidem num.* 23.
d	1557	13	Iohn Philpot preacher martyr. This rubricate martyr was borne in *Hampſhire* afterward

Litt. dñic.	Ann. menſ.	Dies menſ.	
			rentage, vvho refuſinge to marry in reſpect of the vovv of virginity vvhich ſhe had made, vvas accuſed to Paſcaſius *preſident of that countrey vnder* Diocletian, *vvho after many torments vſed tovvards her, vvhich ſhe miraculouſly endured, he cauſed her to be beheaded. See her ſtory at large* in Sur. tom.6. Sigeb. lib. de vir. illuſtr. cap.172. *and others.*
e	138	14	M.R. Spiridionis Epiſcopi & Confeſſoris. *This vvas B. of* Cyprus *in the tyme of* Maximinus *the perſecutinge Emperor, and of Conſtantine the good Emperor that follovved him; by the firſt he had his right eye pulled out, togeather vvith many others Confeſſors: by the ſecond he vvas much honoured & called to the Councell of Nice, vvhere among other things, he conuerted a heathen philoſopher by diſputation. See of him* Euſeb. lib.10. hiſt. cap.3. Socr. lib.1. cap. 8. Zozom. lib.1. cap.11. *and others.*
f	450	15	M.R. Valeriani Epiſcopi & mart. *This vvas a B. in Africa in S. Auſtens tyme vnder* Genſericus *the Arrian* K. *vvho being of* 80. *yeares old, vvas commanded by him, to giue him his Church Veſſells, vvhich he denyinge to do vvas caſt into the fields vvith commaundement that no man vnder paine of death ſhould ſuccour him, and ſo he died for hungar and cold. See* Vict. Vticens. l.1.de Perſecut. Vandal. Mart.Rom. *and others.*
g	402	16	M.R. SS. Virginum Africanarum mart. *Theſe vvere a great number of Catholike young vveomen and virgins, vvhich in Africa vnder* Hunnericus *an Arrian* K. *of the* Vandals *ſuffered death by intolerable torments of burning of their breaſts, and the like, for that they vvould not admitt the Arrian hereſie, nor yet falſely accuſe Catholike Biſhopps to haue abuſed their bodyes. See* Victor. Vticens.lib.1.de Perſecut. Vandal. Mart. Rom. *and others.*

Litt. dñic.	Ann. Chr.	Dies menſ.	
			ward came to be Archdeacon of Wincheſter, and after that againe fallinge into new opinions in K. Edwards, dayes he was called to accoumpt for the ſame vnder Q. Mary, and many meanes vſed to recall him, which not takinge place, he was at laſt burned in Smithfield. See his ſtory *cap.16. num.* 24. 25. 26. *& deinceps.*
e	1557	14	*Iohn Rough preacher mart.* This *Rough* was a Dominican friar in Scotland, who runninge from thence into England in the beginninge of K. Edwards dayes, when free liberty was giuen to all ſorts of apoſtataes to reſort thither, he tooke a woman named *Kate* vnder the name of wife; but in Q. Maryes dayes after diuers examinations and conuictions of hereſies, he was burned in Smithfield. he was alſo miniſter of the ſecret Congregation of Proteſtants in thoſe dayes in London. See *ibid. num.*31.
f	1557	15	*Margaret Meringe martyr.* This was a poore pratlinge woman of London, excommunicated out of the foreſaid Proteſtant congregation by Friar *Rough* the miniſter thereof, for her euill demaynor, as Fox confeſſeth, but yet for that ſhe was burned herſelfe alſo afterward for her obſtinate ſtanding in hereſie, Fox is content to take her in for a martyr. See *ibid. num.* 32.
g	1557	16	*Thomas Tiler* and *Mathevv VVhither confeſſor.* Why theſe 2. men are made Confeſſors by Fox I know not, nor do I find any thinge of them in his acts, but yt is probable, that they were in ſome trouble for the new ghoſpell in thoſe dayes, and a very ſmall matter in tha kind is ſufficient for Fox to canonize Confeſſors: See *ibid. num.* 33.

Litt. Dñic.	Ann. Chr.	Dies menſ.	
A	87	17	M. R. Lazari Epiſc. & confeſſoris. *This vvas that* Lazarus *brother of* S. Mary Magdalen *and* Martha, *vvhome our Sauiour raiſed from death to liſe* Ioan. 11. *vvho aftervvard vvith his tvvo ſiſters flyinge the perſecution of the Ievves, came to* Marſeeles *in France, and there vvas made Biſhopp, and both liued and died in great holynes. See the acts of* S. Mary Magdalyn, S. Martha, S. Maximinus; *the Greeke menaloge, and* Rom. mart. *and others.*
b	252	18	M. R. Gratiani Epiſcopi & Confeſſ. *This vvas the firſt B. of* Towars *in France, ordayned by* S. Fabianus *Pope of Rome vpon the yeare of Chriſt* 251. *he vvrought many miracles in his life, and vvas a man of admirable vertue. Of vvhoſe acts yovv may ſee at large.* Greg. Turon. *his ſucceſſor in the ſame ſea* lib. 1. de geſt. Franc. cap. 3. & lib. 10. cap. 31. *and others.*
c	253	19	M. R. Nemeſij mart. *This man being a ſouldiar in* Alexandria *of Aegipt, and knovvne to be a Chriſtian, vvas firſt accuſed of theft, but being quitt for that, and diuers other ſouldiars condemned, he vvas accuſed preſently for religion, vvhich he confeſſinge:* Aemilianus *the Iudge gaue ſentence, that he ſhould be put to death vvith th'other theeues, but firſt be beaten tvviſe as much as any of them. he ſuffered vnder Decius the Emperor. See* Euſeb. lib. 6. cap. 34. *and the Epiſtle of* S. Dionyſ. Alexand. *vvherein his martyrdome is recounted,* Rom. mart. *and others.*
d	340	20	Vigilia. M. R. Philogonij Epiſc. & Confeſſ. *This man vvas B. of Antioch, and hauinge byn a famous lavvyer before, vvas aftervvard a zealous defender of Catholike religion againſt* Arrius, *vvho vvas vvont to call this* Philogonius *his principall aduerſary as ſaith* Epiphan. hær.

Litt. Dn̄ic.	Ann° Chr.	Dies menſ.	
A	1550	17	*Iohn Dale confeſſor.* This was a husbandman of the towne of Hadley in Suffolne, who hauinge byn inſolent, and rayled extreemely in the Church openly vpon *Maiſter Neuill* his paſtor, and this in tyme of diuine ſeruice, he was put for the ſame into the cage, and afterward ſent to priſon at Bury, where he died. See *ibid. num.*33.
b	1550	18	*VVilliam Plaine*, *Elizabeth Lavvſon* and *Iohn Glouer confeſſors.* Of theſe 3. Confeſſors, the firſt was a buſy fellow of London, who in K. Henryes dayes had byn putt into the towar for carryinge of letters to one *Doctor Crome*, As Fox affirmeth; the ſecond was an vnquiett woman impriſoned at *Bredfield* in Suffolke. The third was impriſoned at *Lichfield*; but yet all three died in liberty and in their beds. See *ibid. num.*34.
c	1526 1436	19	*Nicolas Burton* and *Thomas Rhedonenſis Earle mart.* The firſt of theſe two was an Engliſh marchant burned at Siuill in Spaine for Caluinian opinions, vpon the fifth yeare of Q. Elizabethes raigne. The ſecond *Rhedonenſis* was no Earle, but a french Carmelite friar of whome we haue treated before the 10. day of February, and he is put twiſe into this Calendar of Fox. See *cap.*16. *num.*35.36.
d	1497	20	*Picus Mirandula confeſſor.* This was a younge noble man of Italy of rare learninge in the laſt age ſauinge one, and moſt Catholike in Religion· ſo as Fox doth him exceeding great iniury and diſhonour to putt him in heere amongſt ſuch a rabble of burned heretiks, whome

Litt. dñic.	Ann° Chr.	Dies menſ.	
			hær. 69. S. Chryſoſtome *did preach in hi Church vpon his feſtiuall day, vvhich ſermon i yet extant* to.3. Operum. *See alſo* S. Hierome, Niceph. *and others.*
e	75	21	C. R. Thomæ Apoſtoli. duplex.
f	253	22	M. R. Chæremonis Epiſcopi & Soc. mart. *Theſe are very aũcient Martyrs, vvho in the perſecution of Decius, as* S. Dionyſ. Alexandrin. *that vvas an eye-vvitnes teſtifieth, vvere driuen out of Alexandria into a vvilderneſſe in great number, vvherof ſome vvere deuoured vvith beaſts, others died vvith hunger and cold, others vvere ſlaine by theeues & barbarous heathens. See their vvhole ſtory in* Euſeb. lib. 6. hiſt. c.34. *taken out of* S. Dionyſ. Mart. Rom. *and others.*
g	254	23	M.R. Victoriæ virg. & mart. *This vvas a noble Roman Virgin, vvho againſt her vvill, being eſpouſed vnto* Eugenius *a pagan, vvould not marry, vvhervpon ſhe being accuſed for Chriſtian Religion, and that ſhe had dravvne many other young vveomen to the ſame purpoſe of virginity vvithin the Citty of Rome, ſhe vvas put to many torments, and finally paſſed thorovv vvith a ſvvord. See the* Rom. Mart. *and* S. Adelmus lib. de laud. virg. Pet. in catal. lib. cap.83. *and others.*
A	253	24	Vigilia. M. R. Quadraginta virginum mar *Theſe 40. Virgins vvere put to death togeat in the Citty of Antioch in the forſaid perſecuti of* Decius *but by different torments, ſome ſuff ringe more, ſome leſſe. See the mart. of* S. Bed Vſuard. Ado. Vandelbert Pet. in catal. lib. cap. 89.
b	25	25	C. R. Natiuitas Domini noſtri IESV Chriſti. duplex.
c	27	26	C. R. Stephani Protomartyris. duplex.
d	28	27	C. R. Ioannis Apoſtoli & Euangeliſtæ.
e	29	28	C. R. SS. Innocentium mart. duplex.

Litt. dñic.	Ann. Chr.	Dies menſ.	
			whome he from his hart did moſt earneſtly deteſt. See *cap.16. num.37.38.39. & deinceps.*
e		21	Thomas Apoſtle.
f	1513	22	*Eraſmus Roterodamus confeſſor.* The like iniury and violence is done heere to Eraſmus in puttinge him into his Calendar amongſt Lutherans and Zuinglians (whome in his life he deteſted) as was before to *Picus Mirandula*, though not ſo great, for that by his indiſcreet and raſh wrytings he gaue occaſion to the ſaid heretiks to build on him diuers opinions, which he greeuouſly afterward repented. See *ibid. num.* 41.42.43. *& deinceps.*
g	1549	23	*Martyn Bucer confeſſor.* This man was by lynage a Iew, by profeſſion a Dominican friar, who leauinge his habitt tooke a woman after the example of *Luther*, whoſe ſcholler he was, though afterward he left his doctrine and followed *Zuinglius*, but repented and returned; yet after that againe he brake from him once more and taught Zuinglianiſme in England, and died ſo doubtfully, as diuers thinke that he died in Iudaiſme. See *ibid. num.* 58.59.60. *& deinceps.*
A	1551	24	*Paulus Phagius confeſſor.* This mas a German Prieſt companion to *Bucer* for his iorney into England in K. Edwards dayes, they both hauinge byn expelled from *Straſburge* a little before for ſeditious preachers: he died in England: ſee *ibid. num.* 67. 68.
b		25	Natiuity of our Lord.
c		26	Stephen mart.
d		27	Iohn Euangeliſt.
e		28	Childermaſſe.

Litt. dñic.	Ann° Chr.	Dies menſ.	
f	1172	29	C.R. Thomæ Cantuarienſis Epiſcopi & mart. Semiduplex. *This excellent man of moſt holy life and Conſtancy* S. Thomas Becket *Archbiſhopp of Canterbury, vvas ſlaine in his ovvne Church by a conſpiracy of vvicked men, vvithout commiſſion or order of Iuſtice. Of vvhoſe rare miracles vvrought at his tombe after his death; as alſo of his moſt excellent vertues vvhile he liued many learned men do vvryte vvho liued vvith him, as* Herbert *aftervvard* Cardinall. Ioan. Salisburgens. *B. of* Carnotum *in France:* William *and* Benedict, *tvvo Abbotts of* Canterbury *and others.*
g	290	30	M. R. Sabini Epiſcopi & Soc. mart. *This man vvas B. of* Spoletum *in Italy, and vvas put to death for Chriſtian religion by many torments, vnder* Maximianus *the Emperor, togeather vvith* Exuperantius *&* Marcellus *his deacons, and* Venuſtianus *the preſident of that countrey, vvhome he had conuerted togeather vvith his vvife and children, all vvhich vvere martyred togeather. See* Pet. in catal. lib.2. cap.19. Paul. Diac. de geſtis Lombard. lib.1.c.5. *and others.*
A	335	31	C.R. Silueſtri PP. & Confeſſoris. duplex. *This Pope vvas he, that baptized* Conſtantine *the great, confirmed the Councell of* Nice, *and did many other moſt excellent things, as appereth in the hiſtory of his life vvrytten by many authors, vvhich yovv may read gathered togeather in* Sur. tom.6. & Lippom. tom.5. *and others.*

The end of the Cath. Calendar.

Litt. Dñic.	Ann' Chr.	Dies menſ.	
f	1559	29	*Philipp Melanchton confeſſor.* This was one of the firſt and cheefeſt ſchollers of Luther, and one that moſt ſett forth and ſpread his doctrine at the beginninge, being himſelfe but 22. years old, when firſt he began to interprete S. *Paules* Epiſtles contrary to the old interpretation of the Fathers: afterward he became doubtfull & various, and his ſaluation is doubted of by thoſe of his owne ſect and others. See *cap.*16. *num.*72.73.74. *& deinceps.*
g	1562	30	*Peter Martyr confeſſor.* This was an Italian Friar, who runninge from thence, and makinge the ordinary entrance to the new ghoſpell by takinge a woman (as did alſo *Bernardinus Ochinus* another Friar of Italy) came both with their ſaid weomen into England in the beginninge of K. Edwards dayes to plant the ghoſpell: Albeit Peter Martyr was doubtfull at that tyme what Religion to beleeue or teach. See *ibid. num.* 90. 91. 92. *& deinceps.*
A	1553	31	*King Edward the ſixt Confeſſor.* This was the ſonne of K. Henry the 8. and the firſt K. of England that euer was numbred amongſt Proteſtants ſince yt was firſt a Kingdome, yf yet this may iuſtly be ſo numbred, ſeeing he was but 9. yeares old, when he tooke the crowne, and not fully 16. when he died. Both he and his Father were infinitely abuſed by the change of Religion, and perhaps himſelfe may better be called a Martyr then a Confeſſor, ſeing yt was the cauſe of his ruine: See *ibid.* 97.98.99. *vſque ad finem.*

The end of Fox his Calendar.

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THE SVMME OF ALL SAINTS NAMED IN BOTH CALENDARS.

In the Catholike Calendar.

The number of all mentioned 3704. wherof are Popes Martyrs 27. Popes Conſeſſors 8. Biſhops Martyrs 37. Biſhops Confeſſors 63. Virgins Martyrs 76. (beſides the 11000. ſlayne with *S. Vrſula*) Virgins Confeſſors 11. Kinges and Queens Martyrs 3. K. and Q. Confeſſors 8. Other holy men and weomen Martyrs 3429. other men and weomen Confeſſors 42.

All theſe were of one faith and Religion agreeable to the Roman at this day.

In the Foxian Calendar.

The number of all mentioned 456. Biſhops-pſeudomartyrs 5. Biſhops Confeſſors 1. Virgins martyrs 000. mayd-martyrs 3. Kinges and Queenes Martyrs and Confeſſors 1. Other men and weomen Martyrs 393. other men and weomen Confeſſors 53.

Theſe vvere of diuers ſorts and opinions, and contrary in many points the one to the other. As for example:

Waldenſians & Albigenſians 13. Lollards & Wickliffians 36. Huſsits & Lutherans 78.

Zuinglians and Caluiniſts 268. Anabaptiſts, Puritans, and doubtfull of what ſect 59.

Againe of theſe vvere.

Husbandmen, weauers, ſawyers, ſhomakers, curryers, ſmithes and other ſuch like occupations 282. poore weomen and ſpinſters 64. Apoſtata monkes & friars 25. Apoſtata prieſts 38. Miniſters 10. publike malefactors and condemned by the lawes for ſuch 19.

The greateſt diſputers of this ranke againſt the Catholike Biſhops and learned men vvere:

MEN.

George Tankerfield a cooke. *Auguſt.* 13.
Iohn Maundrell a cowheard. *March* 17.
Richard Craſhfield a young artificer. *Mar.* 28.
Raphe Allerton a taylour. *Septem.* 19.
Iohn Fortune a black-ſmith. *Sept.* 30.
Richard Woodman an Iron-maker. *Iun.* 23.

VVEOMEN.

Ellen Ewring the Millers wife. *Aug.* 23.
Ioane Laſhford a marryed maide. *Ian.* 18.
Iſabel Foſter a Cutlers wife. *Ianuar.* 17.
Anne Alebright a poorewoman of Canterbury. *Ian.* 19.
Alice Potkins Spinſter. *Nouem.* 15.
Alice Driuer a famous doctrix. *Nou.* 22.

To the gentle Reader,

Beſides the faults eſcaped in the printinge, we praie the, gentell Reader, to correct theſe alſo, which chaunced in the wrytinge.

In the firſt part in the addition to the Catholiques, *pag.* 3. for S. Ambsoſe added. *Read.* a deuout Biſhop added.

Pag. 155. *linea* 2. for Ioannes Diaconus that liued with him. *Read.* whoe liued not long after him.

In the third part and firſt ſix moneths. *pap.* 16. *linea* 22. for Dioſcorus an hereticall Biſhopp of the ſame Sea. *Read.* an hereticall Biſhop of Alexandria. *pag.* 90. *linea* 4. wee ſaw all that tyme. *Read.* we ſaw at that tyme. *pag.* 108. *linea* 19. cannot to be well. *Read.* cannot be well.

In the third part and laſt ſix moneths. *pag.* 27. *linea vltima.* for declared by many. *Read.* declared by them by many. *pag.* 119. for and ſimple life. *Read.* and ſingle life. *pag.* 132. *linea* 3. ſometymes abdinge certayne. *Read.* addinge certayne. *pap.* 187. *linea* 11. two names. *Read.* two nauies. *pag.* 190. *linea* 16. which ſuch taunts. *Read.* with ſuch. *pag.* 249. dung-former one. *Read.* dung-farmer one.

AN

AN OBSERVATION
TO THE READER
About the multitude of Foxian Martyrs,
Which in the former Calendar are recorded to haue ſuffered death, and other puniſhments for their opinions.

IT may be (gentle Reader) and ſo commonly it falleth out in the beſt natures, that thou vvilt haue a certayne horror of mynd, to ſee vnder one vew ſo many burned for their opinions in Religion, as in this Calendar, hath byn laid before thee; and to ſome yt may ſeeme perhaps great rigor & cruelty (and ſo Fox endeauoureth euery vvhere to make yt appeare) and to others this cogitation may offer yt ſelfe, that at leaſt vvayes theſe men and vveomen, that haue offered their liues ſo vvillingly for defence of their Religion, had ſome great inward teſtimony of the truth therof. But for the firſt, vvhether yt vvas neceſſary iuſtice, and no cruelty to puniſh ſuch vvillfull and malignant people; yow ſhall ſee yt proued perſpicuouſly in the 17. Chapter of this booke, by the teſtimony alſo and practiſe of proteſtants themſelues, vvherof I haue thought good to ſett downe ſome examples in this place.

Tvvo points to be conſidered.

And for the ſecond point, to vvitt, that this vvillinge or rather vvillfull ſufferinge death in ſectaryes for their particular opinions, is not to be called Conſtancy, *but rather* pertinacity, *and no good proofe at all of the* *truth of that, for vvhich they ſuffered: yow ſhall ſee diſcuſſed at large in the 4. Chapter of this booke, as alſo ſomewhat in the firſt, vvhere diuers examples are ſhewed of ancient heretiks, that profeſſed this kind of Conſtancy, or rather audacity, much more to vtter appearance then Catholike Martyrs did. And yet further for thy better inſtruction heerin, I thought good to ſett downe a brieſe note of ſundry heretiks, condemned and put to death in our countrey, different from the Proteſtants Religion; yea condemned and executed for the moſt part by Proteſtants themſelues: So as heerby thou maiſt ſee, that neyther only Proteſtant Sectaryes do offer themſelues to go to the fire, nor only the Catholike Clergy and Magiſtrate hath, or doth exercise ſuch puniſhment vpon them. And finally I haue thought good alſo, to lay beſore thee heere at the beginninge certayne ſentences of holy Fathers concerninge this matter, vvherby thou maiſt the better be directed to iudge of all the reſt, that enſueth throughout the vvhole booke.*

A NOTE

A NOTE
OF SVNDRY HERETIKS
AND SECTARIES,
Different in opinions both from Catholikes and Proteſtants of our dayes,

VVho offered themſelues to death for the defence of their ſaid opinions.

Publican heretiks.

IN the yeare of Chriſt 1162. and eight yeare of K. *Henry* the ſecond his raigne, thirty heretiks that were commonly called Publicans, with their Captayne *Gerrard* entred into England, were diſputed withall in *Oxford*, and for that they would not yeld in their fond and blaſphemous opinions, (denyinge among other points, *Baptiſme, Matrimony, and the Lords Supper*) they were condemned to death, wherat they did ſinge; *bleſſed are yow, vvhen men reuile and hate yow for truthes ſake, &c.* as both Nuber*genſis* and others do relate: and that being thruſt out finally of all houſes, and depriued of help, they died for cold and hunger, holding themſelues for elect Martyrs of Chriſt.

Matth. 16.

Gul. Nub. lib. 1 hiſt. Angl. c 13. Ioan. Stovv pag. 161.

Vpon the yeare of Chriſt 1222. and ſixt of the raigne of K. Henry the 3. was burned in Oxford a Deacon, who had circunciſed himſelfe and made himſelfe a Iew, *vvhere miſerablie*

Ievv heretike.

Stovv pag. 262.

he ended his life (ſaith Stow) which is a token that he repented not, but thought he died for a very good cauſe.

Chriſt-heretike.

Stovv ibid.

Mother-Chriſt heretike.

Vpon the ſame yeare alſo, a young man that would not come to any Church, nor be partaker of any Sacrament, but ſaid that he was Chriſt, and for proofe therof ſhewed wounds in his hands, feete and ſides, and a woman that called herſelfe the mother of Chriſt was of his profeſsion alſo, and both of them died obſtinately, holdinge themſelues for true Martyrs of Chriſt.

Eutichian and Motophiſitian heretiks.

Stovv pag. 965.

Vpon the yeare of Chriſt 1535. and 27. of the raigne of K. Henry the 8. the 25. of May, were condemned at S. Paules Church in London 25. heretiks. *They held* (ſaith Stow) firſt, *that in Chriſt are not two natures*; ſecondly, *that Chriſt tooke neither flesh nor bloud of the virgin Mary*; thirdly, *that children borne of infidells ſhalbe ſaued vvithout baptiſme*; fourthly, *that the Sacrament of Chriſts body, is but bread only*; fifthly, *that vvhoſoeuer ſinneth vvittingly after baptiſme, cannot be ſaued*. Fourtene of them ſtood ſtiffely in their hereſies, & were burned, two in Smithfield, the reſt in other Cittyes.

Anabaptiſt heretiks.

Stovv pag. 973

Anno Domini 1538. and 30. of the forſaid K. Henryes raigne, were condemned 4. Anabaptiſts the 24. of *Nouember*, for denyinge that children ought to be baptized of neceſsity, or yf they were, then, that they muſt be rebaptized againe when they came to age; and other ſuch abſurdityes of ſectaryes in thoſe dayes.

The ſame yeare alſo, and vpon the 29. of *Nouember* (not many dayes after the burninge of *Iohn Lambert* for denyinge the *reall preſence*) there were condemned and burned in Smithfield two other: to witt, a Dutch-man and Dutch-woman that held the ſame, and other Sacramentary opinions with *Lambert*, but yet mingled with the forſaid Anabaptiſme; and thought themſelues iolly Martyrs in going to the fire for defence therof; & in that cauſe contemned whatſoeuer perſuaſions, eyther Catholiks or Proteſtants could vſe vnto them in thoſe dayes, againſt their opinions.

Mixt heretikes.

Stovv ibid.

In the yeare of Chriſt 1540. and 32. of the forſaid K. Henry, were burned in the high way beyond *Southwarke* towards *Newton*, the 29. of Aprill, one called *Mandeuill*, another *Collyns* with a third companion; All which ſtood ſtiffely in certaine particular opinions of their owne, denyinge with the old heretiks called *Dimarits* and others, *that Chriſt tooke fleſh of the bleſſed Virgin, and that there ought to be any publike Magiſtrats.*

Dimarite heretiks.

Epiph. li. 3. cont. hær.

Stovv pag. 976.

Vpon the yeare of Chriſt 1549. and third of K. *Edward* the ſixt, the 27. day of Aprill, B. *Cranmer*, and other his aſsiſtants condemned to death certayne Anabaptiſts, to the number of 5. or 6. wherof ſome of them recanted, and bare fagotts at *Paules Croſſe*, *Colcheſter* and other places.

Anabaptiſts.

Stovv pag. 1005.

In the yeare of Chriſt 1550. being the 4. of the forſaid K. *Edwards* raigne, vpon the 2. of May, went reſolutely to the fire *Ioane Knell.*

Ioane of Kent.

aliàs *Bourcher*, comonly called *Ioane* of *Kent*, for defence of her opinion *againſt the fleſh of Chriſt*, which ſhe held with ſuch aſſurance of her ſaluation, as ieſtinge at the Proteſtants ſaid, *ſhe died for a peece of fleſh* as *Anne Aſcue* had done a little before *for a peece of bread.* She was condemned, and burned in Smithfield by *B. Cranmer* and his fellowes. *And at her burninge* (ſaith

Stow pag. 1021.

Stow) *preached at the ſtake Doctor Story to haue conuerted her, but ſhe not regardinge his doctrine, ſaid he lyed like a,* &c.

Vpon the yeare of Chriſt 1551. and fifth of K. *Edward* the ſixt, was condemned in London by the forſaid Biſhops of that tyme, one *George*

Arrian heretike.

Paris a Dutch-man, for holdinge *that Chriſt was not God, nor equall to his Father:* and being obſtinate, nor yelding any thing to the perſuaſion of the ſaid Biſhops and other learned men, he

Stow pag. 1022.

was burned aliue in Smithfield, perſuadinge himſelfe, that he did offer vp a liuely ſweet ſacrifice to almighty God for his true Religion.

Vpon the yeare of Chriſt 1573. and 15. of Q. Elizabeth the 4. day of Nouember, *Peter Burchett* a gentleman of the *middle-temple* was vpon the point to haue byn condemned to

Peter Burchett an heretike. *Stow pag.* 1157.

the fire, by *Edwyn* B. of *London* ſollemly in *Paules Church*, for diuers hereticall opinions that he held, for which he had byn burned, yf by diuers learned men (ſaith *Stow*) he had not with great paines byn perſuaded to renounce: and yf he had died, he would haue taken himſelfe for a great Saint; he was after hanged for killinge his keeper.

In the yeare of Chriſt 1575. and 17. of the forſaid Q. Elizabeth her raigne, the third of April, were condemned 27. heretiks, by the B. of London and his aſsiſtants, for holdinge with the old Catharits and other heretiks, *that yt was not lawfull for a Chriſtian man to take an oath, and that no Chriſtian may be a magiſtrate, or beare the ſword,* and the like: wherof 4. only did recant, and bare fagotts at *Paules Croſſe* in ſigne of burninge, yf they had perſeuered obſtinately in the ſame opinions.

Catharite or puritan heretiks.

Stovv pag. 1160.

Vpon the ſame yeare, and vnder the ſame Q. the 12. of May, an eleuen perſons were condemned to death in the Conſiſtory of Paules, for like Anabaptiſticall opinions; and after great paines taken with them (ſaith *Stow*) one woman only was conuerted of that number, the reſt remayninge obſtinate, notwithſtanding all the Proteſtant perſuaſions that could be vſed.

Anabaptiſts.

Stovv pag. 1162.

Item the 12. day of Iune, the ſame yeare, fiue perſons were condemned in Paules Church, by the Biſhops and Clergy, for the ſect of *Family of loue*, who eſcaped death by recantinge that hereſie, and by deteſtinge the author therof H. N. at a ſermon at Paules Croſſe, who otherwiſe had byn burned.

Sectaryes of the family of loue,

Stovv ibid.

The very ſame yeare alſo, and 22. day of Iuly, two Dutch-men Anabaptiſts were burned in Smithfield, for obſtinate ſtandinge in their opinions, *vvho died* (ſaith Stow) *in great horror and cryinge*; but yet would not yeld an ynch in their opinions.

Anabaptiſts.

Stovv ibid.

Vpon the yeare of Chriſt 1583. and 26. of the forſaid Q. Elizabeths raigne, the 17. day of September *Iohn Lewes* (ſaith Stow) who named himſelfe *Abdeyt*, an obſtinate heretike denyinge the godhead of Chriſt, and holdinge diuers other deteſtable hereſies (much like to his predeceſſor *Mathew Hammond*) was burned at *Norwich*. So ſaith *Stow*: and yow muſt not doubt, but that he went as reſolutely to the fiar for his opinions, as any of Fox his martyrs did whatſoeuer.

Arrian martyrs.

Stovv pag. 1189.

In the yeare of Chriſt 1589. and 31. of the ſame Q. raigne, one *Francis Kett* a maiſter of art, borne (ſaith Stow) at *VVymmondham* in *Norfolke*, was condemned by *Edmond* B. of *Norwich*, for holdinge diuers deteſtable opinions againſt Chriſt our Sauiour, and was burned neere to the citty of *Norwich, &c.* Neither muſt yow imagine, that he went to the fiar with leſſe courage or reſolution, then the former, or any of Foxes martyrs, whome he highly recomendeth for that point of haſty going to the fiar.

Heretiks impugninge Chriſt.

Stovv pag. 1283.

Vpon the yeare of Chriſt 1591. and 33. of Q. Elizabeth, was hanged in Cheapſide the 26. day of Iuly, *VVilliam Hackett* of *Owndall* in *Northamptonſhire* yeoman for holding & preaching himſelfe to be Chriſt, & ſtood therunto, vnto the very death, threatning puniſhment to his perſecutors, when he came to his kingdome in the next life. And ſo much of Sectaryes of different faith from Fox and his people, puniſhed and put to death in England.

Chriſt-heretike.

Stovv pag. 1289.

And vnto this number of domeſticall examples, might be added diuers others, puniſhed by Proteſtants in like ſort abroad, as for example *Michaell Seruetus* a Spaniard, burned in *Geneua* by *Caluyns* approbation & procurement, for that *he denyed three perſons in God, and 2. diſtinct natures in Chriſt.* And *Valentinus Gentilis* a Neapolitan Schoole-maiſter, burned by the Proteſtants of *Berna* amongſt the Switzers, for renewinge *Arrianiſme*, and the hereſie of the *Trinitarians* in this our age. And the ſtoryes are wrytten and allowed by *Caluyn* & *Beza* themſelues, and one thinge is to be ſpecially remembred, in all theſe ſectaryes, that euery one of them pleaded ſcriptures reſolutely for himſelfe and his opinions.

Michell Seruetus. Valē.inus Gentilis. *Calu. lib. de ſupplicio Serueti Et Melancthon. loc. com. Manlij cap. Eccleſia. Beza. lib. de hæret. a ciuili magiſtratu puniendis.*

And yet no Proteſtant can ſay, but that theſe men were heretiks, and ſo do we ſay alſo; and the Catholike Church would haue done no leſſe by them, then the Proteſtant Magiſtrate did, yf they had byn in her power. And yf I would diſtribute theſe men into ſeuerall dayes for their feſtiuity, as Fox doth his Martyrs, though they were hanged or burned many togeather vpon one day and in different countreyes, theſe being as yow ſee allmoſt a hundred and thirty in number, would make the third part and more of a new Calendar of Martyrs after Fox his faſhion, that agree neyther with him nor vs. And therby the diſcreet reader may diſcerne, that yt is not inough for men or weomen to dy reſolutely for their opinions, therby to proue themſelues martyrs, but they muſt be tryed by the iuſtneſſe of their cauſe, ſeing that, as wiſely ſaith *S. Cyprian, non pœna, ſed cauſa facit martyrem*, yt is not the puniſhment, but the cauſe that maketh a martyr; and ſo I doubt not, but the wiſer ſort of Proteſtants will ſay alſo; but who ſhalbe iugde? herein lyeth the difference betweene vs: for Fox will ſay the ſcriptures; but we aske further, who ſhall iudge of the ſcriptures, and true meaninge therof? for that euery one of theſe ſectaryes alleaged ſcriptures aboundantly as before hath byn ſaid, and ſo did old heretiks alſo, that offered themſelues no leſſe reſolutely to death for their opinions, then theſe men do now. We ſay that the Catholike, and knowne viſible Chriſtian Church of euery age muſt be iudge, who alleage ſcriptures rightly, and in their true ſenſe, and who do not; and conſequently who are true martyrs, and who are not, who are heretiks or Catholiks, and who are not, wherof doth enſue, that whoſoeuer obeyeth not this Church, but impugneth her, or departeth from her, cannot be a martyr; nor ſaued by ſufferinge death for any opinion or doctrine whatſoeuer. To which effect, yow may read the ſentences of holy Fathers that do enſue.

Cypr. ep. 41. ad Corn.

A NOTE OF CERTAINE ANCIENT FATHERS SENTENCES, About ſufferinges of heretikes for their opinions,

Declaringe the ſame to be no martyrdomes, yf they be not allowed by the Catholike knowne Church of euery age.

S. Cyprian lib. Simplicitate Prælat. ſiue de Eccl. vnitate.

WHOSOEVER *is ſeparated from the Church, and ioyneth himſelfe to an adultereſſe conuenticle, is ſeparated alſo from the promiſes of the Church, nor euer ſhall he come to enioy the rewards therof yf he leaue her; he is an alien, a prophane perſon, an enemy, he cannot haue God for his Father, that hath not the Church for his Mother: yea though he ſhould be ſlayne for the confeſſion of Chriſts name, yet can he not be ſaued,* macula iſta nec ſanguine abluitur, *this crime of ſeparatinge himſelfe from the Church, cannot be vvaſhed away vvith bloud:* inexpiabilis culpa nec paſsione purgatur, *yt is a fault vnexpiable, nor can yt be purged by death yt ſelfe.*

An heretike or ſchiſmatike out of the Church cannot be ſaued though he ſhould dy for Chriſt.

The ſame S. Cyprian in the ſame booke.

He cannot become a martyr, vvho is not a member of the Church, neyther can they euer come to Chriſts Kingdome, vvho do forſake his ſpouſe vvhich is there to raigne. Though tyed to ſtakes they burne in flames, and be con-

He cannot be a martyr that is not a member of the Church.

be conſumed vvith fiar, though throwen to vvild beaſts they be by them deuoured, non erit fidei corona, ſed pœna perfidiæ. *ſuch ſuffering ſhall not be any crowne of their faith, but a puniſhment of their perfidiouſnes. It ſhall not be a glorious vpſhott of their religious vertue, but a death deſperate: vvell may ſuch a one be killed, but crowned he cannot be.*

The ſame S. Cyprian in an other place of the ſame booke.

He that is ſlaine for Chriſt out of the vnity of the Church is damned.

May he be thought to be with Chriſt, who is againſt his Prieſts? nay rather he who ſeparateth himſelfe from the clergy & the ſociety therof, doth beare armes againſt the Church, & repugne againſt the ordinance of almighty God: & conſequently if he be put to death, being out of the Church, he cannot attayne vnto the rewards, which are due only vnto the Church. There is but one God, one Chriſt, and one Church, one faith, and one flocke, which by the glue of concord, is conioyned to make one entyre body. VVhatſoeuer is ſeparated from the roote or mother Church, cannot be a part, eyther liue, or breath, but hath loſt the very ſubſtance of all life and ſafety.

S. Auguſtine lib. 1. de ſerm. Dñi. in monte. cap. 9.

An heretike hath no revvard for his ſufferings.

It is not fruitfull to ſuffer perſecution howſoeuer, but to ſuffer it for Chriſts cauſe, not only vvillingly, but alſo ioyfully: for many heretiks deceyuinge ſoules vnder the name of Chriſtians, do ſuffer much, but therfore they are excluded from their reward, becauſe it was not only ſaid, bleſſed be they, vvhich ſuffer perſecution, *but preſently it was added,* for iuſtice: *vvhich iuſtice cannot be found, vvhere there is not true faith, &c.*

The

The ſame S. Aug. tract. 6. in Euang. Ioan.

Sufferinge of heretiks is not for Chriſt.

Heretikes do ſometymes bragg (namely the Donatiſts) that they do giue much almes to the poore and do ſuffer much; but this is not for Chriſt but for Donatus *their firſt founder, &c. Looke for vvhome thou ſuffereſt* quia foras miſſus es, ideo miſer es. *for that thou art caſt forth from the vnion of the Church, therfore art thou miſerable, vvhatſoeuer thou doeſt or ſuffereſt otherwiſe: heare the Apoſtle ſayinge of himſelfe:* yf I ſhould giue all that I haue to the poore, and deliuer my body to the fiar without charity, I am nothinge, *&c.*

And againe in his booke de Patient. cap. 26.

Martyrdome may profit an heretike to a more tollerable damnatiō.

If any man being in Schiſme, hereſie, or out of the Church ſhould ſuffer tribulations, torments, fiar and death yt ſelfe, rather then he vvould deny Chriſt, yt vvere laudable in him, and no vvayes to be reprehended, and may help perhaps to make his damnation the more tolerable, then yf he had denyed Chriſt: but yt cannot ſaue him; the Apoſtle ſaying, that yf I giue my body to fiar, *&c.* yt will not profitt me, *that is to ſay, yt vvill not profitt me to Saluation, though yt may profitt to a more tollerable damnation.*

S. Chryſoſtome hom. 11. in Epiſt. ad Epheſ.

And albeit vve ſhould do innumerable good vvorkes, yet ſhall vve be puniſhed no leſſe, yf vve breake the integrity of Chriſts Church, then vvere thoſe that violated his owne body, vvhile he vvas vpon earth. There vvas a certayne holy man (to vvitt S. Cyprian) that ſaid a thinge vvhich to ſome may ſeeme boldneſſe, but yet he

ſaid

Schiſme hereſy, & ſedition cannot be vvashed avvay vvith the bloud of martyrdome.

ſaid yt: to vvitt, that this ſinne cannot be vvaſhed a way vvith the bloud of martyrdome: Dico & obteſtor Eccleſiam ſcindere non minus eſſe peccatum, quam in hæreſim incidere. *I do ſay and proteſt, that to cutt and diuide the Church of God (by ſchiſme or ſedition) is no leſſe damnable a ſinne, then to fall into hereſie.*

S. Pacianus Epiſt. 2. ad Sympron. Nouat.

VVhy no heretike out of the Church can be crovvned.

Though Nouatianus *ſuffered ſomwhat, yet vvas he not put to death: and though he had byn put to death, yet ſhould he not be crowned. Yow vvill aske me vvhy? I anſwere, for that he had not the peace of the Church, neyther vvas in concord vvith her, but vvas cut of from that mother, vvhoſe portion he muſt needs be that vvill be a martyr. Harken to the Apoſtle.* If I ſhould (*ſaith he*) haue all faith, ſo that I could remooue montaynes, and haue not charity, I am nothinge; And yf I ſhould diſtribute all my goods to be meate for poore; and yf I ſhould deliuer my body ſo that I burne, and haue not charity, yt doth profitt me nothinge.

S. Aug. lib. 4. de baptiſ. cont. Donatiſt. c. 17.

Neyther baptiſme nor martyrdome profiteth an heretike.

Neither is baptiſme profitable to an heretike being out of the Church, nor yet yf for the confeſsion of Chriſt he ſhould be put to death, for that he is conuinced to vvant charity, vvherof the Apoſtle ſaith, though I ſhould deliuer my body, ſo that I burne, and haue not charity, yt doth profitt me nothing.

The ſame S. Auguſt. epiſt. 204. ad Donat. preſb. Donatiſt.

Yf thou be out of the Church, and ſeparated from the *knott of vnity and band of charity, thou ſhalt be puniſhed vvith eternall paines, although thou ſhouldeſt be burned quicke for the name of Chriſt. And the ſame hath Saint Auguſtine againe in many other places of his vvorks.*

Burninge aliue for Chriſt ſaueth not a Sectarye.

S. Fulgentius lib. de fide ad Pet. Diac. cap. 29.

Do thou moſt firmely hould, and no vvayes doubt, that vvhatſoeuer heretike or Schiſmatike, though he be baptized in the name of the Father, the Sonne, and the holy Ghoſt, yf he be not a member of the Catholike Church, though he giue neuer ſo much almes; nay though he ſhed his bloud for the name of Chriſt, notwithſtandinge he cannot in any caſe be ſaued. For vnto him who houldeth not the vnity of the Catholike Church, neyther can baptiſme, nor almes, though neuer ſo copiouſly dealt, no nor death yt ſelfe ſuffered for Chriſt, be auayleable vnto euerlaſtinge ſaluation.

Heretiks and ſchiſmatiks damned though they dye for Chriſt.

S. Auguſt. lib. 2. againſt Petilian the Donatiſt. cap. 98.

VVhat glory is it, yf for your offences yow be iuſtly puniſhed, ſo as neyther in this vvorld yow haue temporall comfort, nor in the vvorld to come ſhall haue life euerlaſtinge; but heere haue the anguiſhes of vnhappy men, and there hell fire prepared for heretiks.

Heretiks puniſhed in this life, and the next.

The ſame Father in Concio. de geſt. cum Emerito.

If vnto an heretike being out of the Church of Chriſt, yt ſhould be ſaid by an enemy of Chriſt, offer vp Frankencenſe vnto my Idols, and adore my Gods, and he not adoringe them ſhould be put to death by the ſaid

An heretike dying againſt idolatry cannot be ſaued.

enemy of Chriſt; vvell may he ſhed his bloud, but crowned he cannot be.

Idem lib. 1. contra Gaudent. cap. 33.

For him that dieth for a factiō there is no ſaluation.

He vvho for the verity and vnity of Chriſt, doth not only looſe his liuelyhood, but his life alſo, he hath truly faith, he hath truly hope, he hath truly charity, he hath truly God almighty; but vvhoſoeuer for the part of Donatus *vvould looſe but a threed of his cloke, he ſheweth himſelfe to haue no vvitt in his head.*

S. Gregory lib. 2. Regiſtr. Epiſt. 36.

That not paine, but the cauſe maketh a Martyr.

Yow muſt vnderſtand (as S. Cyprian ſaith) that not paine, but the cauſe maketh a Martyr: *vvhich being ſo, yt is very abſurd for yow to glory of that perſecution, vvhich yow ſay yow ſuffer, yt being a thing moſt certayne, that therby yow cannot attayne to any heauenly reward. Let then the integrity of true faith bring yow backe now at length to your mother the Church, by vvhome yow had firſt your Chriſtianity.*

The Concluſion and Collection vpon the Premiſſes.

1. BY *all theſe authorityes is ſeene;* Firſt, *that heretiks*
of vvhat ſect or faction ſoeuer, dyinge for deſence
of their particular opinions, dy not for Chriſt, but
2. *for the founders of their Sects.* Secondly, *that albeit*
they ſhould dye expreſſely for Chriſt, yet canne they not
3. *be ſaued.* Thirdly, *that yf they ſhould be martyred by*
infidell perſecutors for refuſinge to yeld to Idolatry, yet
4. *muſt they be damned.* Fourthly, *that the caſe of*
Schiſmatiks, and of ſuch as diuyde the Churches vnity
is all

is all one, albeit otherwiſe they be of neuer ſo good life. Fiftly, *that the reaſon of all this is, for that they be out of the vnion of the* Catholike *Church, which Church muſt iudge of all.* Sixtly, *that the Church vnderſtood by theſe* Fathers, *was no inuiſible or hidden Church, but knowne to all the world in euery age, wherof the Romaine was a chiefe member, out of which, and againſt which,* Fox *his Martyrs died, as did alſo the other old heretiks heere ment, or mentioned by theſe* Fathers. 5. 6.

An other animaduerſion about the Story of Foxian Martyrs that enſueth throughout euery Moneth.

To preuent all occaſions of Cauill (gentle reader) to him that will ſeeke to wrangle, I do heere fore-ſignify firſt, that I do not proſecute in my narration all particulars that Fox ſetteth downe of his Martyrs and Confeſſors, for that had byn to wryte as large a volume, as he hath done. 1. Secondly, I do not lay forth ſuch praiſes of them as he dilateth euery where, with all his art of Oratory ſkill; and this partly for that I do not beleeue them (findinge him ſo falſe in other narrations, as I haue done) partly alſo for that though ſome of them had morall vertues, yet were they neyther eminent nor extraordinary, as will appeare by the view of this our hiſtory: and whatſoeuer they were or might haue byn; yet they being ſectaryes, and out of the Church, could receyue no auayle by them 2.

towards *Saluation*, as by the former doctrine of the Fathers yow haue ſeene. Thirdly then, 3. whatſoeuer I haue heere wrytten of them, I haue taken yt commonly out of Fox himſelfe, or of ſome other good author, whoſe words I do euer recyte, as alſo the place and page where they are to be found, which Fox often doth not. So that whatſoeuer I haue omitted, or left out touchinge them, I haue done yt of purpoſe for breuity ſake, and vpon good cauſes; and what I haue wrytten and affirmed, I haue done yt with all truth and fidelity, and ſo will he find that ſhall read my narration, and conferre it with Fox himſelfe; and this animaduerſion being premiſed, lett any heretike cauill or wrangle that liſteth, his arguments are anſwered before he beginne.

THE CONTINVATION AND CONNEXION

Of this ſecond volume of Foxian Saintes with the other ſett forth before:

And what principall partes or pointes the former conteyned.

In the end of my former booke (good Chriſtian *reader) conteyninge the firſt ſix* Monethes *of* Iohn Fox *his* Calendar, *I did aduertiſe yow (yf yow do remember or haue read the ſame) that the ſaid booke growinge into further length, than at the beginninge vvas expected, I vvas forced to diuide yt into two little volumes, therby to make yt more manuall and portable, but yet for that both of them indeed do make but one booke, as I thought yt not amiſſe in the end of the former to forwarne thee breefly, what was to be conteyned in this later: ſo now leaſt the one may chance to come to thy hands vvith out the other, yt ſhall not be perhaps from the purpoſe, heere to lay downe in few vvords by vvay of preambles, the ſumme of the former ſubiect, and principall parts therof, togeather vvith their coherence and connexion vvith this, for ſo ſhalt thou ſee and behould in a ſhort vew the comprehenſion of all.*

OF THE PREFACE,

INTITVLED:

A direction for the vſe of the tvvo Calendars.

FIRST *of all then after the briefe dubble* Calendar *prefixed in the former volume of* Catholike *and* Foxian *Saints of the firſt ſix* Monethes, *and a certayne* antidotum *adioyned thervnto, againſt the admiration of ſuch boldnes in going to the fire for maintenance of hereſies, as* Fox *would ſtirre vp, by the example of ſo great a multitude of his* Martyrs: *(all which is recorded againe in this volume) there followeth in the former,* A certayne direction or inſtruction to the diſcreet and pious reader, how to vſe the ſaid dubble Calendar *(of* Catholike *and* Foxian *Saints)* to his greateſt ſpirituall commodity and increaſe of deuotion, *which in effect conſiſteth in this; that vvheras by the very vew and manifeſt oppoſition of the ſaid two* Calendars, *the one againſt the other, yt is euident that the one conteyneth a moſt noble ranke of holy ſeruants of* Chriſt, *venerable for their antiquity, renowned for their ſanctity, illuſtrious for their miracles, and the moſt of them famous alſo for ſcience and learninge: the other a poore rabble of later phantaſticall people proud, vvillfull, and obſtinate in their particular opinions, and contrary to the former, in moſt of the forſaid points of commendation; and that the ſectaryes of our dayes for promotinge of theſe new vpſtarts, had gone about to diſgrace, and detract*

The difference of Saints of the Cath. and Proteſtant Calendar.

from thoſe ould ſtandars in Chriſt Church: this I ſay being ſo; yt ſeemed to the vvryter, that the beſt direction vvhich in ſuch an affaire could be giuen, vvas to contemne the one, and make more accompt, than euer, of the other, eſpecially by honouringe them vvith that reuerence, vvhich is due, to ſo ſpeciall frends and ſeruants of almighty God, vvith vvhome they are now in glory; and further for our owne good, to call vpon them vvith earneſt and frequent deuotion, to be our helpers and interceſſors vvith their Lord and Maiſter Chriſt Ieſus, as vve haue need in this miſerable and daungerous vvorld, for arryuinge to them, and obtayninge their happy ſociety for all eternity to come.

And albeit for their greater diſgrace, the heretiks of our tyme, haue qualified this recourſe and inuocation of ours to them, by the moſt odious name of ſuperſtition, and Idolatry (vvhich euidently is refuted in the very beginninge of the ſaid direction, by ſhewinge the lymitts and differences, that are betweene prayinge to God and prayinge to Saints): yet muſt vve not therfore giue ouer, but rather for that cauſe be more earneſt and diligent in that kind of Catholike and true Chriſtian deuotion, partly to conuert therby (I meane by the feruerous interceßion of all holy Saints) the enemyes and heretiks themſelues, yf yt be poßible, from the fury of their contumelious raylinge ſpiritt; partly alſo, to make recompence for that omißion, vvhich in this behalfe hath byn vſed in many parts of the vvorld theſe later yeares, vpon the clamors and outcryes of theſe ſectaryes againſt the ſame: vvhich clamors hauinge byn examined, and found to be vayne, and to haue proceeded

VVhy vve ought to encreaſe our deuotion in prayinge to Saints.

only of enuy, indeuotion, ignorance and impiety; the beſt vvay ſeemeth to be for vs, to double our ſaid deuotion in prayinge to them.

This was the counſell and direction giuen in that place to him, that would withdraw his ſoule from theſe weariſome contentions rayſed by heretiks of our dayes, to the quiett vſe and poſſeſsion of deuotion and piety, vvhich our Catholike and happy forefathers enioyed before theſe vvranglings beganne. And for greater encouragement and example heerin, yt vvas thought good to lay forth ſomewhat of the holy practiſe and exerciſe of the moſt eminent Saints, and bleſſed Fathers of Gods Church in this behalfe, that is to ſay, not ſo much their bookes and vvrytings about this matter (for that vvere ouerlonge, and almoſt infinite) but vvhat is extant of their doings in this kind of deuotion: to vvitt, vvhat manner of prayers they vſed to make in their dayes to Saints deſceaſed, vvithout feare or doubt of Idolatry, or other offence of God therin, and vvithout reprehenſion or miſlikinge of any good man or vvoman, learned or vnlearned, or of the Church of God in thoſe dayes; to vvhich effect is alleaged the continuall diſcent, (though very breifely) of all ages, both before the comminge of Chriſt, among the Iewes, as alſo ſince; and namely of the Patriarks, Prophetts, and moſt holy men of the hebrewe Church, and the like of the Chriſtian, as the examples there alleaged both of Greeke and Latyn ancient Fathers, for the ſpace of a thouſand yeares after Chriſt, doth declare: vvhich being done, yt is inferred to be conſidered, how much more ſecure yt is in the ſight of a diſcreet man, to follow the example & foote ſteppes of ſuch ould, ancient, and expert guides in points of religion that cōcerne our ſoules; then theſe new late vpſtart

The auncient Fathers deuotion in prayinge to Saints.

Doctors, that brabble to the contrary, and are vvholy deuoyde of all deuotion in themſelues; and vvith this in effect endeth that direction: now followeth a ſhort abridgment of the Chapters conteyned in the former volume.

OF THE FIRST CHAPTER,

That treateth of the nature of an Eccleſiaſticall Calendar, & vpon vvhat cauſe it vvas inuented, and put into vſe firſt in the Church of Chriſt.

IN *this Chapter, after declaration of the words* Martyrologe *and* Calendar, *and vvhy they vvere inſtituted in the Chriſtian Church, vvho vvere the authors, and to vvhat end and effect, and other ſuch like points: diſcouery is made of diuers hereticall practiſes vſed by ancient ſectaryes againſt Catholike Saints, and Martyrs in euery age, and this commonly vpon enuy of the honour done vnto them in the ſaid Church; of which practiſes the firſt was, to ſeeke by all meanes to diſgrace, and corrupt their true hiſtoryes; and the ſecond to oppoſe their owne falſe Martyrs againſt them, and preferre their vvorthyneſſe before them. VVhich two practiſes vvith ſome other of like nature, are ſhewed to haue byn put in vre egregiouſly by Iohn Fox, in this his volume of Acts and Monuments, many examples being alleaged for proofe therof, as vvhere he corrupteth the hiſtoryes of* S. Boniface, *Archbiſhopp of* Mentz, *and* *of* S. Edward *the Martyr*, S. Elphegus, S. Thomas of Canterbury *and other English Martyrs, and in the ſecond vvhere by name he preferreth his* Thomas Cranmer, before ſix hundred Thomas Becketts, *compareth his* Nicolas Ridley, with any S. Nicolas that euer was, *and aduanceth his* Latymer, Hooper, Marſh, Simpſon, *and other like companions*, before the higheſt and greateſt Saints of the Roman Calendar whatſoeuer, *as there more particularly, and largely is handled.* Fox in epiſt. ad doct. Lector.

OF THE SECOND CHAPTER,

That ſhevveth the ſeuerall cauſes of honour done to Saintes in the Catholike Church, & that none of them agree to Foxian Saints.

I*N this Chapter fiue cauſes in particular are aſsigned, why the ancient Fathers did in ould tyme keepe annuall memory of Saints and Martyrs in their Churches,*
1. *& Eccleſiaſticall tables or martyrologes; the firſt, therby to yeld to the ſaid Martyrs, and to Chriſt by them (by whoſe grace and power they were made Martyrs) due*
2. *honour and memory for their heroicall actions: the ſecond, to be made pertakers of their meritts by vvay of*
3. *aſſociation and communion of Saints: the third, to be holpen by their prayers and interceſsions ioyned with ours, which includeth alſo our prayers vnto them: the*
4. *fourth, to ſtirre vp others to their imitation by the high opinion, which the Church ſheweth therin to haue of mar-*

martyrdome: the fift, to confirme therby alſo the certainty of our faith, ſeing ſo many witneſſes one after another, to dy in, and for one, and the ſelfe ſame faith and beleefe. All which fiue cauſes are ſeuerally and diſtinctly proued out of the ſayings & wrytings of ancient Fathers; and then againe yt is declared that none of theſe cauſes could rightly mooue Fox to wryte his martyrologe or Calendar of new Saints. For as for the firſt three points of celebration of their feaſts, aſſociation of their meritts, and interceſſion by their prayers, the Proteſtant doctrine admitteth them not. And for the laſt two, which are imitation of their life and doctrine, and confirmation of Proteſtant faith by them and their example; though in words Fox may ſeeme perchance to pretend ſomewhat; yet in truth he cannot, for that ſuch are his Martyrs ſett downe in this Calendar (as after yow ſhall ſee) that neither in faith, works, Religion or life, he may preſume to adhere abſolutely vnto them, & much leſſe take them for examples to imitate, their faithes, opinions and beleefes being different: for that ſome were Waldenſians, ſome Albigenſians, ſome Lollards, ſome Lutherans, ſome Zwinglians, and ſome of other ſects, as the enſuinge hiſtory will declare. Their liues and actions alſo in moſt of them, are ſhewed to haue byn ſuch, as no way can grace the new ghoſpell to imitate the ſame. And finally yt is diſcuſſed what manner of honour, reuerence or memory is vſed towards Catholike Saints in the ſacrifice of the maſſe, or celebration of holy miſteryes, and that Fox his owne fellowes do not in earneſt hold his Calendred people for true Saints, as out of their wrytings is declared. 5.

OF THE THIRD CHAPTER,

Concerninge nine ſeuerall ſectes in Religion, vvhervnto all Fox his Sainctes may be reduced.

In this Chapter, for more fuller declaration of the diſagreement, and diuiſion which is betweene Fox *his Saints in points of Religion (vvhome yet he maketh all to be breethren of one Church) are ſett downe nine ſeuerall ſects, ſpronge vp againſt the Roman Church at ſundry tymes, and in diſtinct places, and vpon different occaſions vvithin the ſpace of theſe laſt* 400. *yeares: The names of the ſects and ſectaryes are:* Waldenſians, Albigenſians, Wickliffians, Lollards, Lutherans, Anabaptiſts, Swinglians, Caluiniſts *and* Puritans, *vvhoſe beginnings and progreſſe, authors and occaſions, agreements and differences of opinions are breefly declared, togeather, vvith the particular articles vvhich euery ſect hath eyther peculiar to yt ſelfe, or common vvith ſome other, but yet all oppoſite to the Catholike Church. By conſideration of which articles, and other circumſtances, and by comparing them vvith the anſwers, ſpeaches and propoſitions of* Fox *his Saints in their examinations, it vvill be eaſy to iudge, of vvhat ſect euery Saint vvas, and for vvhat opinions or fancyes of their owne, he or ſhee offered themſelues to dy. And for that theſe particularityes are many, this Chapter groweth to be longer then the reſt, but yt is worth the readinge, for the inſtruction of the carefull reader, and the variety is ſuch, as vvill not eaſily vveary him in perviſinge yt ouer.*

OF THE FOVRTH CHAPTER,

VVhat may be thought of the forvvardneſſe of Fox his Saintes, in offeringe themſelues ſo readily to dye for their opinions.

THIS *Chapter is prefixed immediatly before the entrance to the examen of the firſt ſix monethes, comprehended in the former volume, therby to informe the Readers iudgment ſomewhat about the obſtinacy, and temerity of hereticall ſpirits, in running to the fyre for defence of their opinions, which are their owne Idolls; and beſids that which is laid forth before, both out of the examples of moſt vvicked and notorious heretiks, condemned and puniſhed as vvell by Proteſtant as Catholike Magiſtrats, for extrauagant opinions held for hereſies by them both ſides, as alſo out of the ſentences and declarations of holy Fathers there ſett downe, concerning the damnable deathes of ſuch willfull hereticall people; Beſides all this (I ſay) yt was thought conuenient to add this ſeuerall Chapter in like manner, wherin firſt of all is declared, how that pertinacity & obſtinacy is an eſſentiall part or propriety of hereſy, without which hereſy cannot be hereſy, but only error, and that this pertinacity was in all ould heretiks, is, & wilbe in thoſe that be preſent or to come; and that in particular, they had this property by teſtimony of the ancient Fathers, that they held euer their owne puniſhments to be perſecutions and martyrdomes: vvhich being declared by many*

Pertinacity eſſentiall to hereſie.

many and ſundry teſtimonyes of antiquity, the ſame points are examined alſo in Fox his Martyrs, who finally are found to haue byn of the very ſame ſpiritt, and conſequently do deſerue to haue the ſame iudgment made of them, touching this point of hereticall obſtinacy, which the ancient Fathers made of thoſe ould heretiks, and with this preuention and preparation is the entry made to treate of each moneth in particular.

OF TH' EXAMEN
OF THE FIRST SIX MONETHES,
Conteyned in ſix ſeuerall Chapters.

AFTER *the former* 4. *Chapters, as inductions to the principall matters of Foxian Martyrs heere to be handled, there followeth, in the precedent volume the diſcuſſion and vew of the firſt ſix Monethes*, Ianuary, February, March, Aprill, May, *and* Iune, *with the particular hiſtoryes breefely touched of all ſuch new Martyrs,*

Infra cap. 17. & deinceps.

tyrs, and Confeſſors, as Fox hath thought vvorthy of this his nevv Calendar, albeit (as in ſome other places I thinke I haue noted,) there be diuers other ſanctified by him, vvith large diſcourſes in ſundry places of his vvorke, vvhome yet I find not in his Calendar, as namely Q. Anne Bullen, Cromvvell, Q. Catherine Parre, Q. Iane, *the* Duke & Dutcheſſe *of* Suffolke, *the* Duke *of* Somerſet, Iuſtice Hales *that drovvned himſelfe, and diuers other like vvorthyes of his Religion, vvhoſe ſtoryes notvvithſtandinge I do not take vpon me to handle in particular, for that my purpoſe is, to examine only his Calendar & Calendred Saints, vvherof I ſhall giue yovv heere a ſhort taſt only in generall, for the firſt ſix Monethes that go in the former volumes.*

IANVARY.

THE Moneth of Ianuary beginneth with *Iohn VVickliffe,* and hath 28. dayes repleniſhed with Foxian Martyrs, the other three being left only to three feaſts that were in our Romayne Calendar before, which are the *Circumciſion, Epiphany,* and *Conuerſion of S. Paul*; all the other are made to giue place to his new Martyrs, wherof three are ſett forth in great read letters, as Cardinall-martyrs more emynent then the reſt: to witt, the aforeſaid *Iohn VVickliffe,* whome he calleth *Preacher-martyr,* though he died in his bedd, and was neuer martyred (as Fox himſelfe elſwhere confeſſeth) *Syr Roger Acton* intituled in the Calendar *Knight-martyr, who was drawne, hanged, and buryed vnder the gallowes* (ſaith Stow) *in S. Gyles field, vnder K. Henry the 5. for treaſon, and open rebellion.* The third is *Iohn Philpott* Martyr, a poore ignorant artificer, burned in *Canterbury* for Caluiniſme vnder *Q. Mary*, in the yeare 1557. and I take yt to be an error, in that this *Philpott* is ſett downe in the place of the other *Iohn Philpott* Preacher-martyr burned at *London,* whoſe feſtiuall day is vpon the 13. of *December*, as in this booke afterwards you ſhall ſee; And therfore his hiſtory is differred vnto that place.

Stovv anno Domini 1414.

The reſidue of this moneth ſett downe in blacke letters, are more ordinary people for their titles, but no leſſe notorious for their boldneſſe in anſweringe, as *Tudſon* an apprentice,

tice, *VVent* a ſherman, *Browne* a labourer, and foure or fiue moſt inſolēt weomen, *Ioane Lashford, Agnes Snoth, Anne Alebright*, and *Ioane Catmer* whoſe immodeſt behauiour, and inſolent anſwers do well ſhew of what ſpiritt they were. And ſo much in generall for this Moneth.

FEBRVARY.

THE ſecond Moneth of *February* is more fertile of rubricate Martyrs, then *Ianuary*, for that yt hath 8. in number, two Wickliffians, *Syr Iohn Oldcaſtle* a Ruffian-knight as all *Ann.1418.* England knoweth, & commonly brought in by comediants on their ſtages: he was put to death for robberyes and rebellion vnder the foreſaid K. *Henry* the fifth and *Syr Roger Onely* Prieſt-martyr, condemned for coniuringe and *Ann.1446* wichcraft vnder K. *Henry* the ſixt. The third is *Martyn Luther* confeſſor, that ſtands alone in the middeſt of this moneth, as vmpyre betweene the other two ranks: to witt, the former two, and fiue other that do enſue, which are *Iohn Rogers* and *Laurence Saunders* Preacher-martyrs, *Iohn Hooper* and *Robert Farrar*, Biſhop-martyrs, and *Rowland Taylor* Doctor-martyr. Of which number ſome were Lutherans in Religion, as *Doctor Taylor* and *Farrar*, ſome were Caluiniſts, as the reſt, whoſe ſtoryes are particularly handled in this moneth: and after theſe the moſt eminent perſons in this tragicall comedy, are *Iohn Claydon* a Wickliffian

Curriar, that made his owne ſonne a Prieſt, and gaue him authority to ſay maſſe, at his mothers vpſitting from Childbirth; *Iohn Ziſca* a Bohemian Rebell, and moſt cruell tyrant and murderer of innocent people; the lady *Eleanor Cobham*, condemned of ſorcery and wichcraft, with intention to haue murdered K. *Henry* the 6. *Agnes Potten* and *Trunchfields* wife of Ipſwich named by Fox *Matron-Martyrs*, the one a ſhomaker, the other a beere-brewers wife, both of them greate diſputers as in their liues and hiſtoryes is to be ſeene.

MARCH.

THE Moneth of March hath two rubricate Martyrs only, *Thomas Bilney* and *Thomas Cranmer*, both Prieſts; the one was burned vnder K. *Henry* the 8. for certayne new opinions which once he had held, but after recanted them before his death, and ſo died a Catholike; the other was Archbiſhopp of *Canterbury*, and condemned vnder *Q. Mary* both of treaſon, and hereſie; and though he recanted alſo; yet was he burned for relapſe, as in his ſtory appeareth. The remnant of this Moneth were ſome Wickliffians, as *Taylor*, *Veſcelus*, *Veſſallianus* who denyed in like manner the proceeding of the holy Ghoſt from the ſecõd perſon in Trinity, with other like hereſies: Other were Lutherans, as *Sutphen*, *Huglene*, *Fleſſidius*, *Clabaccus* and *Hamelton* all ſtrangers. But the cheefe Captaynes of the Caluinian crew of this Moneth, (I meane of artificers) were three: to witt, *Spicer* the Maſon, *Coberley* the Taylor, and *Maundrell* the cowheard, which *Manndrell* was the Maiſter and guyde of all the reſt, and diſputed for them, with cryinge out in the Church, that Purgatory was the *Popes Pinſold*, and that wodden Images *vvere good to roſt a ſhoulder of Mutton*, and other like ſpeaches proportionable to theſe, and to his profeſsion.

APRILL.

THE Moneth of Aprill hath no rubricate Martyr at all, ſett downe by Iohn Fox, which yet is maruayle that he eſteemeth none of his Saints in this Moneth worthy of that title, eſpecially ſeeing in the very firſt ranke of them vnder K. Henry, was burned *Maiſter Iames Baynam* gentleman-martyr of *Gloceſterſhire*, who had married *Symon Fish* his wife, that made the *Supplication of beggars*, anſwered by *Syr Thomas More*, of which *Baynam* Fox recounteth a ſtrange miracle, *that being burned in the fire, he felt no more payne, then yf he had byn in a bedd of downe*. Which miracle yf Fox held for true, yt ſeemeth that he might deſerue a redd garment in his Calendar; but it is like, that he loſt this prerogatiue, by being a Lutheran in the article of the *reall preſence*, though in other points he was much againſt him, as alſo againſt Iohn Fox, yf yt be true that he granted to the Papiſts, as himſelfe ſaith, theſe ar-

*Ann.*1532.

Fox *pag.* 939.

ticles, followinge, firſt *that a man making a vowe cannot breake the ſame without deadly ſinne.* 2. *that a Prieſt promiſinge to liue chaſt, may not marry a wife.* 3. *that Luther did naught in marryinge a Nunne; and other ſuch like points.* In reſpect wherof, though Fox graunt him to be a Martyr, yet no *Cardinall-martyr.* There is alſo in this Moneth *George Marsh* Preacher-martyr, who for his valiant acts deſcribed by Fox, might haue deſerued the place of a rubricate Saint, had not his doubtfullnes perhaps about the *reall preſence* excluded him. But eſpecially I maruayle of *VVilliam Flower* Miniſter-martyr, who by the particular induction of the holy Ghoſt (as Fox is content we ſhould beleeue) being an Apoſtata monke, wounded greeuouſly a Catholike Prieſt with his woodknife in *S. Margarets* Church at *VVeſtminſter*, and was executed afterward for the ſame, and for his hereſie. And finally there is in this Moneth, the martyrdome of *VVilliam Tymmes* Deacon, who might ſeeme by his anſwere, to deſerue the place of another *S. Stephen* or *S. Laurence*, amonge Fox his Martyrs, but only *that he denyed all preſence of Chriſt in the Sacramēt, both & corporall ſpirituall, &c.* Wherby he ſeemeth to agree neyther with Lutherans nor Caluiniſts, for that the one do graunt corporally, the other at leaſt ſpiritually, Chriſt to be preſent.

Fox pag. 1722.

MAY.

MAY.

THE Moneth of May hath three rubricated Martyrs in Fox his Calendar: to witt, *Iohn Huſſe*, *Hieronimus Sauonarola* and *Iohn Cardmaker*; the firſt was a Bohemian Prieſt and burned at the Councell of *Conſtance*, almoſt 200. years gone, and in many points he was farre different from Iohn Fox his Religion. The ſecond was a Catholike and religious man of *Florence* in Italy, of *S. Dominiks* order, & no Proteſtant at all, nor euer held any one article that is knowne of Proteſtant Religion, as both *Guicciardine*, *Tarcognota*, and other forraine authors do teſtifie. The third was an Engliſh Apoſtata friar of *S. Francis* order, who takinge a woman became a Miniſter, and was burned vnder *Q. Mary* for diuers hereſies, though in the matter of the Sacrament, he ſeemed little or nothing to diſagree from the Catholiks. And theſe are the cheefe Martyrs of this Moneth; though there be diuers others alſo of markable quality, as namely *Robert King*, *Robert Debnan* and *Nicolas Marsh* induced by the ſpirit of God (as Fox iudgeth) to robbe and ſpoile the Church of *Douer-court* in *Kent*, for which they were hanged in chaynes by cõmandement of K. *Henry* the 8. There are alſo *Hugh Lauerocke* & *Iohn Aprice* Martyrs, the one a cripple, the other a blind man, moſt inſolent in their blaſphemous anſwers, as in Fox is to be ſeene, with diuers others of like diſpoſitiõ.

Guiccard. lib. 1. hiſt. fol. 99. Tarcogn. part. 2. hiſt.

Fox *pag.* 940.

IVNE.

THE laſt of theſe firſt ſix Monethes is Iune which hath but one rubricate Martyr, & this vpon the firſt day therof, named *Ierome* of *Prage*, condemned alſo in the forſaid Councell of *Conſtance* as was *Iohn Huſſe*. This *Hierome* was a lay-man of the vniuerſity of *Prage* in *Bohemia*, and ioyninge with *Iohn Huſſe* that was a Prieſt, had cauſed much ſedition in the ſame vniuerſity, before he fell into hereſie, but much more afterwards; Wheruvpon he being taken in the towne of *Hirſau* was ſent by the Duke therof, to the Councell of *Conſtance*, and there was accuſed, & condemned of diuers notorious hereſies, which though once he abiured, yet after fallinge into the ſame againe he was burned. The ſecond Martyr of this moneth is *Anne Askue*, burned vnder K. *Henry* the 8. for denying the reall preſence, and ſome other articles of Cath. faith, albeit ſhe recãted twiſe her forſaid opinions about the bleſſed Sacrament, but fell againe into relapſe, and ſo was burned. And after theſe two, which lead the firſt ranke, there follow almoſt 70. other Foxian Martyrs and Confeſſors, which are more, then in any other Moneth beſides. But the chiefe diſputers amonge theſe artificers were two by name, *Edmund Allen* a myller, and *Richard VVoodman* an Iron-maker, who by ſcriptures conquered all that ſtood againſt them, yf yow will beleeue Iohn Fox his narration of their Acts and Geſts, as more largely may be ſeene in their hiſtoryes. And this ſhalbe ſufficient for a briefe abridgment of theſe ſix monethes.

OF THE APPENDIX AND TREATISE adioyned thervnto, about the triall of Pleſſis Mornay.

WHEN *the firſt volume vvas brought by the print to this place, yt ſeemed to haue growne to ſo great a bulke, that all the reſt which vvas to follow for complement of the whole matter, could not conueniently be contayned therin; and therfore by a certayne* Appendix *the parts that remayned for this ſecond volume being breiſely declared, an end vvas put to the other, but yet notwithſtandinge, for that yt ſeemed capable of ſome more ſheets of paper, yt was iudged not amiſſe, to adioyne thervnto, a certayne defence of a relation wrytten ſome three yeares paſt, of a triall made before the moſt* Chriſtian King *of* France *about ſundry points of* Religion, *betweene* Monſieur Peron B. *of* Eureux, *and* Monſieur Pleſsis Mornay *gouernour of the towne, and countrey of* Saumur *in* France, *a cheefe learned* Proteſtant, *highly eſteemed by them, vvhich triall vvas made principally, to conuict the ſaid* Pleſsis *of manifold falſifications, vſed in his booke againſt* Catholike Religion, *and namely in one* againſt the maſſe, *then newly vvritten. Of vvhich falſifications,* 4000. *vvere promiſed to be conuinced by the ſaid Biſhopp;* 800. *vvere gathered out, and brought to the* place of triall 500. offered to be exhibited preſently; 60. vvere giuen him to beginne withall for one day, 19. were choſen out by Pleſsis himſelfe as moſt defenſible, and 9. vvere examined the firſt day, and found all falſified on Pleſsis behalfe.

And for that the ſaid Pleſsis fled preſently the combatt, and refuſinge afterward to returne to the ſame tryall, ſett forth in place therof a falſe narration and Iuſtification of himſelfe, and ſlaunder of others; and one Mathew Sutcliffe an Engliſh-miniſter, did the ſame in England for defence of the ſaid Pleſsis and his doings: yt ſeemed not amiſſe in the end of the former volume to place this new Treatiſe about the ſaid French Triall, addinge ſuch other matters thervnto, as I perſuade my ſelfe vvill be both profitable and pleaſant to him that ſhall pervſe the ſame. And this ſhall ſuffice for the order, method, and connexion of theſe two volumes togeather makinge in effect but one booke: ſo as the former endinge vvith the Moneth of Iune, that made the tenth Chapter, this beginneth vvith Iuly comprehendinge the eleuenth.

THE INTRODVCTION TO THE HISTORY OF THE SIX ENSVINGE MONETHES,

With ſome brief directions for the profitable reading therof.

AS the continuation before ſett downe of theſe later ſix monethes, with the former ſix ſett forth in another booke, doth ſhew their connexion and coherence togeather, and that all indeed is but one hiſtory, and ſhould haue gone in one volume, yf the bigneſſe would haue permitted yt: ſo are there certayne aduertiſſements common to them all, wherof ſome are ſett downe in the former booke, and ſome reſerued as ſpeciall for this place. In the former are thoſe two Chapters, that go before the ſaid monethes, to witt the third and fourth, wherof the third conteyneth a Declaratiō of nine ſeuerall ſects ſprong vp within theſe laſt 400. yeares, wherunto all Fox his Calendar-Saincts may be reduced. The fourth comprehendeth the pertinacity and inflexible obſtinacy of hereticall heads, when once they fall into that humour, *wherof yow ſhall ſee no leſſe notable examples in theſe later monethes, then in the precedent: For better conſideration wherof, I haue thought good to adioyne theſe fevv particular directions following.*

The firſt direction.

The firſt is, that after the Fathers ſentences well pondered and weighed, which before we haue alleaged, concerninge the damnable end of thoſe that dy out of the Church for their particular opinions, the reader do conſider alſo and pervſe that, which we haue written afterward in the Reuevv *of ten diſputations, but eſpecially the ſecond and third Chapters therof, vvhere the grounds are layd downe of three principle articles, for vvhich moſt of Fox his Martyrs vvent to the fire, vvhich are the* Reall-preſence, Tranſubſtantiation, *and* ſacrifice of the maſſe. *For vvhen he ſhall haue ſeene and pondered vvith ſome attention, how many great and vveighty grounds, both of Scriptures, Fathers, Councells, Antiquity, Continuance, Conſent of Nations, Miracles, Sanctity, VViſdome, Learning, and other ſuch motiues, vvhich theſe articles haue for arguments of their infallible truth: and on the other ſide ſhall ſee a company of ignorant and vnlearned people, artificers, crafteſmen, ſpinſters, and other poore vveomen, ſtand ſo reſolutely vpon the contrary aſſertions, as yf theſe Catholike articles had no ground at all; yea to raile, reuile, blaſpheme, contemne, and ſcoffe at them, as yf they vvere new fictions, or old-wyues tales, and thervpon moſt reſolutely to go to the fire, and aduenture both body and ſoule euerlaſtingly theron; yt muſt needs mooue a man much both to maruayle and compaſſion.*

Second direction.

The ſecond direction may be to read ouer the 17. *Chapter of this booke,* intituled of obſeruations, *before he read the hiſtory it ſelfe of theſe monethes; for that therby he ſhalbe able much better to iudge, and make reflexion vpon diuers points heere handled, eſpecially yf he marke vvell and conſider* the fifth obſeruation;

uation; *vvhich is,* that ſuch as hould the Sacramentary doctrine againſt the reall-preſence, *(vvhich are the farre greateſt part of* Fox *his Martyrs)* cannot be ſaued, but by the damnation of many other of his Saints in the ſame Calendar, *but eſpecially of Lutherans, as both* Luther *himſelfe and all his followers do hold and teſtify in all their books, ſpeaches, ſentences, iudgments, proteſtations, acts and vvrytings as there is to be ſeene.*

Third direction.

Thirdly yt may ſerue alſo for no euill direction to a iudicious man, in readinge ouer this hiſtory, to conſider among theſe people that ſtood ſo reſolutely in their opinions, concerning theſe articles of the Sacrament, what great variety & diuerſity they had therin among themſelues, and yet all went to the fire for that, which each man liſted to defend. I will name yow ſome examples out of thes laſt ſix monethes only, which yow may read ouer more largely and particularly in the ſtory yt ſelfe. Firſt all the pure Zuinglians do hould euery where, that there is nothing in the Sacrament, but a bare ſigne of Chriſt his body, *and as the words of* Iohn Webb, George Roper, *and* Gregory Parke *are, recyted and allowed by Fox;* yt is nothing but only a remembrance of Chriſts body. *But the pure Caluiniſts, as* Ridley, Bradford, *and all their fellowes do affirme;* that Chriſt is truly, and wholy in the Sacrament, but ſpiritually, and as preſent to faith as bread to the ſenſes, *as yow may read in their hiſtoryes.* Doctor Barnes, Taylor, Farrar, *& other purely following the doctrine of* Luther, *hold, that Chriſts body* is really and ſubſtantially in the Sacrament, togeather with bread, *as yow may ſee by their examinations, arraignments, and Confeſſions:*

Octob. 21. *&* 22. *anno* 1555.
Octob. 19. *anno* 1555.
Iulij 6. *anno* 1555.

ſions: But Iohn Fox, *and his faithfull people that follow him exactly, do hold (as himſelfe profeſſeth)* that Chriſt, is neyther corporally nor ſpiritually in the Sacrament. *So as heere now yow haue* 4. *oppoſite vvayes, and yet none true or Catholike, the one, that yt is a bare ſigne and remembrance only, the other, that yt is Chriſts true corporall body and bread togeather: the third, that Chriſt is there ſpiritually and not corporally; the fourth, that neyther ſpiritually nor corporally. And then from theſe fountaynes ſpring other opinions, as incompatible as theſe, and yet muſt euery one be defended, by death of the defender.*

Fox pag. 1529. & 3. Auguſt.

Iohn Corn-forth, Katherine Knight, *and foure more of their conſorts in the moneth of* Nouember *held, that Chriſts body* was only in the Sacrament, when yt was receyued, *and not otherwayes; ſo as yt did come and go, and was now there, and now not there, and more they held, as Fox relateth,* that a temporall viſible thinge was receyued with yt, *but they explicate not what.* Iohn Clarke *labouring-man, and* Alice Potkyns *ſpinſter and foure more with them defended to death, in the ſame moneth of* * Nouember, that there was but one Sacrament only, *and* that this was Chriſts body hanginge on the croſſe. Patricke Patingham, Iohn Newman *the pewterer, & other of that company held ſtoutly, & died vpon it,* that Chriſt is no otherwiſe in the Sacramēt, then as he is, where two or three be gathered togeather in his name: *So as where two or three are gathered togeather in his name, there is Chriſts body as much as in the Sacrament or Communion. But* Iohn Bland *Apoſtata-prieſt and Miniſter vvent yet further, and burned*

Nouemb. 25.26.27. & 28.

** die 12.13. 14. &c.*

Auguſt. 3. 4. 5.

Iulij 10.

burned for the ſame: that Chriſts body is no otherwiſe in the Sacrament, then in euery other good body, *whether he ioyne himſelfe with others in Chriſts name or no: So as wherſoeuer yow find a good body, there is Chriſts body as much as in the Sacrament.*

William Tyndall *called by* Fox *and* Bale, the Apoſtle of England, *held*, that yt was indiffe- *Octob. 6.*
rent to beleeue, whether Chriſts body were in the Sacrament or no. *But* Iohn Frith *his* *Iulij 2.*
ſcholler went further, and offered himſelfe to death rather then to yeld, that yt was a matter of fayth to beleeue the preſence or abſence of Chriſts body in the Sacrament. Antony Perſon *the Apoſtata-prieſt of* Windeſore, *with* Teſtwod *the* *Iulij 3.*
muſition, and other Windeſore-men, *paſſed on yet further, affirming that the words of Chriſt*, this is my body that is broken for yow, *was meant of the breaking of Gods word vnto the people: So as wholy theſe fellowes ſeeme to haue taken away and euacuated the inſtitution of the Sacrament; but* Iohn Cow- *Oct. 10.*
bridg *paſſed them all, who ſaid*, that the Sacrament was a fraud and deceyt; *and that the words of Chriſt:* This is my body which ſhalbe geuen for yow, *hath this ſenſe*; This is my body, that ſhall deceyue yow. *And yet is this good fellow with all the reſt that heere are named, celebrated by* Iohn Fox *for a martyr of his Calendar. And ſeing that all theſe dozen & more opinions are found in the brethren of one profeſſion, within the compaſſe of theſe ſix laſt monethes, and euery one of them held themſelues replenished with the ſpiritt of God, and thervpon died confidently for defence of the ſame opinions, yow may*

eaſily imagine what a company they are. And this may ſerue for the third direction.

4. directiõ. *The fourh and laſt ſhall be, that yow conſider, that all this which heere is wrytten in the examen of theſe monethes, is taken only or principally out of* Fox *himſelfe, who may be preſumed to haue written the opinions, ſpeaches, and anſwers of his good ſaincts in the beſt manner for their honors and creditt. And yf ſuch abſurdities be found notwithſtanding regiſtred by himſelfe; vve may imagine what we ſhould find, yf we had the true records and regiſters of the* Bishopps *and other Eccleſiaſticall iudges, before whome the examinations were made, and by whoſe order they were iudicially enrolled and regiſtred. And this ſhall ſuffice for an induction to the hiſtory of theſe laſt ſix monethes.*

THE

THE
DISCVSSION OF THE
MONETH OF IVLY.

VVherin Iohn Frith *and* Iohn Bradford, *the firſt a married yonge man, the ſecond a Miniſter, are chiefe Cardinall and rubricate martyrs, according to Fox his Calendar.*

CHAPTER XI.

OF the dayes of this moneth which are 31. in number, Iohn Fox hath left two only to our ould Saincts, to witt, the 22. to *S. Mary Magdalen*, and the 25. to *S. Iames* the Apoſtle; all the other dayes he diſtributeth only to his owne Saincts and Martyrs, eyther vnder K. *Henry* the eight or *Q. Mary*, for that ancienter then theſe he alleageth none in this moneth; but of theſe two ranks he chooſeth out two ſeuerall Captaines, as heads & guides of the reſt, to witt, *Iohn Frith*, of thoſe that liued and died vnder K. *Henry* the eight, and *Iohn Bradford* of the other vnder *Q. Mary*, wherfore of theſe two we muſt treat firſt of all according to our former cuſtome, but yet as briefly as may be, for that this Treatiſe groweth longer then was expected at the beginning.

Io. Frith and his ſtory *anno* 1533.

2. Firſt then Iohn Frith being a yonge man borne in London, and brought vp afterward in Cambridge, & there made bacheler of art, was transferred thence with diuers others (as

Fox and Bale do affirme) vnto the Colledg of *Chriſts-Church* in *Oxford*, newly erected by *Cardinall VVolſey*, and *this not ſo much for loue of learning and vertue* (ſaith Fox) *as for pomp and vayne glory*, ſo charitably do theſe men cenſure their founders and benefactors; & this tranſlation of *Frith* and his fellowes from Cambridg to Oxford, ſeemeth to haue byn about the yeare 1527. at what tyme *Frith* might be ſome 18. or 19. yeares ould, for that he was but 26. when he was burned; and 3. he ſpent in trauayle with his wife, and other three in priſon before his burning. The occaſion therof, was, that he comming acquaynted with *VVilliam Tyndall* a marryed Prieſt, that was a forward new ghoſpeller in thoſe dayes, though not reſolued to follow the ſect eyther of *Luther* or *Swinglius*, as afterward yow ſhall ſee, he was by him perſuaded to take the ſame courſe, *being of great pregnancy of vvytt, and forward both in the Latyn and Greeke tongue*, as Fox ſaith; And friar *Bale* accordinge to his wanton vayne of ſpeech, addeth further in his commendation, that he was *elegantiſſimus forma & ingenio iuuenis*, a moſt elegant yong man both in bewty and witt, accordinge to which elegancy, he tooke vnto him a yong wife in thoſe his yong yeares, and went ouer into Flanders after the forſaid *VVilliam Tyndall*, of whome we ſhall talke more largely in his feaſtiuall day vpon the ſixt of October, (for he is alſo a Foxian Martyr) and by the ſaid *Tyndall*, Fryth was inſtructed in Flanders, and from thence

Fox *pag.* 941.

Bal. Cent. 5. *ſcript. Brit.*

VVilliam Tindall Maiſter to Fryth.

thence ſent into England againe, no otherwiſe (ſaith Iohn Bale) then Paul did imploy Tymothy, *in miniſterij ſocium adoptans* adopting him into the aſſociation of his myniſtery: Whervpon *Fryth* leauing his yong wife with Tyndall, he aduentured to go into England after two yeares he had byn in Flanders. Fox ſaith that his comminge into England was, to gett ſome exhibition of the Prior of *Readinge*, and to carry the ſaid Prior ouer *Sea* with him (wherof is inferred that he had hope to peruert him) but being at *Readinge* (ſaith Fox) yt happened that he was there taken for a vagabond and ſett in the ſtocks, and after that againe fleetinge from one place to another, and often changinge both his garments and place of abode, yet could he be no where in ſafety, ſo that at laſt being trayterouſly taken, he was ſent to the Towar of London, where he had many conflicts with the Biſhops, but eſpecially in wrytinge with *Syr Thomas More*, then Chancelor of England.

Bal. ibid.

Fox *pag.* 942.

3. Thus farre wryteth Fox of the returne of Iohn Fryth from Flanders, and of his committinge to the Towar, which was of likelyhood vpon ſome matter of ſtate allſo beſides his Religion, (for otherwiſe he ſhould not haue byn commytted to the towar) as namely perhaps his practizinge with the ſaid Prior of *Readinge*, to make him an Apoſtata, as his Maiſter Tyndall was, and beſides to cary him out of the land. But now what a fitt match, eyther for diſputinge or wrytinge this marryed

yong man *Frith* might be, to haue conflicts with the moſt learnedſt Biſhops of England, as Fox heere affirmeth, & afterward expoundeth them to be the Biſhopps of *Canterbury, VVincheſter, London, Lincolne and Rocheſter,* as alſo to contend in wrytinge with *Syr Thomas More, B. Fiſher,* and *Doctor Raſtall* by name, (as a little after Iohn Fox doth bragg that he did) how fitt a match (I ſay) this was *Frith* being not yet aboue 23. yeares old, as alſo marryed and diſcontinued from his ſtudyes, euery man of meane iudgment will conſider. But this is the vanity, pride & preſumption of hereſie, which that yow may the better perceyue, we ſhall paſſe to this yong mans doctrine, and points of Religion which he defended againſt the forſaid learned men, and for which he would needs dy, and therby yow will eaſily remember, what hath byn wrytten before in the fourth Chapter of this Treatiſe, about ſuch willfull and obſtinate people. I ſhall ſett the matter downe in Foxes owne words, or thoſe of *Frith* himſelfe, as they ly in Fox his narration.

4. The whole effect of *Frythes* diſputation with his aduerſaryes (ſaith Fox) conſiſteth eſpecially in theſe 4. points about the Sacrament of the Lords ſupper. Firſt, *that the matter of the Sacrament is no neceſſary article of faith vnder paine of damnation.* This was *Frith* his firſt article, fitt as yow ſee for a yong man of his age, being a peculiar new point of hereticall doctrine proper to himſelfe, and held perhaps

Fox *pag.* 942.

The peculiar doctrine of Frith about the Sacramēt.

by no other ſectary of our age except *Tyndall* his Maiſter, from whome he had yt, as after ſhalbe ſhewed; yet doth Fox highly commend the man in this point, ſaying of him; *that he maintayning this quarrell of the Sacramēt of the Lords ſupper no leſſe godly then learnedly, and ſo as no man in a manner had done yt more learnedly and pithily before him, &c.* But let vs heare out the matter further, how Iohn Frith vnderſtood and defended this his new doctrine and paradox; *that the beleefe or not beleefe of Chriſts reall preſence in the Sacrament, is not a neceſſary article of faith,* he wryteth in a certayne epiſtle to his frends recorded by Iohn Fox, about his examinations by the Biſhops, thus:

Fox pag. 943. col. 1. num. 60.

Fox his foolish bragg of faith.

5. They examined me (ſaith he) touchinge the Sacrament of the Altar, whether yt was the very body of Chriſt or noe? I anſwered, that I thought yt was both Chriſtes body, and our body, *&c.* (Marke another deuiſe, and peculiar point of doctrine in this yong Doctor.) But let vs go forward. Well (ſaid they) doſt thou not thinke, that his naturall body, fleſh, bloud, and bone is really conteyned vnder the Sacrament, and there preſent without all figure or ſimilitude? No, ſaid I, I do not ſo thinke, notwithſtandinge I would not, that any ſhould accompt, that I make my ſayinge, which is the negatiue, any article of faith. For euen as I ſay that yow ought not to make any neceſſary article of your part, which is the affirmatiue; ſo I ſay againe, that we make no neceſſary article of faith of our part, but leaue yt

Fox *ibid.*

No article of faith to beleeue or deny the reall preſence, according to Frith.

indifferent for all men to iudge therin as God ſhall open their harts, *&c.* Lo heere this *elegant yong mans* deep diuinity, diuiſed of his owne head, and neuer held I thinke by any Catholike or heretike before him; to witt that yt is no neceſſary article of faith, to beleeue, or not beleeue whether Chriſt be really preſent in the Sacrament or no; though the matter be expreſſely ſett downe in the ſcripture, and the beleefe therof moſt earneſtly commended by all ancient Fathers to Chriſtian people; and yet was this *yong man* ſo reſolute in this his owne fancy, as he would needs dy for defence of this his diuiſed doctrine. For heare him I pray yow, how he aunſwereth an obiection againſt this:

Fox *pag.* 944.

6. Heere peraduenture (ſaith he) many will maruaile, that for ſo much as the matter touchinge the ſubſtance of the Sacrament being ſeparate from the articles of faith, & bynding no man of neceſsity vnto ſaluation or damnation, whether he beleeue yt or not, but rather may be left indifferently vnto all men, freely to iudge, eyther on the one part or on the other, *&c.* What then is the cauſe, why I would therfore ſo willingly ſuffer death? The cauſe why I dy, is this, for that I cannot agree with the diuynes & other head prelates, that yt ſhould be neceſſarily determined to be an article of faith, *that the ſubſtance of bread and wyne is changed into the body and bloud of our Sauiour Ieſus Chriſt*, the forme and ſhape only not being changed, which thinge yf yt were moſt true

An obiection of Io. Frith made againſt himſelfe and fooliſhly anſwered.

(as they ſhall neuer be able to proue yt by any „ authority of the ſcripture or Doctors) yet ſhall „ they not ſo bring to paſſe, that that doctrine, „ were yt neuer ſo true, ſhould be holden for a „ neceſſary article of faith, for there are many „ things both in the ſcriptures and other places, „ which we are not bound of neceſsity to beleeue, „ as an article of faith; ſo ys yt true, that „ I was a priſoner and in bands when I wrote „ theſe things, and yet for all that I will not „ hould yt for an article of faith, for that yow „ may without danger of damnation, either beleeue „ yt, or thinke the contrary. Thus he. „

7. And I haue alleaged this place more at large, that yow may perceaue therby the wiſdome and learning of this rare and excellent diuine of Iohn Fox, who holdeth that neyther the matter of the reall preſence, nor of Tranſubſtantiation, though yt were neuer ſo true or ſett downe in ſcriptures, is any article of faith, or neceſſarily to be beleeued vnder paine of damnation; which yf yt be ſo, then may we beleeue ſo much of ſcriptures as we liſt, and leaue the reſt; ſeing according to this doctrine, it is not ſufficient to make any thing an article of faith, or neceſſarily to be beleeued, for that yt is putt downe in ſcripture: which is moſt abſurd and contrary to their owne doctrine, which make only ſcripture the cannon of beleefe. And as for his fooliſh compariſon, that himſelfe was truly in priſon when he wrote theſe things, and yet that yt is no article of beleefe, yt is ſo impious and ridicu-

diculous as euery man ſeeth, in that he will compare his ſayings with ſcripture, and Fox himſelfe being a ſhamed therof, maketh this wiſe note in the margent: *this is to be weighed vvith the tyme, vvhen Frith vvrote*; as who would ſay, that the difference of tymes may make differences alſo of beleefes, or that matters neceſſary to be beleeued in one tyme, are not ſo, at another tyme, and that *Frith* might compare humaine faith with diuine faith in King Henryes dayes, though we may not now. And theſe be Iohn Fox his ordinary comments, for excuſinge the abſurdityes of his Saints in their ſpeaches and doctrine.

Fox *pag.* 944.

8. But to returne to *Frith*; after he had ſaid, as yow haue heard, adding further for his excuſe in this indifferency in doctrine, that one cauſe therof was, for that he would not be preiudiciall by any affirmatiue of his, in this point of the Sacrament, to the *Germans* and *Heluetians*, to witt eyther thoſe that tooke Luthers part for the reall preſence, or thoſe that held with *Oecolampadius* againſt the ſame, he concludeth thus: *VVhich things ſtandinge in this caſe, I ſuppoſe there is no man of any vpright conſcience, vvhich vvill not allow the reaſon of my death, &c.* So wrote he, and then ſubſcribed in theſe words: *I Frith thus do thinke, and as I thinke ſo haue I ſaid, wrytten, taught, and affirmed, and in my bookes haue publiſhed.* Vnder which ſubſcription Fox wryteth thus: *And when by no meanes he could be perſuaded to recant theſe articles, neyther be brought to beleeue, that this Sacrament is an article of faith,*

Fox *ibid.*

The cauſe vvhy Frith vvould go to the fiar.

Ibidem.

he vvas condemned by the Biſhopp of London, &c.

9. Heere now we haue the whole cauſe of Iohn Frith, for which he would needs dy, vttered in his owne words, and whether this were obſtinacy or conſtancy is not hard to iudge. Fox confeſſeth as now you haue heard, that all means were vſed to recall him from theſe opinions, and the Biſhopps ſentence yt ſelfe affirmeth the ſame in many words, and no leſſe then 4. Biſhopps trauayled with him to that end: and after his condemnation Fox confeſſeth moreouer, that they ſent againe to K. Henry to know his pleaſure the ſame day he was burned, before they would ſend him to the fire; all which being true, iudge yow with what face Iohn Fox doth ſo greuouſly complayne in another place, * *of the lamentable death, and cruell handlinge of Iohn Frith ſo learned and excellent a yong man, &c.* So he: and there is no ſhame in theſe mens wrytings or doings.

Fox *pag.* 955. *col.* 1. *num.* 64.

* *pag.* 941. *col.* 1. *n.* 18.

10. The very truth is, that this yong man being marryed, and ſcarce 20. yeares old, when he tooke vpon him by pride to be a patriarke or Satrapa amonge the new ghoſpellers, as hath byn ſaid, and going forth of England, and turninge againe for aduancement therof, was put into ſuch a humor of vayne glory, as he was ready to dy in the fire for any thinge, eſpecially being pricked thervnto exceedingly by his Maiſter *Tyndall*, who partly vpon the heate of hereſie, and partly, as ſome men ſeeme to gather vpon his owne letters, to retayne with himſelfe *Frithes* yonge wife (as

after yow ſhall ſee) ſtirred him vp exceedingly by his ſaid letters, when he was in the Towar, to make him go to the fire. Some of his ſpeaches yow ſhall heare recorded by Fox himſelfe.

Tyndalls vehement incitements of Frith to go to the fire for defence of his opinions.

11. Sticke (ſaith Tyndall) at neceſſary things, and remember the blaſphemyes of the enemyes of Chriſt, ſayinge they find none, but that will abiure rather then ſuffer the extremity; moreouer the death of them that come againe after they haue once denied, though yt be accepted with God and all that beleeue; yet is yt not glorious, *&c.* And againe in the ſame epiſtle: *God ſhall ſett out his truth by yow wonderfully, and worke for yow aboue all that your hart can imagin*; yea *and yow are not yet dead, though the hypocrits haue ſworne your death: Vna ſalus victis nullam ſperare ſalutem, &c.* Yt ſhall make God to carry yow through thicke and thynne for his truthes ſake, in ſpite of all the enemyes of his truth, *&c.* Let not the perſuaſions of worldly wiſdome beare rule in your hart, no though they be your frends that counſell yow; Let *Bilney* be a warninge to yow; let not their vizards beguile your eyes; let not your body faint, *&c.* Two haue ſuffered in *Antwerp in die Sanctæ Crucis*, vnto the great glory of the ghoſpell; 4. at *Bruſſells* in Flanders; at *Roane* in France they perſecute, and at *Paris* are 5. Doctors taken for the ghoſpell, ſo yow are not alone, *&c.* Thus wrote *VVilliam Tyndall* vnto Iohn Frith to ſtirre him vp to the fire in England, and laſt of all he addeth this perſuaſion:

Fox *pag.* 986.

Syr your vvife is well content vvith the vvill of God, and vvould not for her ſake haue the glory of God hindered, &c.

VVilliam Tyndall.

Friths vvife content he ſhould be burned. *pag.* 987.

12. Vpon theſe and other like perſuaſions tooke *Frith* the reſolution before mentioned, to dy for opinions neuer held perhaps before him, by any ſect or ſort of men whatſoeuer: yet wryteth Iohn Fox thus of his condemnation: *VVhen no reaſon* (ſaith he) *vvould preuayle againſt the force and cruelty of his furious foes, he vvas condemned vpon the yeare of our Lord* 1533. But *Iohn Bale* addeth further: *Circundatus à pinguibus tauris Baſan, Londinenſi, Lincolnienſi, Vuintonienſi Epiſcopis, & alijs antichriſti miniſtris, Londini damnatur ad ignes conſtantiſſimus Chriſti teſtis, & exuritur. die* 4. *Iulij. Anno ætatis ſuæ* 26. He being inuironed with the fatt Bulles of *Baſan*, to witt the Biſhopps of *London, Lincolne, VVincheſter*, and other miniſters of antichriſt, this moſt conſtant witneſſe of Chriſt was condemned to the fire at London, and was burned the fourth day of Iuly 1533. and the 26. yeare of his age, vnder K. Henry the eyght.

The ſhameleſſe cenſure of Fox and Bale about Frithes condemnation. Fox *pag. ibid.* *Bal. Cent.* 5. *ſcript. Brit.*

13. Thus do they wryte of him; and yow may imagine with what truth or reaſon, conſidering his obſtinacy and peruerſity. And yet one thinge would I haue yow to note more, which is, that notwithſtandinge this yonge man *Frith* was ſo reſolute as yow haue heard, to dye, rather then to confeſſe, that the reall preſence of Chriſt was in the Sacrament, or

Io. Frith offereth to be a Lutheran about the reall preſence, vvith a condition that vve vvill yeld ſomvvhat to him alſo.

Fox *pag.* 943. *col.* 1. *num.* 86.

that the beleeuing therof, yea or noe, was any article of faith, *yet offered he to Syr Thomas More* (ſaith Fox) *to admitt the opinion of Luther and friar Barnes for the ſaid reall preſence, ſo that the other would graunt that yt was not to be vvorſhipped*; and this doth Fox teſtifie of him, cytinge for yt a Treatiſe wrytten by *Frith* and intituled: *The exile of Barnes againſt More*, and then Fox addeth further in the prayſe of this conformity of *Frith*: *VVhich vvords* (ſaith he) *of this moſt meeke Martyr in Chriſt, yf they would take place in the ſeditions, diuiſions & factions of theſe our dayes, with great eaſe and little labour men might be brought to vnity in this controuerſie*, &c,

14. Behould heere the ſtability of Iohn Frith in his beleefe, and the wiſdome of Iohn Fox in relatinge and approuinge the ſame, Frith hauing denyed before to beleeue the reall preſence, and offered alſo to dy for the ſame, yet now is contented to admitt yt, yf we would yeld to take away all worſhipp from yt; ſo as though he ſhould graunt it to be the very true body, and bloud of our Sauior Chriſt, as both we and Luther do hould, togeather with his diuinity, which is inſeparable, yet doth he not thinke yt worth the worſhippinge; yea Fox that ſheweth himſelfe ſo earneſt a Caluiniſt euery where, and ſo eager an enimy to the ſaid reall preſence, as in this his volume of Acts and Monuments appeareth, yet now is he content to prayſe *Frith* for offeringe to yeld thervnto, and to confeſſe the true preſence of Chriſt in the Sacrament, ſo we would graunt

not to honour, or worſhipp him therin; a moſt fond and impious demaund. For yf Chriſt be truly and really there, as he was vpon earth, or is now in heauen, why ſhould we not worſhipp him as well in the one place, as in the other.

15. Add thus much of theſe mens phrenſie. Now lett vs ſee of the reſt that were burned vnder K. Henry in this moneth with *Iohn Frith*, and drawne heere, into Fox his Calendar to make vp the number of Saints, which are ſix, and the firſt two in ranke are fetched from Bruſſells in Flanders, where they were burned for Lutheraniſme vpon the yeare 1523. to witt, ſix yeares after the beginninge of Luthers doctrine. The firſt of them was called *Henry Voes*, the ſecond *Iohn Eske* both of them Apoſtata friars of Luthers owne order, and the former but of 24. yeares of age, yf we beleeue Fox, *and yet* (ſaith he) *they ſtood ſtoutly to yt, euen to the fiar yt ſelfe*; to witt, againſt Iohn Fox his Religion, concerninge the reall preſence, and diuers other points, and proteſting at their deathes, *that Luther had taught them nothing, but as Chriſt taught his diſciples, vvhen he vvas on earth.* Which Fox I hope will not confeſſe, though he praiſe them neuer ſo much for their ſtout ſtandinge, and dyinge in the ſame. Theſe are riddles which are hard to ſolue, and ſo I leaue both Fox and them.

Fox *pag.* 798.

Henry Voes *Iohn Eske* Apoſtata friars.

16. The third of this halfe dozen was *Andrew Hewytt* a yonge man of 24. yeares apprentiſe to a Taylor of London, named *VVarren* in

VVatling-

Andvvevv Hevvyt an apprentiſe Taylor holdeth as Io. Frith doth.

VVatlingſtreet who being infected with hereſy at the ſame tyme, that *Iohn Frith* was in the tower, and ſomewhat famous throughout London for his diſputing and writing againſt the Lord Chancelor, and the forſaid Biſhops of Canterbury, *VVincheſter, Lincolne, London, and Rocheſter*, the apprentice thought yt a matter of great glory, to hold with the ſaid *Frith* in his opinions (they being neere of an age) yea and to burne alſo with him for the ſame, though yet he knew not well (as appeareth) what his opinions were; *for being called before the forſaid Biſhops and demaunded* (ſaith Fox) *vvhat he thought as touchinge the Sacrament of the laſt Supper? he anſwered; I beleeue as* Iohn Frith *doth. Then ſaid one of the Biſhops vnto him; doſt thou not beleeue, that yt is really the body of Chriſt borne of the Virgin Mary? So, ſaith he, do not I beleeue. And vvhy not, ſaith the Biſhopp? Becauſe* (ſaith he) *Chriſt demaunded me not to giue creditt raſhely to all men which ſay*; behold heere is Chriſt and there is Chriſt, for many falſe Prophetts ſhall ariſe vp ſaith the Lord. *Then certayne of the Biſhoppes ſmyled at him*, &c.

Fox *pag.* 945. *col.* 2. *num.* 17.

17. Thus relateth Fox, and miſliketh much that the Biſhopps ſhould ſmyle at ſo graue an anſwere. But who doth not ſee how fond and ridiculous an anſwere this of the yonge Taylor was, eſpecially before ſo graue and learned men, that for ſo much as yt was fortold, *that ſome falſe Prophetts ſhould ariſe, and ſay heere is Chriſt, and there is Chriſt*; *ergo* he would not beleeue the reall preſence in the Sacrament, taught by the ſcriptures & declared by

the Church: Which point notwithſtandinge yow haue heard before, that *Iohn Frith* himſelfe offered to beleeue, yf we would take away all worſhip from the ſame, ſo conſonant be thes men to them ſelues. But let vs go forward. It followeth in Fox. *Then the Biſhop asked Andrew Hewyt yf he would forſake his opinions; wherunto he anſwered, that he would do as Frith did, wherupō he was ſent to the priſon to Frith, & afterward they were caried together to the fiar.* So he, and addeth preſently *the Biſhops vſed* (ſaith he) *many perſuaſiōs to allure this good man from the truth to follow them, but he manfully perſiſting in the truth would not recant.* So Fox of this yong Taylors faith & cōfeſsiō, which yet depended (as yow ſee) vpon another mans direction, and conſeqnently, whether this were pryde and pertinacy in him or noe, ſo obſtinately to offer himſelfe to death for the ſame, I leaue to euery diſcreet mans iudgment to conſider. And ſo much of him.

Hevvyt vvill recāt yf *Frith* vvill.

Fox *pag. ibid.*

18. There follow the laſt three of this ranke burned vnder K. Henry the 8. who are *Antony Parſon, Robert Teſtwood,* & *Henry Filmer*, all *VVindeſor* men: the firſt a Pariſh Prieſt, the ſecond a muſition of the Church, the third an artificer of the towne, all condemned and burned for malitious ſpeaches and blaſphemous doctrine againſt the bleſſed Sacrament of the Altar, and other articles. Thy were condemned vpon the ſtatute of ſix articles, by a Iury in *VVindeſore* in the yeare of Chriſt 1543. as Fox ſetteth yt downe in his Calendar, and their moſt vild, deſpitefull & raylinge ſpeeches are to be ſeene

Antony Parſon. Robert Teſtvvood. Henry Filmer. burned at VVindeſore. 1543.

in their endightements, regiſtred by Fox himſelfe, and are not fitt to be repeated here. And beſides, this *Antony* the Apoſtata prieſt ſaid to the Biſhop and other iudges; *yow are not only theeues but murderers, &c.* And then he paſſed ſo farre againſt the inſtitution it ſelfe of the bleſſed Sacrament, that he ſeemed to take yt wholy away, and to euacuate Chriſts ordinance therin, for thus wryteth Fox of him: *After he had preached and commended the ſcripture, callinge yt the vvord of God, he ſaid as followeth: This is the word, this is the bread, this is the body of Chriſt, &c.* And further he ſaid: *That Chriſt ſittinge with his diſciples tooke bread, bleſſed and broke yt, and gaue yt to his diſciples ſayinge, take and eat yt, This is my body; and vvhat is this to vs, but to take the ſcripture of God, and breake yt to the people.*

Fox *pag.* 1111. *col.* 2. *num.* 26.

The moſt blaſphemous hereſie of Antony Perſons.

19. Thus farre Fox out of *Antony Perſons* indightement, wherby yow ſee, that he maketh the inſtitution of the Sacrament, nothing els, *but a commandement to preach, and breake the vvord to the people,* which is a moſt impious and blaſphemous hereſie, euacuatinge the whole inſtitution of the Venerable Sacrament; and yet this infamous hereſie did the madman offer to defend by the ſcriptures, and to dye for yt alſo, as he did: For thus wryteth Iohn Fox of his finall anſwere to the iudges: *To this* (ſaith he) *Antony anſwered and ſaid, I vvilbe tryed by God, and his holy vvord, and by the true Church of Chriſt, vvhether this be hereſie or noe, vvherof yow haue endighted me this day:* So as Antony denyed not this doctrine for which he was endighted, but

only denyed that it was hereſie. And this may be another ſect now different from all others: to witt, as well from *Lutherans, Zwinglians, Carolſtadians, Oecolampadians, and Caluiniſts* recyted before in the third Chapter about this controuerſie; as from all others; For that this man, as yow ſee, farre differeth from them all, and hath a new diuiſe, of his owne interpreting the meaning of thoſe words, *This is my body*, in a different ſenſe from all others hitherto: to witt, that the meaning is: *This ſcripture is my body broken vnto yow*; For which diuiſe notwithſtandinge he went to the fire, and ſo did the other two that were burned with him, I meane the ſingar and the towneſman of *VVindeſore*. Which three Martyrs, when they came to the fire ſide, the potts did walke ſo merily amonge them, the one drinkinge and pledginge another, as Fox confeſſeth, that men ſaid they died dronken, *vvhen as they vvere* (ſaith he) *no otherwiſe drunke; then the Apoſtles were, when the people ſaid they were full of new vvyne.* But yet by Fox his leaue, he muſt confeſſe that there was a great differēce in this his defence, and that other of *S. Peter* when he defended thoſe firſt Chriſtians. For that *S. Peter* excuſed the matter ſayinge, that they could not be drunke, for that they had not drunken that day at all; which yet Fox his Martyrs had done very liberally, both in the priſon before they came out, and alſo at the fire ſide, as himſelfe confeſſeth.

VVindſor martyrs tipplinge at the fire.

Fox *pag.* 1113.

Act. 2.

20. And yt is to be remembred, that Fox in

his former editions had adioyned a fourth companion to this crew of *VVindeſore* Martyrs: to witt, *Iohn Marbecke* organ-player of that Church, and had ſett downe diuers particulars of his death, as namely how merily he went to the fire; but *Marbecke* being found many yeares afterward to be aliue, and Fox called vpon & ieſted at for the ſame by diuers wryters, and amongſt the reſt by *Alanus Copus*, who cyteth his owne words out of his Latyn Acts and Monuments, he was forced in this his laſt edition to excuſe yt, but how trow yow? Truly with the modeſty and humility which ſuch men are wont to do. Yow ſhall heare how he beginneth. *Be yt knowen* (ſaith he) *proteſted, denounced and notified, to all and ſingular ſuch carpers, wranglers, exclamers, deprauers, with the whole brood of whiſperers, raylers, quarrell pickers, corner-creepers, fault-finders and ſpider-catchers, &c.* This was his exordium, and therby yow may ſee the grauity of the man. But after this preface, the ſubſtance of his defence is that he was deceaued; and the like defence muſt he make in many other ſuch particulars, wherin he ſetteth downe one thinge for another, and men martyred for men aliue; which defence yet, when yt is ſincerely vſed, I for my part am very eaſy to accept, for that I know hiſtoriographers may haue many falſe informations. And ſo yf yow marke, yow ſhall ſcarce euer find me to vrge this point againſt Fox of falſe relatinge one thinge for another, for that yt may be more an other mans fault then his,

Iohn Marbecke orgã-player of VVindeſore a liue Martyr.

Alan. Cop. dial.6. pag. 697.

Fox *pag.* 1114.

albeit his alſo in ſome degree, for not being more wary and diligent; but my cheefe complaint againſt him is of willfull error, which he could not chooſe but know to be falſe when he wrote them, wherof yow haue a great number in this booke & others, which lyes cannot any wayes be excuſed, wherof yow ſhall ſee aboue 120. in one Chapter afterward, taken out of leſſe then three leaues of his Acts and Monuments, and therby perceaue the creditt that may be gyuen to Iohn Fox his narrations, and this may ſuffice for the tyme of K. Henry. * *Cap.* 19.

Of Foxian Martyrs and Confeſſors in this moneth vnder Qu. Mary. §. 2.

21. The ſectaryes that were puniſhed vnder Q. Mary, may be diuided into three rankes according to the tyme ſet downe by Fox, wherin they weare puniſhed: to witt, the yeare of Chriſt 1555. 1556. and 1558. (for of 1557. he hath none): Of the firſt ranke there are 15. of the ſecond 12. and of the third 8. And of all theſe is the Captaine and ringleader ***Iohn Bradford preacher-martyr***, whoſe feſtiuall day of martyrdome is aſsigned by Fox vpon the ſixt day of Iuly, of the forſaid yeare 1555. and he endeauoureth ſo highly to honour this his renowned Martyr and Preacher, as he beſtoweth aboue a hundred columnes in ſettinge forth his Actes and Geſts, but we ſhall briefly tell yow what he was, & how he liued and died,

and for what cauſe; and that ſhalbe ſufficient for diſcreett men, that are not ledd by theſe fooleryes of Fox his vaine oſtentation.

Fox *pag.* 1456. The ſtory of Iohn Bradford proteſtant preacher burned vnder Qu. Mary.

22. Iohn Bradford then, according to Fox his owne relation, being borne at *Mancheſter* in Lancaſhire was firſt a ſeruingman vnto *Syr Iohn Harrington* knight, but afterward in K. Edward his dayes leauing him and his ſeruice, he being made a Proteſtant, went to ſtudy in Cambridge, with deſire to enter into the miniſtery, where he ſtudied, and pleaſed all men ſo well, that within one whole yeare (ſaith Iohn Fox) after he had bin there, the vniuerſi„ ty did giue him the degree of *Maiſter of art,* &c. So he, and by this youe may vnderſtand his deep learninge, for that preſently vpon this he was perſuaded by Friar *Martyn Bucer* (with whome he was very familiar) to become a Preacher; vnto which perſuaſion when *Bradford* anſwered, that he was vnable through want of learninge, *Bucer* (ſaith Fox) *vvas vvont to reply: yf thou haue not fine manchyet bread, yet giue the poore people barly bread,* &c.

Fox *ibid.*

Bradfords barly bread.

23. To this counſell Bradford obeyed, and began to breake his barly bread, (if it were ſo good) vnto the people, and for that he was yet a meere lay man, and could not preach without ſome Eccleſiaſticall order and degree, accordinge to the lawes of England then in force; *Doctor Ridley* (ſaith Fox) *that vvorthy Biſhop of London, called him to take the degree of deacõ, accordinge to the order, that then was in the Church of England: but for that this order was not vvithout ſome ſuch*

Fox *ibid.*

abuſe, as to the which Bradford would not conſent, the Biſhopp then was content to order him then deacon, vvithout any abuſe euen as he deſired. Lo heere Bradford a preciſion, and a famous preacher vpon one yeares ſtudy only, and yet Fox muſt giue vs leaue not to beleeue him, in that he ſaith *Biſhop Ridley* was content to yeld to order him deacon, accordinge to the faſhion that himſelfe deſired, and not according to the Eccleſiaſticall Engliſh lawes then in force, this being the fourth yeare of K. *Edward* his raigne.

Bradford a preciſiō.

24. Yow may remember, how *Ridley* and *Cranmer* mortified *Hooper* B. of *Gloceſter* before, and forced him to take his degree of Biſhopricke accordinge to the Proteſtant law, and not to the Puritan, though both Dudley then Earle of Warwicke, and the King himſelfe wrote in his fauour to the contrary, & conſequently yt was not probable, that Ridley would ſo much humble himſelfe to this new-fangled Bradford, to order him after a peculiar new faſhion, diuiſed by himſelfe, and yf he did, he was a great diſſembler to haue diuers faſhions of makinge deacons, one accordinge to the lawe, and another accordinge to fauour, and yt ſeemed they had great need of Preachers in thoſe dayes, that would ſo haſtily aduaunce to the pulpitt of Paules a man of ſo litle ſtudy, and learninge, as this Bradford may be preſumed to haue bin with one yeares ſtudy in Cambridge only, after the life of a ſeruingman, and being yet but a deacon as may appeare by Fox, for that he neuer mentioneth

See before in Febr. *die* 23.

M. Ridley made Bradford Deacon after a nevv priuate faſhion.

that he was made Miniſter, but rather preſently vpon his deacon-ſhipp taken after the new faſhion, he was made prebend, and preacher of S. Paules, *vvhere ſharply* (ſaith Fox) *he opened and reproued ſinne, ſweetly he preached* Chriſt *crucifyed, pithily he impugned hereſies, and errors, earneſtly he perſuaded to good life, &c.* This is Fox his Rhetoricke in Bradfords exaltation.

Fox *ibid.*

25. But after three yeares preachinge K. Edward dyinge, and Q. Mary ſucceedinge to the crowne, he was called to accompt for his doctrine, that he had ſo ſweetly & pithily preached, but eſpecially for certayne ſeditious letters that he had wryten, and did wryte daylie abroad into all ſhyres, exhorting men to conſtancy, as he called yt, or rather to diſobedience againſt the Paſtors, and Gouernors of the preſent Church of England; the firſt occaſion of his apprehenſion was, for that vpon the 13. day of Auguſt in the firſt yeare of the raigne of Q. Mary, Doctor Burne (afterward B. of Bath) preaching at Paules Croſſe, had a naked dagger throwne at him by an heretike of the audience, and all the whole people allmoſt ſett in ſedition and vprore, and for that Bradford was found to ſtand neere to the preachers backe, expectinge (as was thought) ſome ſuch euent, to terrifie the Queene and counſell withall; he was accuſed afterward as being priuy thervnto, eſpecially for that he tooke vpon him to ſpeake and pacifie the people for that preſent, therby to ſhew his creditt, and authority with that crewe:

Bradford preſumed to be priuy to a very ſeditious act at Paules Croſſe.

VVhome (ſaith Fox) *as ſoone as the people ſawe to beginne to ſpeake vnto them, ſo glad they were to heare him, that they cried with a great ſhout; Bradford, Bradford, God ſaue they life Bradford, &c.* So Fox, and then addeth, that a little after as he was going home, a gentleman of that crew meeting him ſaid theſe words: *Ah Bradford, Bradford, thou haſt ſaued him, that vvill helpe to burne the; I gaue the his life: yf yt were not for thee, I would haue runne him thorow vvith my ſword, &c.*

Fox *pag.* 1457.

26. Thus wryteth Fox: wherby yow may ſee his creditt with that ſeditious company of new ghoſpellers, & with what ſpiritt of modeſtie they began, & then Fox addeth further, that Bradford was ſent to the Towre vpon theſe ſuſpitions, & afterward deliuered thence to the Kings Bench in Southworke, and after that againe he was ſent to the counter in the Poultrey, and in all theſe places for the ſpace of two yeares and more, he was moſt gently, and courteouſly handled, and ſuffred both to talke, write, ſpeake, teach and preach, and oftentymes alſo to go abroad vntill yt was perceaued, what great hurt he did by his hereticall hypocriſie. *In vvhich places* (ſaith Fox) *for the tyme he did remayne priſoner, he preached twice a day continually vnleſſe ſicknes hundred him; where alſo the Sacrament was often miniſtred, and ſuch reſorte of good folks vvent daylie to his lecture, that commonly his chamber vvas vvell nigh filled therwith, &c.* Thus farre Fox, and by this yow may vnderſtand, whether ſuch ſtrayttnes were vſed to hereticall priſoners in Q. Maryes dayes, as other-

The hurtfull libertie that Bradford had to peruert men in priſon. Fox *ibid.*

where Fox would make vs beleeue; yt had byn better for thouſandes if greater vigilance had byn vſed.

Stovv anno 1555. Iulij 1.

Diuers conferēces had vvith Bradford before and after his condemnation.

27. But to ſay a word or two of the conferences had with this Bradford in priſon both before and after his condemnation, yow muſt note, (and ſo doth Stow alſo in his ſtory) that diuers learned men, and ſome Biſhops among the reſt, repayred to him in priſon with deſire to ſaue him, yf yt had byn poſsible, and this partly, for that he ſeemed to be of a more ſofte and myld nature, then many of his fellowes, and partly for that his learninge in diuinity being knowne to be very litle, as by the ſmall tyme of his ſtudy may appeare; yt was hoped that by conference, he might haue byn reclaymed, and brought to ſee the truth, but the deſperate humour of hereticall pride, ſelfeliking and ſelfe perſuaſion had ſo preoccupyed his mynd, and puffed him vp with vayne glory and conceats of his owne aſſurance, in what ſoeuer he ſaid or imagined to be ſo, as there was nothinge would enter contrarie to that. 3. or 4. appearances he made before the Chancelour, and other Biſhops before his condemnation; and after the ſame may others went to him, & had ſeuerall ſpeaches with him in priſon, as namely *Doctor Harding, Doctor Harpſfield, Doctor VVeſton,* two Spaniſh religious men, the one *Alphonſus de Caſtro,* the other the Kings Confeſſor, & beſids theſe, two Biſhops went alſo in their turne, *Doctor Heath* Archbiſhopp of Yorke, and *Doctor Day* Biſhopp of Chicheſter;

ſter; and all theſe conferences are ſett out by Fox after his manner, makinge alwayes the ſpeaches of Catholiks to be abrupt, baren, or impertinent, and to begin commonly with (why) though there be no neede of interrogation at all, as throughout his whole narration of examinations, and conferences, yow may ſee, and beſides his narration of the matter in wrytinge, Iohn layeth foorth alſo the whole ſubſtance in ſeuerall printed tables to the viewe of the eye, and euer Bradford is made to be victor ouer the Biſhops, and others that conferred with him, though his anſwers were neuer ſo ſimple, & abſurd, wherof I ſhall note only ſome fewe in this place, out of this laſt talke with the Biſhopps, wherby yow may make a gheſſe of the reſt, and what was in the man indeed, whome Fox ſo highly admireth and extolleth.

28. Firſt then he recounteth the ſaid two Biſhops courteous repayre vnto him in the counter, after he was condemned, not vpon any commandement (as them ſelfes told him) but only vpon meere good will, and curteſie, & further Fox telleth how they would haue had Bradford ſitt downe before them, which he refuſinge, themſelues ſtood alſo on foote, making him to be couered all the tyme of the conference. They beganne (ſaith Fox) with this queſtion, *how he was ſo certaine of his ſaluation, and of his religion?* by which queſtion we may perceaue, that Bradford did vſe much to bragg of this ſingular aſſurance, that he had of the right

Fox *pag.* 1467.

The repaire of the BB. of Yorke and Chiceſter to cōferre vvith Bradford.

right

right courſe he was in, which he ſaid *vvas ſo cleare and euident to him that there could be no more doubt therof, then vvhether the ſunne did ſhyne in a fayre day*, for ſo he had aunſwered ſome fewe daies before vnto Doctor Harpſfield, who aſkinge him (ſaith Fox) *vvhat yf yow be deceaued Maiſter Bradford?* he anſwered, *vvhat yf yow ſhould ſay the ſunne did not ſhyne now? vvhich did ſhyne cleerly through the vvyndow*, ſo as this man made yt as cleare, that he was in the right way, as that the Sunne ſhined in a faire day, and this belike was the cauſe why the Biſhops beganne with this queſtion, *how he came to ſo great a certainty*, wherv nto (ſaith Fox) he anſwered them thus, *I am certayne of my ſaluation & religion by the Scriptures*, but when they poſed him further, how he could be ſure of Scriptures themſelues, and of their true meaning without the teſtimony of the Church; he had no other ſhifte, but to runne to the aſſurance of his owne ſpirite, telling them, that albeit he receaued the knowledge of the Scriptures by the teſtimony of the Church (as thoſe of the Citty of Sichar did the notice of Chriſt by the woman from the well), yet that when he once had them, then could he vſe them well ynough, for vnderſtanding them, and for ſhew heerof, when a litle after he had occaſion to interprett ſome peeces of Scriptures, he did yt ſo abſurdly as a man myght well ſee, how much myght be buylded vpon the aſſurance of that his particular and priuat ſpirite, as for example, among other places, he tooke vpon him to proue by Scripture

Fox pag. 1466.

Ioan. 4.

Bradfords aſſurance of his right courſe.

Scripture that the Pope was Antichriſt, and cited for yt only, thoſe words of the Apoſtle to the Theſſalonians, *that Antichriſt ſhall ſitt in the Temple of God, &c.* Which though it prooue nothinge, as yow ſee, for that we deny not, but that Antichriſt when he commeth, ſhall ſitt in the Temple of God, yea, and pretende to be God him ſelfe, (which no Popes euer did or ſhall do); yet to Bradford the allegation of this place ſeemed much to the purpoſe, and to Iohn Fox, that admireth all which the other vttered, it appeared ſo full a proofe, as he maketh this note in the margent: *The Pope proued to be Antichriſt by Scriptures.* But this proofe (as yow ſee) ſtandeth only vpon Bradfords interpretation, which interpretation is not only not conforme to any ancient Fathers expoſition whatſoeuer, but is manifeſtly alſo contrary to the text yt ſelfe, where immediatly before the words alleaged *that he ſhall ſitt in the Temple of God*; are theſe other wordes, *extolletur ſupra omne quod dicitur Deus, aut quod colitur,* that Antichriſt (when he cometh) ſhalbe extolled aboue all that is called God, or that is worſhipped for God, ſo as he ſhall not call him Gods ſeruant (as the Pope doth) nor the ſeruant of his ſeruantes but chiefe God himſelfe, which no Pope, as is ſaid, euer did or will, and conſequently theſe words cannot poſsibly agree to the Pope, and yet forſooth the ſpiritt of Bradford, that cannot erre or be deceaued, doth expound yt ſo, and therby yow ſee the certaynety of his ſpirit.

Fox pag. 1468.

29. After this againe he went about to perſwade the two Biſhops, that he agreed with them, and with their Church in ſubſtance of faith and beliefe, and conſequently might be ſaued with them, notwithſtanding his deniall of two articles, for which only he ſaid he was condemned: to witt, *Tranſubſtantiation, and that the euill men doe not receaue the body of Chriſt*, when they communicat, which two articles Bradford affirmed not to appertayne to the ſubſtance of faith, or foundation of Chriſt, & conſequently that he was vniuſtly caſt out of the Church for them, for ſo much as he firmely belieued all the articles of the creed with them: wheryvnto when the Biſhops ſmylinge replyed ſayinge, *Yea? is this your diuinity? Bradford anſwered, no; yt is Paules vvhich ſaith, that yf men hold the fundation Chriſt, though they buyld vpon him ſtrawe, and ſtubble, yet they ſhalbe ſaued*; So he, wherby yow ſee that this great learned clarke would proue by S. Paul, that both Proteſtãts, and all other ſectaries, that in words do profeſſe to belieue all the Articles of the Creed (though ech one in ſeuerall ſenſe to himſelfe) ſhalbe ſaued together with Catholiks, & that all theſe our contentions with them, & other ſectaryes are but ſtrawe, and ſtubble, & touch not the foundation of Chriſt at all. This was his ſpiritt, and do yow thinke that this ſpiritt could be deceaued, or will our Engliſh Proteſtants at this day, allow this ſpiritt, or ioyne with Bradford in this paradox? I know they will not, and would be aſhamed to interpret the

Bradford holdeth him ſelfe to be of the ſame Church vvith the Bishops.

Fox *ibid.*

1. *Cor.* 3. *verſ.* 12.

the place of S. Paul in that ſenſe, for ſo much as yt is euident, that he meaneth of the ſtraw and ſtubble of workes, and not doctrine, but lett vs go forward.

30. After the Biſhops had ſmiled as hath byn ſaid, he of Chicheſter for refutation of this folly, alleaged againſt him the authority and example of Martyn Luther, that did excommunicate Zwinglius, and his followers, for their difference from him about the reall preſence, and the place was read, where Luther doth denounce them *hæreticos, & alienos ab Eccleſia Dei*, heretiks, and aliens caſt out from the Church of God, and yet doth both Zwinglius, Oecolampadius, and the reſt, profeſſe to belieue the articles of the Creed, as much as Luther or Bradford did, wherto he anſwered; *My Lord, vvhat Luther wryteth, as yow much paſſe not, no more do I in this caſe*; So he, adding notwithſtanding preſently, *and yet* (ſaith he) *do I thinke aſſuredly that they vvere, and are Gods children, and Saints with him in heauen*, to wit with Luther: vpon which words as of great moment, Fox maketh this note in the marget, *Maiſter Bradford hangeth not vpon Luther, Zwinglius, or Oecolampadius, and yet accompteth them good men*; but heere I would aske both Fox, and his holy Martyr Bradford (for ſo he entituleth him ouer all his pages) whether Martyn Luther, rayſed vp by God for ſo great a worke, as they hold, were not as ſure of his ſpiritt, and right courſe therby as Bradford was of his? and yf they hold him (as heere they ſay) for *a child of God, and a Saint now vvith*

Fox pag. 1468. Bradford careth not vvhat Luther holdeth.

him in glory, how doth not Bradford paſſe much vvhat he vvrote *in this controuerſie of the reall preſence,* and yf he hold Zwinglius alſo, and Oecolampadius for Children of God, & fellow Saints vvith Luther in heauen, vvho vvere ſo contrary to him in doctrine vpon earth, and whome ſo earneſtly he cenſured *for heretiks and aliens caſt out from Chriſts trew Church*; then may all ſectaryes go to heauen togeather, and ſo may Catholiks and Proteſtants in like manner by Bradfords rule, for that each part profeſſeth to hold the articles of the Creed; and yf this be ſo; then doth Bradford ſhew himſelfe a very ſimple fellow, that vvill burne for matters of ſo ſmall moment; heare vvhat he told the Biſhops, *Becauſe* (ſaith he) *I did deny Tranſubſtantiation, and the vvicked to receaue Chriſts body in the Sacrament, therfore am I condemned and excommunicate, &c.* But I vvould aske of him, yf he diſſented only in theſe two points from the Papiſts, & agreed in all other; & that theſe two did not touch the ſubſtance or foundation of Chriſts faith, as before he affirmed out of S. Paul; And yf Luther, Zwinglius, and Oecolampadius that had greater controuerſies betweene them, then theſe, could go notwithſtanding all three iointly to heauen, and be Saints togeather in Gods glory, as a litle before he affirmed; yf all this I ſay be true, then how great folly vvas yt in Bradford, to ſtand ſo obſtinatly vpon the deniall of theſe two articles that ſo litle imported him, yea to go to the fire for the defence, vvas he

Bradford vvent to the fyre for a fancie of his ovvne.

not deceaued thinke yow in this ? or could this courſe be ſo certayne of ſaluation, as that the Sunne ſhined in a fayre day ? let Fox diſſolue this riddle yf he can; me thinketh that the folly is greater then that of Frith before, who would needs burne, rather then acknowlege that it was a neceſſary point to beleeue, or not beleeue that Chriſt is really in the Sacrament.

31. About vvhich point, for that yt vvas the principall in controuerſie at that tyme, yow will aske me perhaps, that for ſo much as Bradford affirmeth heere ſo often, that he dyed for thes other two articles alone, vvhat did he thinke of the ſaid reall preſence ? yow ſhall heare him ſpeake himſelfe, and ſo may iudge therof; for yt is not cleare vnto me vvhat he thought of that point. For vvhen Doctor Harpſfield vpon the 26. of February conferred with him, and heard him repeat ſo often and confidently on the one ſyde, that he vvas no leſſe aſſured to go to heauen, then that the Sunne ſhined at midday, and further that he vvas no leſſe *certayne that his death ſhould be pleaſinge vnto the Lord*, (for ſo are his owne words), & on the other ſyde, that *he died only for thoſe two articles before named*; the Doctor ſaid vnto him. *Yow agree not with vs in the real preſence. &c.* Bradford: *How yow beleeue yow know, for my parte I confeſſe a preſence of whole Chriſt God & man*; And againe a little after, *I confeſſe a preſence, and a true preſence, but to the faith of the receauer*; And yet further in an other place to the Lord

VVhat Bradford thought of the reall preſence.

Chan-

Fox *pag.* 1463. & 1466.

Chancelour, *I neuer denyed nor taught, but that to faith, whole Chriſt, body and bloud was as preſent, as bread & wyne to the due receauer,* by which places ſome man vvould thinke that Bradford did hold, that all faithfull men going to the communion, did receaue both bread and vvyne, and the reall body and bloud of our Sauiour withall according to Luthers opinion; yet according to his owne ſpeaches, and expoſitions in other places, he ſeemeth rather to agree with Caluyns fiction, in imagininge a reall preſence by faith, and not a bare figure only or type, as Zwinglius, and Oecolampadius did hold; but yet by other his ſpeaches againe, which you haue heard vttered to the Biſhops, he would not ſeeme to diſſent much in this point of reall preſence from the Catholiks, yf a man may take him at his word, in that he ſo often repeateth, that they condemned him only for denyinge two articles, to witt Tranſubſtantiatiō, & that euery man receaueth not the body of Chriſt, wherby yt may ſeeme that in all others points and namely the reall preſence he agreed with them: but in very deed my opiniō is, that the ſimple fellow knew not well wherin he did agree, and wherin he did diſſent from them in many points, & no maruaile, he hauinge byn a ſeruinge man ſo late before, and made firſt a Maiſter of art vpon one yeares ſtudy only, and then a preacher, & in haſt miniſter, yf euer he were miniſter, ſo as he had litle tyme to learne, and digeſt matters of controuerſie well, and the moſt parte of his

That Bradford had no time to be learned.

two yeares impriſonment, was ſpent in wrytinge longe letters to his Proteſtant brethren, and ſiſters abroad, wherin he tooke great delight, as may appeare by the large volume of his epiſtles ſett downe by Fox, wherby as in a glaſſe, yow may ſee the mans vayne glorious ſpirit, in dilatinge himſelfe in large diſcourſes and impertinent citations of Scriptures. But to returne to his conference with the Biſhops, do you thinke that he meant truly, & ſincerely, when he ſaith, that he belieued all the articles of the Creed, as the Catholiks do? no truly, for yf yow come to examine the matter in particular, you ſhall heardly find either him or his fellowes, thorowly to agree with vs in one & the ſame beliefe of any one of thoſe articles, as learnedly yow may ſee examined, and proued by Maiſter William Raynolds in his booke intituled *Caluino-turciſmus*, vvhoſe particular butte and ſcope is to ſhew, that the Proteſtãts of our dayes haue peruerted all the ſaid articles of the Creed, & do belieue no one of them intyrely, without corruptiõ or alteration, ſpott of hereſie or infidelity. And this he declareth as a man that had byn a preacher of that ſyde, and had read all their books, and knew all their ſecrett driftes, and meanings.

32. And for example of this, yf yow would haue asked Iohn Bradford how he belieued that article, *Credo Eccleſiam Catholicam*, I beleeue the Catholike Church, you ſhould haue ſeene him differ from vs preſently in the meaninge, and vnderſtandinge therof: for wheras we together with the ancient Fathers, do interprete that Catholike Church, to be the vniuerſall viſible Chriſtian Church throughout euery age, he will runne preſently (as he doth) to an obſcure vnknowne Church, that eyther is not viſible at all, or requyreth a certayne kynd of peculiar eyes to ſee yt. For ſo he anſwereth to the Biſhops that obiected the obſcurity of his Church, *The fault* (ſaith he) *why the Church is not ſeene of you, is not becauſe the Church is not viſible, but becauſe your eyes are not cleare ynough to ſee yt.* Vpon which ſpeach Fox maketh this graue note in the margin. *The true Church is viſible, and euer hath byn, but euery man hath not eyes to ſee yt.* So Iohn, whoſe peculiar eyes or ſpectacles were needfull to ſpye out his Church.

Hovv Bradfords Church required peculiar eyes, or ſpectacles to be ſeene vvith all. Fox *pag.* 3468.

33. But now againſt this ſhifte of Bradford & Fox, the Biſhop of Yorke alleaged a cleere place of *S. Auguſtine*, where he giuinge a rule, how to know the true Catholike Church
„ againſt the heretiks and ſectaryes of his tyme,
„ that ranne to their owne hidden Churches of
„ elect people, as Proteſtants do, ſaith, *Multa*
„ *ſunt quæ in Eccleſiæ gremio me iuſtiſſimè tenent, tenet*
„ *conſenſio populorum, atque gentium, &c.* There are
„ many things which moſt iuſtly do hold me in
„ the lapp of the knowne Cath. Church: firſt
„ doth hold me the conſent of people and na-
„ tions, that haue byn conuerted vnto yt, then
„ doth hold me the authority therof, begunne
„ with miracles, nouriſhed with hope, increaſed
„ with charity, confirmed with antiquity: mo-
„ reouer doth hold me the ſucceſsion of Prieſts,
euen

Aug. cont. epiſt. fundam. c.4.

euen from the ſeate of Peter the Apoſtle him- ,,
ſelfe, to whome our Lord after his reſurre- ,,
ction, commended his ſheepe to be gouerned ,,
vntill the preſent Biſhop that gouerneth that ,,
Sea, at this tyme, and laſtly the very name of ,,
Catholike Church doth hold me, vvhich ,,
name not vvithout cauſe, this only Church ,,
amonge ſo many hereſies hath ſo peculiarly ,,
gotten to herſelfe, that vvheras all heretiks ,,
would gladly be called Catholiks, yet yf a ,,
ſtraunger ſhould come into any towne, and ,,
aske whether a man may go to a Catholike ,,
Church (to heare ſeruice) no heretike will ,,
dare to ſhew eyther his Church, or his houſe ,,
for him to repayre vnto, *&c.* ,,

Bradfords ſhifting of the vvords of S. Auguſtine.

34. Thus ſaith *S. Auguſtine.* Now let vs heare Bradfords anſwere. My Lord (ſaith he) theſe words of *S. Auguſtine* make as much for me, as for yow, although I might anſwere that all theſe things yf they had byn ſo firme, as yow make them, might haue byn alleaged againſt Chriſt & his Apoſtles, for there was the law, and the ceremonyes conſented on by the whole people, confirmed with miracles, antiquity, and continuall ſucceſsion of Biſhops from *Aarons* tyme vntill that preſent. So he, and do yow conſider what accompt this fellow maketh of *S. Auguſtines* proofe, againſt the heretiks of his tyme, and Fox alloweth this euaſion well by this note in his margent, *Antiquity* (ſaith he) *ſucceſsion of Prieſts, the name Catholike, all this might be obiected againſt Chriſt and his Apoſtles by the Scribes and Phariſees.* But I would aske

Fox *ibid.*

aske both Fox and his Martyr, how the conuerſion of Nations and Gentils heere mentioned, could agree to the Iewes Church that dealt not with Gentils; as alſo the word *Catholike*, or vniuerſall, ſeing that yt was but a Church of that one ſeuerall nation only? I world aske alſo, how the conſent of all Nations, or their approbation of the Iewiſh Sinagoge; could with any reaſon be obiected by the Scribes and Phariſees againſt Chriſt & his Apoſtles? for ſo much as the Nations and Gentils did not approue the Iewiſh Sinagoge, nor entered into yt, as they did afterward into the Chriſtian Church: and when Bradford hath aunſwered to theſe demāunds, then will yow ſee how wyſe a man he was, and whether he was as ſure of his courſe, as that the Sunne did ſhyne at noone tyde.

35. But to go forward yet a litle further in the examination of *S. Auguſtines* place, yow muſt note the ſubiect that he handleth, & to what end he brought the arguments, and proofes, which was, to ſhew the differēce betweene Chriſtian Churches (his queſtion was not with the Sinagoge) that is to ſay how, & by what ſignes a man may diſcerne the true Catholike Church, from the conuenticles of heretiks, and albeit the place alleaged be directed particularly againſt the Manichyes Church, yet doth the arguments hold againſt all hereticall Sinagoges, *for that none of them haue this generall conſent of Nations, and ſucceßion of Biſhops, and other proprietyes heere alleaged*, wherfore

The trevv force of *S. Auguſtines* place againſt all ſectaryes.

fore S. Auguſtine in the ſame place concludeth thus: *Iſta ergo,* &c. *Theſe moſt cleare bandes therfore being ſo many, and ſo great, do hold me in the Catholique Church, but with yow there is none of theſe, but only promiſing that yow haue the truth,* &c. ſo he. And to whatſoeuer particular congregation or Church of Sectaries theſe particulars ſhalbe applied, they will preſently trye out the truth, and ſhew that yt can not be the Catholique Church. Wherfore to returne to our Caſe againe, the Archbiſhop preſſed him, to anſwere to ſome particulars, ſaying, *But what ſay yow to S. Auguſtine, where is your Church, that hath the conſent of people and nations conuerted vnto yt?* Bradford: *Euen all people and nations that be Gods people, haue conſented with me, and I with them in the doctrine of faith.* Do yow ſee this euaſion? And might not the Manichies, Donatiſts, or any of other ſects haue anſwered the ſame vnto *S. Auguſtine,* that all people, and nations that be of God (that is to ſay of their owne ſect) haue cōſented with them, & they with them againe? And is not this a fooliſh circle or euaſion? Who ſeeth not the vanitye therof? & yet forſooth this man was as ſure & certaine, that he could not be deceaued, as he was that the Sunne could not chooſe but ſhyne, when it did ſhyne, which kind of ſtrāge confidence, or rather phreneticall preſumption Fox doth ſo highly commend, as he maketh this note in the margen: *Bold confidence, and hope of Gods words and promiſe, ſeemeth ſtrange among them which are not exerciſed in mortifica-*

Fox *pag.* 1466.

tion. And by this you may iudge of them both.

Fox *pag.* 1447.

John Leafe. apprentice to a chandelour burned vvith Bradford.

Fox *ibid.*

36. Wherfore to ſay no more of this man or matter, he being found to be ſo obſtinate, and willfull, as no meanes of reaſon would preuayle vvith him, he vvas finally burned in Smithfield: and there vvas burned vvith him at the ſame tyme an apprentice of 19. yeares old named *Iohn Leafe*, that could neyther vvryte nor read; ſeruant to one Humfray Gaudy tallow Chandelour of the Pariſh of Chriſt Church in London, which ignorant yonge man, was ſo forward and franticke in hereſie, as being oftentymes called before the Biſhop of London, conferred, and diſputed withall, could neuer be brought to yeald any one iote, but would defend his opinions to death. *The Biſhop* (ſaith Fox) *propounding the ſaid articles vnto him, as before, aſſayinge by all manner of wayes to reuoke him, found him the ſame man ſtill, &c.* And after other replyes made by the Biſhopp, mouinge him to returne to the vnity of the Church, he with a great courage of ſpiritt (ſaith Fox) anſwered againe in theſe words: *My Lord yow call my opinion hereſie, it is the true light of the vvord of God. And repeatinge againe the ſame he profeſſed, that he vvould neuer forſake his ſtayed and vvell grounded opinion, vvhile the breath ſhould be in his body, &c.* Thus wryteth Fox of his Tallow chandelour apprentice, but how grounded this boyes opinions could be, yt is eaſy for euery diſcreete man to iudge, conſidering his learninge. Fox alſo addeth for his further prayſe and conſtancy, that the Biſhop ſending

to him his foreſaid opinions and articles in wrytinge (which were the ordinary Zwinglian opinions) he not being able to wryte with pen, tooke out a pyn, and prickinge his finger, beſprinkled the whole paper which bloud, ſendinge the ſame backe as ſealed therwith to the Biſhop; and by this yow may remember, vvhat vve haue vvrytten before in the Chapter of hereticall pertinacity. Now we ſhall proſecute the reſt that follow in this moneth.

An obſtinate deſperate act of a chādelors boy.

Suprà c.4.

37. A dozen or 13. more do remayne of the foreſaid yeare 1555. vvherof the firſt ſeauen are theſe that follow, *Margery Pulley* vviddow of the Pariſh of Peppingbury in Kent, burned at Tunbridge for vvillfull ſtandinge in diuers hereſies; *VVilliam Minge* an Apoſtata Prieſt, that being committed for diuers like offences, died in priſon at Maydſtone in Kent the ſame yeare, and for that cauſe is regiſtred for a Martyr by Fox in his Calendar, though in his *Acts and Monuments, he is content to accept him only for a Confeſſor, *Richard Hooke* Crafteſman burned the next yeare after at *Cheſter*, as Fox wryteth in his * ſtory, yet is he placed in the Calendar vpon this yeare 1555. and he telleth no more particulars of him, *but that he vvas burned as a true vvitneſſe of the Lords truth.* To vvhich three may be adioyned 4. other burned togeather at *Canterbury*, for like cauſes of vvillfull and phantaſticall obſtinacy vpon the 12. of Iuly, to witt *Iohn Bland* Miniſter, and Parſon of the Pariſh of *Adiſham* in

Margery Pulley.

VVilliam Minge an ap[illegible]ata prieſt.

**pag.1512.*

Richard Hooke.

**pag.1772. col.2.n.84.*

Iohn Blād. I. Frākiſh. Humfrey Middletō. Nicolas Shetterdē.

Fox *pag.* 1521.

The variety of hereticall anſvvering to th' articles propounded.

Fox *ibid.*

Kent, *Iohn Frankiſh* Vicar of the Pariſh of *Roluingdon* in the ſame county; *Humfrey Middleton* and *Nicolas Shetterden* artificers; all which being often examined vpon diuers articles, albeyt they agreed not in their anſwers, as appeareth by Fox himſelfe: yet vvould each one dye in whatſoeuer he tooke vpon him to defend or deny: *Seauen articles* (ſaith Fox) *being propounded vnto them, Iohn Frankiſh (the miniſter) anſwered ſomvvhat doubtfully, Maiſter Bland (the other miniſter) anſvvered flatly and roundly; Nicolas Shetterden, and Humfrey Middleton anſwered to the firſt and ſecond articles affirmatiuely. To the third, concerninge the Catholike Church, after a ſort they graunted: To the fourth, fift, and ſixt touchinge the reall preſence, &c. they refuſed vtterly to anſwere: Middleton anſwered moreouer and confeſſed, that he beleeued in his owne God, ſayinge, I beleeue in my liuinge God, and no dead God, &c.* Thackford (their fifth companion) *relented, and vvas contente to take pennance,* &c.

Shetterdē the artificer his conqueſt againſt learned men.

38. This is Fox his relation of their examination and anſwers, yet doth he ſet forth ſuch triumph of *Nicolas Shetterden* artificer againſt *Maiſter Doctor Harpesfield* Archdeacon of Canterbury, and *Maiſter Colyns* the Commiſſary in his diſputatiō with them, as that he ſaith that *Shetterden* concludeth vpon them by force of argument; *that they ſaid there was no god at all, or els no other god, but ſuch as the heathen gods are, yea that there is no Chriſt at all*: and other like blaſphemyes and abſurdityes, as yow may ſee in Fox his large relation of that diſputation. And after that againe the ſame *Shetterden* com-

ming to diſpute with *B. Gardner* of *VVincheſter*, then Lord Chancelour and many other diuynes, he brought them into like ſtraytes yf we beleeue Fox, preſſyng them with a text of *Deuteronomy* in the fourth chapter, againſt painting God with a ſhape, yet when the latyn Bible was brought, he could not ſo much as read the place; and yet forſooth did this graue Doctor take vpon him both in ſpeach and letters, to ſet downe his reſolutions with ſuch preſumption, as yf he had byn the learnedeſt man in the world, aſſuring both himſelfe & others, that he ſhould be a great ſaint in heauen, wherupon he wrote to his mother the day before his death theſe words, as Fox relateth them: *O my good mother, in that day God grant yow do ſee my face vvith ioye, but deare mother then beware of that Idolatry and blaſpemous maſſe,* &c. *Oh giue ouer old cuſtomes, and become new in the truth*, &c. And with this freneſie went the madd fellow to the fire, wherin his face was burned full black, but much more afterward with the fire of hell yf he repented not, as it ſeemed he did not, and conſequently his mother was like to take but ſmall ioye in ſeeing his face yf euer ſhe ſaw him.

Fox pag. 1523.

39. But as for his fellow Bland the Apoſtata Prieſt, vvhich vvas the Captayne of this crue, Fox ſetteth downe fiue or ſix examinations of his, and in one of them being asked by the Biſhop of Douer, whither after the words of conſecration, he belieued the body of Chriſt to be in the bleſſed Sacrament, he aunſwered;

no:

no: for that the Scriptures do not teach me (ſaith he) *that there ſhould remayne the flesh of Chriſt to eate, as a man ſhould eate mans flesh, &c.* Hereby yow may perceaue how falſe a ladd this vvas, that made his followers beleeue this to be our opinion, that Chriſt is ſo eaten in the Sacrament; The ſame Bland alſo ſetteth downe (or Fox for him) a certayne conference had betweene him and one Maiſter Mills Prieſt of Chriſtes Church in Canterbury, out of which conference he would ſeeme to drawe many abſurdityes againſt the ſaid Mills, which he amplyfieth, and Fox in his name both in the text & margent of his booke, as to the ſimple and vnlearned reader may make ſome ſhewe of inconueniences graunted by the other, vvhich in deed are none at all, but only do ſhewe the cauillinge ſpiritt of the heretike vvhich may vſe the ſame, or like ſcoffs againſt any other article of Chriſtian Religion, yea againſt the Incarnation of Chriſt, yf vve vvould follow ſenſe only, and outward apparence of things; vve ſhall examine his fooliſh arguments after in their *place, when we ſhall come to handle the chiefe diſputations cōteyned in his booke of Acts and Monuments.

Bland his anſvvers and opinion about the Sacramēt.

Fox *pag.* 1518.

*in the reuevv of 10. diſput. *cap.* 3. & 4.

40. And finally vvhen he came to his laſt anſwere a litle before his burninge, yt was demaunded him againe (ſaith Fox) *vvhether he belieued Chriſt to be in the Sacrament or no? VVhervnto he anſwered and ſaid, that he belieued that Chriſt is in the Sacrament, as he is in all other good bodyes,* &c. By vvhich anſwere vve may ſee, vvhat manner

ner of preſence he aſcribed to Chriſt in the Sacrament, and how different from that (at leaſt in ſound of vvords) vvhich Bradford profeſſed before *of vvhole Chriſt, and true Chriſt to be there, as preſent to faith, as bread and vvyne to the ſenſe*, and ſuch like ſpeaches of others, all tendinge in deed to delude the ſimpler ſorte, and to euacuate the vvhole vertue of this diuine Sacrament, in vvhich yf Chriſt be in no other manner *then he is in euery good body*, vvhat priuiledge, I pray yow, or excellency may this venerable Sacrament be ſaid to haue aboue other things? then ſhall ſuffiſe to ſhew the vanity, and impiety of theſe heretiks, vvhoſe ſtoryes yow muſt remember are commonly recorded by Fox, as they vvere vvryten and ſett downe by their owne hands, and ſo much the leſſe vvorthie of creditt, but only ſo farre foorth, as they make againſt themſelues, and no further.

Blandes ſingular opinion of Chriſts being in the Sacrament.

41. There remayne yet ſix more of this yeare, *VVilliam Dighill*, *Diricke Caruer*, *Iohn Launder*, *Thomas Iueſon*, *Nicolas Hall*, Martyrs, and *Iohn Alleworth* Confeſſor. Of the firſt and laſt of theſe: to witt, *Dighill* and *Alleworth*, Fox ſaith little or nothinge, but only that the firſt was burned in Kent for profeſsing of the ghoſpell, and the laſt died in priſon at *Reading* for the ſame ghoſpell: but now yow know that this Foxiā ghoſpell ſtretcheth very large, and imbraceth many ſects and ſorts of men & weomen, ſo as by this only that he calleth them ghoſpellers, we cannot know certainly

VVilliam Dighill. Dirick Caruer. Iohn Laūder. Thomas Iueſon. Nicolas Hall. Iohn Alleworth.

of vvhat ſect they were. Of the other 4. *Diricke Caruer* was a beerebrewer of the Pariſh of *Brighthamſteed* in the County of *Suſſex*, and vvas burned at *Lewes* for new opinions. *Iohn Launder* vvas a husbandman of the Pariſh of *Godſtone* in the County of *Surrey*, burned at *Steninge*. *Thomas Iueſon* was a carpenter of the Pariſh alſo of *Godſtone*, burned at Chicheſter. *Nicolas Hall* was a bricklayer of the Pariſh of *Dartford*. All theſe learned company being brought before their Prelates and ordinaryes; they anſwered euery man as yt ſeemed beſt vnto them, but yet all with noueltyes and obſtinacy therin. As for example, *Caruer* the beerbrewer anſwering to the articles propoſed vnto them all, ſaid; *concerninge the maſſe in Latyn,* (ſaith he) *there is no ſacrifice in the ſaid maſſe; and there is no ſaluation for a Chriſtian man therby, except yt ſhould be ſaid in the mother tongue, &c.* Item touchinge confeſsion: *That yt is neceſſary to go to a good Prieſt for good counſell, but that the abſolution of that Prieſt is nothinge profitable to mans ſaluation.* So ſaid the beerbrewer and offered to dy for yt, and yet yow ſee of how litle moment the points of his reſolution are.

Fox *pag.* 1525.

The beer-brevvers reſolutiõ.

Launder the huſbandmans anſvvere. Fox *pag.* 1526.

42. But *Launder* the husbandman, being about 25. yeares old anſwered, concerning the articles of the maſſe (ſaith Fox) *that yt is naught and abhominable, and directly againſt Gods vvord, and his holy Catholike Church, and that there is nothing ſaid or vſed in yt good or profitable, For albeit the* Gloria in excelſis, *the* Creed, *the* Sanctus, *the* Agnus, *and other parts of the maſſe be of themſelues good and profi-*

profitable : yet being vſed amonge other things that be naught , they become naught alſo, &c. Thus that yong husbandman reſolued the caſe. *Thomas Iueſon* the carpenter, aunſwered (ſaith Fox) to the fourth article, that concerninge the Sacrament of the Altar; *he beleeueth that yt is a very Idoll and deteſtable before God.* Item, *that he hath not confeſſed nor heard maſſe at any tyme within ſeauen years paſt.* Item, *that auricular confeſſion is not neceſſary to be made to a Prieſt, and that he cannot forgiue or abſolue from ſinne.* Item, that concerninge the Sacrament of baptiſme, *yt is a ſigne and token of Chriſt as circumciſion vvas, and no otherwiſe, and he beleeueth that his ſinnes are not vvaſhed avvay therby, but his body only waſhed, for his ſinnes be waſhed away only by Chriſts bloud,* &c.

The Carpenters blaſphemous anſvvers. Fox *pag.* 1527. *&* 1528.

VVicked doctrine cõcerning baptiſme and force therof.

43. Thus relateth Fox of the Carpenters aunſwers, addinge furthermore theſe vvords: *The ſaid Iueſon being earneſtly trauayled vvithall to recant, ſaid in this vviſe : I will not recant my opinions for all the goods in London; yea yf there came an Angell from heauen to teach me any other doctrine, then that vvhich I am in now, I vvill not beleeue him; vvhich anſwere thus made, he vvas condemned, &c.* Thus farre he of his Carpenter Martyrs conſtancy : and yet being aſhamed ſomewhat at his blaſphemous and Anabaptiſticall opinion, about the effect of baptiſme, he maketh this note in the margent, to temper the matter ſomewhat: *He meaneth not by the meere vertue of the element.* Which commentary is as fooliſh an euaſion of Fox, as the others opinion is impious. For no man euer ſaid, or immagined, that the element

Fox *pag.* 1528.

pag. eadem.

ment of water of yt ſelfe, could waſh away ſinnes, but only by the vertue of Chriſts bloud and paſsion applyed thervnto in baptiſme. And ſo this companion iumped full with the Anabaptiſts to diſgrace baptiſme, and Fox will needs be his fautor therin. And thus much of his Martyrs in this yeare. For to proſecute all their abſurdityes at large were a thinge ouer tedious.

Fox *pag.* 1742. Iohn Careleſſe.

Iohn Gvvyn. Thomas Askyns.

pag. 1758.

44. In the next yeare following, which is 1556. Fox doth aſsigne ſome ten or eleuen Martyrs & Confeſſors more, wherof the firſt was *Ionh Careleſſe* a weauer of Couentry, that died in the K. bench being committed thither for hereſy. Then followe there three other, burned at *Neubery*, one *Iulius Palmer* a yongman of 24. yeares old, that had byn ſchoolmaſter at *Reading*, togeather with two other ſeruingmen companions of his, *Iohn Gwyn*, and *Thomas Askins*, all three ſtanding moſt obſtinately in their opinions as euery man liſted to beleeue. The yong ſchoolmaiſter was putt out a little before of *Magdelyn Colledg* in Oxford, for ſeditious behauiour, and libelling againſt the Preſident; and he was of ſuch good diſpoſition, as going home to his mother, ſhe hauing ſeene his manners, draue him out of her houſe, and gaue him her curſe, togeather with Chriſts curſe, whervpon I. Fox maketh this note in the margent: *Mothers may giue their owne curſe but Gods curſe they cānot giue, much leſſe the Pope.* And is not this, a wiſe note thinke yow. And fit for I. Fox his braines, but let vs go forward.

45. Next to theſe three there enſue three other, or rather foure, martyred in the Ile of *Garnſey* vpon this yeare, to witt *Catherin Cawches*, the mother, and *Gillamine Gilbert*, and *Perotine Maſſey*, her two daughters, with an infant not one houre old, that fell out of fhe ſaid *Perotines* belly when ſhe was burned. And vpon this ſtory, doth Fox in his former editions & heere alſo make long diſcourſes, & eager inuectiues: and ſo do almoſt all our Engliſh proteſtant writers; and *Maiſter Iewell* among the reſt, both at Paules Croſſe and in his bookes, thought good to playe the foole as others had donne before him in this argument, therby to make Catholiks hatefull in the beginning of the late Q. raigne. And I haue heard both *Maiſter Toby Mathew* himſelfe, and diuers other preachers of moſt fame, vſe all their rhetoricall inuectiues & exaggeratiõs vpon this fact, as a cruelty neuer heard of before, aſcribing the ſame to the perpetuall infamy of all Catholiques and Catholique religion, as Fox doth heere: ſaying, *This is to be a ſpectacle, wherin the vvhole vvorld may ſee the Herodian cruelty of this graceleſſe generation, of Catholike tormentors, ad perpetuam rei infamiam, &c.* So are his words:

Three vvomen hanged and burned in Garneſey.

The exclamatiõs of Proteſtãts about the 3. forſaid vveomen.

Fox *pag.* 1765.

46. But now, yf we come with moderation and temperate diſcretion, to weigh the ſubſtance & circumſtances of this ſtory, we ſhall find in this, as in infinite other matters that Fox and his fellowes haue little conſcience in their ſayinges, and wrytinges againſt Catholikes, and no regard of truth and ſincerity

The mali-tious endeauors of Proteſtãts to make Catholiks odious.

in the world, ſo they might make Catholikē Religion odious to the people. For firſt ſuppoſe, that in ſuch an out Iland, as *Garneſey* is, vvhere the people are halfe French, and halfe Engliſh, and many diſorderly and fearce, there had happened in the execution of theſe three weomē for the faults that after ſhalbe ſhewed, ſome ſuch particular circumſtance, as that the one of them hauing concealed her being with child, and the ſame breaking forth in the fire, ſome cruell harted fellow, takinge yt out and ſeing yt dead, had caſt yt in againe (for Fox himſelfe dareth not ſay yt was caſt in aliue) vvhat is this to murder or Infanticide? (as by him yt is called) or what appertayneth this to the perpetuall infamy either of the Catholike Clergy or Catholike Religion, or what is this to the ſlaughter, murders, oppreſsions, and effuſion of bloud, which the new ghoſpellers did vſe about this very tyme (when Fox firſt of all publiſhed this ſtory), both in France, Scotland, & other places? which yet, (though a thouſand tymes more heynous then this,) he would be loath to haue aſſcribed to the perpetuall infamy of his ghoſpell. But now lett vs come to examyne the fact yt ſelfe, according to Fox his owne Relation, and ſee what truth ther is therin.

An examē about the fact of the forſaid three vveomen in Garneſey.

47. Firſt he graunteth that theſe three weomen, the mother and two daughters, were put in priſon by the Iuſtices and Ciuill Magiſtrates of the Towne of *S. Peters* in Garneſey, & an inuētory taken of their moueable goods

for accuſation of theft and felony, made by *Nicolas Carey* conſtable of the towne & others, and this without intermedlinge of the Cleargy. And albeit Fox doth ſleightly in a word or two, ſay that they were cleared afterward by the teſtimony of their neighboures of the ſuſpition of theſe things: yet doth he ſett downe no authenticall record therof, as I preſume he would haue done, yf there had byn any ſuch thinge, ſeing he alleageth other impertinent records of the forſaid towne for other matters of leſſe moment, though againſt himſelfe, as after ſhalbe ſhewed. And for that he confeſſeth in this his narration, that they were all three firſt hanged, or ſtrangled, (as he calleth yt) and that the flame of fire made vnder them comminge to burne the ropes, they fell downe into the flame, and therwith the belly of *Perotine* breakinge, the dead child appeared; yt is euident, (I ſay) by this, that their faults were not only hereſie, for then ſhould they not haue byn hanged, as may appeare by that which often hath byn repeated before, of the hanginge and burning of *Syr Iohn Oldcaſtle*, *Syr Roger Acton*, and their rebellious followers in the field of *S. Gyles*, vpon the firſt yeare of the raigne of K. Henry the fift: So as heerby we haue, that theſe three weomen cannot be pure Martyrs of Iohn Fox his Religion, eſpecially ſeing himſelfe confeſſeth and wryteth in this place, that they offered to accomodate themſelues in all things touchinge matters of Religion, ſo they might haue eſcaped therby.

Fox *page* 1763.

They vvere cõmitted for theft.

48. *They*

Theſe 3. vveomen martyrs renounced Fox his faith.

Fox *pag.* 1764. *col.* 1. *num.* 10.

Ibid. *col.* 2. *num.* 28.

48. *They being examined* (ſaith Fox) *of their faith, concerning the ordinances of the Roman Church, made their anſwere: that they vvould obey and keep the ordinances of the King and Queene, and the commaundements of the Church, notwithſtandinge that they had ſaid and done the contrary in the tyme of* K. *Edward the ſixt,* &c. Which confeſsion of theirs is repeated againe afterward by Fox, when they ſaid before the publike iudges, *that they vvould entirely obey, obſerue, and keep the ordinances of the King and Queene, as all good and true ſubiects are bound to do,* &c. And this being true, I do not ſee by what crooke Fox can draw them in to his Calendar, or make them his Martyrs. But yet ſeing he will needs haue them, lett vs leaue them vnto him, and tell yow a word or two what they were, and what falſhood he vſeth in recountinge ther ſtory.

Hovv the 3. vveomē vvere ſent to the Eccleſiaſticall Magiſtrate.

49. The iuſtices hauing theſe weomen in priſon for other faults, of felony and theft (as hath byn ſaid) and vnſterſtanding by report of their neighboures that they were heretikes alſo; ſent them to the Deane and Curates of that Iland, to be examined in matters of their faith, as the thing moſt reſpected by Catholike Magiſtates. The Deanes name was *Syr Iaques Amy*, who examining them togeather with the reſt of the Cleargy, that were his aſſiſtants and in commiſsion with him, found them by the depoſitiōs of many lawfull wittneſſes, to be heretiks, & to haue both ſpoken and done many malitious things againſt the Catholike faith, though themſelues for the

preſent denyed that they were ſuch, and offered all conformity as hath byn ſaid. Wherupon the ſaid Deane & his aſsiſtants, without giuing any iudiciall ſentence vpon them, ſent them backe to the ciuill Magiſtrates againe with informatiō, what they had found, as appeareth by the records of Fox ſett downe in this place in Latyn only, & for ſome cauſes, as yow may imagine, not Engliſhed by him, but we ſhall do yt for him. It beginneth thus.

Th' information of the Cleargy of Garneſy giuē againſt the ſaid vveomen.

50. *Anno Domini* 1556. *die* 13. *menſis Iulij, &c.* In the yeare of Chriſt 1556. the 13. day of Iuly, an inquiſition was made in the Church of Saint Peter, in the port of this Iland, by vs the Deane, *&c.* about points of the Catholike faith, the ſacraments of Baptiſme, Confirmation, Pennance, Order, Matrimony, Euchariſt, Extreme Vnction, efficacy of the Maſſe, *&c.* Concerning *Katherine Cauches* & her two daughters *Guillemine* and *Perotine*, *&c.* and hauing heard their deniall on the one ſide, and the atteſtations and depoſitions of wittneſſes on the other ſide, and well conſidered the ſame, according to the opinions of the Curats and Vicars our aſsiſtants in this Iland; we haue found & do repute them to haue fallen into the crime of hereſy; wherfore we remitt them backe againe to yow M. Bayliffe and other your aſsiſtants, as before we remitted them, *&c.* Thus far the recorde. And heervpon the ſaid Bailiffe named *Elear Goſiline* called a Iury of 12. men, whoſe names Fox ſetteth downe out of the ſaid records, who iud-

ged and condemned them to be ſtrangeled and burned to aſhes; accordinge to which ſentence they vvere executed vpon the day and yeare aforeſaid.

51. And here now I vvould aske any reaſonable man, vvhat fault the cleargy had in this condemnation made by the Ciuill Magiſtrate, or vvhat kind of Martyrs vvere theſe, ſeing they denied openly Fox his Religion ſo often? And thus much of all theſe three weomen and their comon cauſe, for which they vvere condemned and executed. Now let vs ſay a word or two of Iohn Fox his little babe, put in his Calendar for a tender Martyr, ſcarſe an houre old, and baptized (as he ſaith) in his owne bloud. But yf this babe had neuer life to any mans knowledge, how was yt baptized in his owne bloud? or yf the Bayliffe of *Garneſey* ſeing yt taken out of the fire dead, did byd yt to be caſt in againe, what cryme is this againſt the Cleargy? Or yf *Perotine* the mother (as preſently ſhalbe ſhewed) did conceale her being vvith child, and vvould not vtter yt to the Magiſtrate, who had ſo much fault as ſhee her ſelfe? and conſequently ſhe vvas rather a murderer then a Martyr.

52. But (ſaith Fox) the ſaid Bayliffe, and Iurers, togeather with the Deane & Cleargy did ſubmitt themſelues afterward: to witt, vpon the fifth yeare of Q. Elizabeth *anno Domini* 1562. vnto the Q. mercy, & had their pardons for this fact, vpon the complaint of *Mathew Cauches* brother to *Catherine Cawches*, and

vncle to the two daughters, as appeareth both by his ſupplication, and the Queenes pardon yet extant. Wherto I anſwere that yt is true, accordinge as Fox ſetteth yt downe. But he that will read the ſaid memoriall and pardon yt ſelfe, ſhall find firſt, that the ſaid Ciuill and Eccleſiaſticall Magiſtrate ſubmitted themſelues, and the vvhole Iland vvith them, not for this matter only, wherof they were accuſed by the ſaid *Matthew*; but for many other more greuous then this, as namely for the lettinge goe of one *Nicolas Norman* a notorious murderer, & for many other fellonyes, ryotts, inſolences, and other diſorders laid againſt them, and the vvhole Iland, for vvhich the Queene did pardon them, and yt is not greatly to be maruayled at, at that tyme: to witt, vpon the yeare 1562. which was ſix yeares after the forſaid three weomen were executed, when as the ſaid Catholike Magiſtrate were terrified and perſuaded by Proteſtants to ſubmitt themſelues, ſeing at that very tyme all *France*, *Scotland*, and diuers other places vvere in armes and combuſtion againſt Catholiks. But yf we will ſee whether the Queene and her commiſsionars did improue the iuſtice of that fact, for the puniſhing of theſe weomen accordinge to the lawes then in force: Lett vs conſider whether they reſtored the goods and Chatells cōfiſcated by that condemnation, as *Mathew Cawches* in his memoriall had demaunded, and we ſhall find iuſt nothinge; which is an argument, that they held their condemnation

The cauſe vvhy the magiſtrats of Garneſey ſubmitted themſelues to Q. Eliz. *anno* 1562.

tion for good and lawfull, though for more aſſurance the poore Catholiks were perſuaded to ſubmitt themſelues. And ſo much of this. Now to the particular of *Perotine* and her little child Iohn Fox his babe.

Perotine the mother of the babe a ſtrumpett.

53. The learned and pious man Maiſter Doctor Hardinge, hauinge heard ſo much crying out in the beginninge of Q. Elizab. raigne about this holy burned babe of *Perotine Cauches*, and ſeing alſo, that not only ſimple and vulgar people, but euen Maiſter Iewell himſelfe, had both at Paules Croſſe, & in his bookes made great ſtirre about this matter, the ſaid Doctor comminge ouer the ſeas, vſed means to informe himſelfe of the truth of this fact in *Garneſey*, and therby found (as in his reioynder he teſtifieth) that this *Perotine* was indeed beſides her hereſie a very ſtrumpett, & for ſhame both of her ſelfe, and of the new ghoſpell ſhe profeſſed, would not confeſſe to the iudges of her being with child, nor demaund the benefitt of the law allowed in that behalfe, for delayinge of her death; and thervpon moſt iuſtly the ſaid *Doctor Hardinge* accuſeth her both of whoredome, and of murderinge her owne child; wherat Iohn Fox is moſt wonderfully troubled, and maketh the moſt fond and childiſh diſcourſes, therby to defend her, and the honour of his ghoſpell, that euer perhaps man did, that was in his right witts. For firſt, when *Maiſter Doctor Hardinge* chargeth him to bringe out the Father of the child; he asketh, *how he can do that? or how can any man point out the right*

Father (for ſo are his words) *eyther of his, or any other child?* and then he ſaith he will go as neere yt as he can, or as men may in ſuch matters: and after ſeekinge vp and downe for this Father, he falleth vpon a certayne miniſter named *Dauid Iores,* who he ſaith was marryed to *Perotine* in K. Edwards dayes, & conſequently is like to be the Father, though he ſaith he will not affirme yt for certayne; and then he nameth another miniſter called *Noel Regnet* a French man, that liued in *Saint Martyn Legrande* in London, when this ſtory of Iohn Fox was wrytten, & affirmed that he marryed the ſaid miniſter and *Perotine* togeather in *K. Edwards* dayes; ſo as heere yow haue the teſtimony now or aſſertions of 2. or 3. miniſters togeather, to witt of *Dauid,* that was husband to *Perotine,* of *Noel* that marryed them, and of Iohn Fox that of his owne authotity doth legitimate the child, and yet neyther of them doth proue the matter directly, to witt that this babe of one houre old, was begotten by the firſt miniſter. Neyther do they proue that he liued in *Garneſey*, and had company with her at that tyme, during the raigne of *Q. Mary*, and yt is moſt probable that he did not, both for that Fox dareth not affirme yt; and yf he had byn in *Garneſey* at that day, I do not ſee how the miniſter could haue eſcaped puniſhment alſo, when his ſtrumpett was burned: ſo as by tellinge vs only that ſhe was marryed to this miniſter, without ſhewinge that he conuerſed with her, and ſhe with no other, Fox maketh

Great adoe to ſeeke the babes father.

her ſinne to be more greuous, to witt adultery (ſhe hauing a husband) wheras before we might haue imagined that yt had byn only ſimple fornication: though yet yt appeareth that ſhe had another husband alſo named *Maſſey* beſides *Dauid* the miniſter, of whome ſhe was called *Perotine Maſſey*, (and ſo Fox wryteth her in his ſtory) as her ſiſter was named *Guillimine Gilbert* by her husbād, & not *Cauches* as their mother and father were, and her vncle *Mathew Cauches*, of whome we ſpake before.

Perotine had an other husbande beſides the miniſter.

54. And this now being ſo, as is verifyed by Fox himſelfe in this place; I would aske the poore fellow, whether the ſaid miniſter *Dauid Iores*, were her firſt husband: to witt, before *Maſſey*, or no? and yf he were, then could not the child be rightly aſcribed to him, for that ſhe had a later husband aliue. But yf *Maſſey* were the former husband, and the miniſter after him, then ſhould ſhe haue byn called *Perotine Iores* in her arraignement and condemnation, and not *Perotine Maſſey* as ſhe was, and is called ſo alſo by *Iohn Fox* himſelfe in all his ſtory. And this much for the firſt point of her honeſty. Now for the ſecond about the murder of her child.

55. In this point Fox accordinge to his faſhion maketh many longe and idle diſcourſes, the moſt impertinent, that euer any man perhaps heard, alleaginge 7. or 8. fooliſh coniecturall reaſons, to proue that yf eyther *Perotine* did, or ſhould haue reueyled her being with child to the Catholike Magiſtrate at that time,

before her execution yet would yt not haue auailed her. Wherin notwithſtãding I thinke no man of ſenſe or iudgment will beleeue him, knowing the cuſtome and order of our lawes in ſuch poynts. Wherfore we will not ſtand to refute ſuch childiſh coniectures, but come to his concluſion. And for vpſhott of folly he maketh diuers large exhortations to *Maiſter Doctor Harding*, to proceed with more reſpect in his wrytings towards his martyrs ſaincts, which yow ſhall heare in his owne words, and therby iudge of the mans witt. *Briefly and finally* (ſaith he) *whatſoeuer this woman was, ſhe is now gone*, &c. *To byte ſo bitterly againſt the dead is little honeſty; Charity would haue iudged the beſt; humanity would haue ſpared the dead; and yf Doctor Harding could not affoard her his good word, yet he might haue left her cauſe vnto the Lord, which ſhall iudge both her and him. To praye for the dead he findeth in his Maſſe, but to backbyte the dead, he findeth neyther in his Maſſe, Mattyns, nor euenſong; and no doubt but in his dirige and commendation of ſoules, he comended many one leſſe deſeruing to be commended then this woman. Let Catholike affection be ſett a ſide, and though the meritts of her cauſe deſerued not his commendation; yet did ſhe neuer deſerue ſuch a* Kyrie eleyſon, *after her departure, &c.* Thus farre Fox, and by ſo graue an exhortation yow may make a coniecture of the mans talent in this kind. Now lett vs go forward.

Fox *pag.* 1768. *col.*1.

Fox his foolish exhortation to M. D. Harding.

56. Vnto theſe three Saincts of Garneſy, Fox adioyneth foure others burned in this moneth and yeare, two at *Greenſteed* in Suſſex,

and two at *Norwich*. The former two were *Thomas Dungate*, and *Iohn Foreman* poore men & obſtinate, the other two were *Symon Milner* and *Elizabeth Cooper*. *Symon* was a Crafteſman of *Norwich*, and *Elizabeth* was a peuterers wife of the ſame towne. Iohn Fox ſetteth downe no particulars at all of theſe firſt two, but only in generall, *that they gaue themſelues to death for righteouſnes ſake*; and ſo meane we to be as briefe alſo leauinge them to the temporall fyre, which for their willfull obſtinacy they ſuffered in this world, and to Gods eternall iudgment for the next. But for the ſecond coople *Simon Milner* & *Elizabeth Cooper*, he ſheweth that *Simon* being a ſimple fellow of *Lyn* in *Norfolke*, was ſo forward in ſpiritt, as he caryed about with him his confeſsion of faith in his ſhewes, which appearinge one day out of one of his ſaid ſhewes, he was taken therupon, as alſo for that he inquired of the people where he might go to a communion. *Elizabeth* alſo was as forward as he, and ſo both burned together in the ſaid towne of Norwich, for obſtinate ſtandinge in ſundry hereſies.

Thomas Dungate. Iohn Foreman. Symon Milner. Elizabeth Cooper.

Fox *pag.* 1768.

57. In the next yeare following, Fox hath 8. Martyrs more, which with like breuity we ſhall runne ouer; their names are *Richard Yeoman, VVilliam Pikes, Stephen Cotten, Iohn Slàde, Stephen VVight, Robert Mylls, Robert Dines*, and *Thomas Benbridge*. The firſt and the laſt were burned ſeuerally, and ſo we ſhall handle them apart, the other ſixe vvere burned togeather, of whome we ſhall ſpeake in the ſecond place.

58, *Richard Yeoman* vvas an Apoſtata Prieſt and had bin Curate to *Doctor Taylor* at Hadley, wherof we haue ſpoken * before: he gott him ſelfe a wife in his old age, with whome, *he liued* (ſaith Fox) *more then a yeare togeather locked vp in a Chamber, by cardinge of vvooll, vvhich his vvife did ſpinne.* He had many children by her, & being brought to his aunſwere, the ſumme therof was that he defied the Pope and all that appertayned vnto him, and ſo was condemned and burned at Norwich, the yeare aforeſaid.

* *Menſe Febr.* 25.

Richard Yeoman an apoſtata prieſt burned at Norvvich an.1558. Fox *pag.* 1855.

59. *Thomas Benbridge* was a gentleman ſaith Fox of the Dioceſſe of Wincheſter, and being called before Doctor White Biſhopp of that Sea, he ſtood ſtoutly in defence of diuers new opinions, and ſome very ſingular and peculiar to himſelfe, for defence wherof he went to the fire very vauntingly; and Iohn Fox deſcribeth not only his words & countenance, but his braue Apparell alſo: to witt, of what ſtuffe his gowne was, to whome he gaue yt at the fire ſide, and that his ierkyn was layd on with gold lace *fayre and braue* (to vſe Fox his words) which he preſented to *Syr Richard Pepall* the high Sheriffe; *his capp of veluett he tooke* (ſaith he) *from his owne head, and threw yt away; then liftinge his mynd to the Lord made his prayers, &c.* And when *Doctor Seeton* exhorted him to recant, he ſaid, *Away Babylonian, away.* But after feelinge the fire, he cryed I recant, and thruſt the ſaid fire from him; then he *ſubſcribed to a recantation* (ſaith Fox) *vpon another mans backe, and thervpon was by the Sheriffe repriued,* but ſome dayes after that

Thomas Benbrige burned at VVincheſter.

Benbrige recanted but after vvas burned.

that he was appointed againe to be burned, and the Sheriffe was committed to priſon for takinge him from the ſtake without commiſſion. And this was the end of this gentleman Martyr *Benbrige* burned at Wincheſter vpon the 19. of Iuly 1558.

Six Craftesmen burned at Brainford *anno* 1558.

Fox *pag.* 1852.

VVilliam Pikes. Stephen Cotten. Io. Slade. Stephen VVight. Robert Milles. Robert Dynes.

60. The laſt company of them that were burned in this moneth, and vpon this yeare, were the ſix named by me before, all burned at *Braynford* 7. myles from London, whome Fox calleth, *ſix faithfull vvittneſſes of the Lords Teſtament.* The firſt of them as they ſtand in the Calendar was *VVilliam Pikes*, or *Pikers* a tanner, and the other fiue of like occupations, to witt, *Stephen Cotten*, *Iohn Slade*, *Stephen VVight*, *Robert Mylles*, and *Robert Dines.* Their Articles (ſaith Fox) were the ſame that were propoſed to others before, to witt, 14. in number, & their anſwers thervnto, *were much the ſame, that other like Crafteſmen had giuen before them*, eſpecially thoſe that had byn taken with them, namely one *Roger Holland* a Taylor, that commonly ſpake for all the reſt, and to whoſe anſwers they much remitted themſelues, though in ſome points alſo they added of their owne, euery one as yt came in his braine, and agreed only in certaine common things. As for example, being examined in the ninth & tenth articles about their meeting in the fields, and refuſing to go to Cath. ſeruice, *Robert Mylles, Iohn Slade* & *Stephen Cotten* anſwered (ſaith Fox) *that they do not allow the Popish ſeruice, becauſe yt is againſt the truth, and in a ſtrange language,* &c.

Fox *ibid.*

The fryuolous anſvvers of ignorāt artificers.

61. *Robert Dynes* and *VVilliam Pikes* would nether allow nor diſalow the ſaid Latyn ſeruice (ſaith Fox) for that they vnderſtood yt not, and *Stephen VVight* would make no direct anſwere at all. And being further demaunded in the article about the ſeruice booke, and religion vſed in K. Edwards dayes, *Robert Mylles, Iohn Slade* & *Stephen Cotten* anſwered (ſaith Fox) *that concerning the bookes, fayth and religion ſpecified in this article, they do allow them ſo farre forth, as they agree with Gods word. Robert Dynes* would make no aunſwere therunto, becauſe he thought himſelf vnmeet to iudge therof. *VVilliam Pikes* doth not remember that he hath miſliked of that ſeruice and Religion, *&c.*

Fox, pag. 1852.

62. Thus farre Fox, and then addeth further, that they being much vrged by *Maiſter Doctor Thomas Darbiſhire* the Biſhopps Chancelor, that they ſhould agree among themſelues, & turne from their priuate opinions to their mother the holy Church, for that otherwiſe ſentence of condemnation muſt be giuen againſt them: *that all anſwered* (ſaith he) *that they vvould not relent from any part therof, vvhile they liued,* &c. *And ſo* (ſaith he) *theſe good poore lambes being condemned the next day, and deliuered ouer to the ſecular power, vvent ioyfully to the ſtake,* &c. Thus he: and by this yow may remember what we haue diſcuſſed before in the fourth Chapter of this booke, about the fond, madd, and hereticall obſtinacy of Sectaryes. And ſo much of this moneth. The compariſon betweene this, and the Catholike Catalogue of Saints in this

Fox ibid.

moneth will eaſily appeare by that which we haue wrytten before. And by the view of the two Calendars themſelues; the principall perſonages of Fox his Religion in this moneth, (yf they be of his Religion) and thoſe of moſt learninge, are *Iohn Fryth*, *Iohn Bradford*, *Anthony Perſon*, *Iohn Bland*, all different in opinions about the Sacrament, as before yow haue heard; the chiefe diſputers of leſſe learninge were *Anthony Huet* the apprentice Tayler, *Iohn Leefe* the apprentice Chandelour, *Nicolas Shyterdon* laborour, and others of that callinge with the three honeſt weomen of *Garneſey*, and their litle babe-martyr, as before yow haue heard.

The ende of Iuly.

OF THE MONETH OF AVGVST,

And what Martyrs and Confeſsors Iohn Fox ſetteth downe in the ſame, to haue ſuffered for his Religion.

CHAP. XII.

I ADVERTISED thee (gentle Reader) before, that our author Iohn Fox deſyring to maketh vp a great number of Martyrs and Confeſſors of his Church, therby to fill his Calendar, he reſolued to draw them from all tymes, countreyes and places, and from all ſorts of Sectaryes whatſoeuer, within this two or three hundred yeares paſt. Wherfore for the better proſecution of this my examen throughout euery moneth, I thought beſt to diuide them ordinarily into three principall ranks. The firſt of ſuch as were puniſhed vnder the ancient Kings of England before K. Henry the 8. The ſecond of thoſe vnder the ſaid K. Henry. The third vnder Q. Mary.

2. And for the firſt ranke, albeit there wanted not ſtore ſufficient for ſome of the firſt monethes, eſpecially whilſt the number endured of thoſe holy Wickliffian Rebell Martyrs, that cōſpired the death of K. Henry the 5. and

Rebell-martyrs of S. Gyles field.

and were hanged & burned by him in *S. Giles fields*, vpon the firſt yeare of his raigne as before yow haue heard: vvhich Martyrs, Iohn Fox hath ſprinkeled into diuers dayes of the foreſaid monethes: yet afterward they faylinge, we haue had only in the beginninge of euery moneth, ſome few put to death in the tyme of K. Henry the eyght, though not alwayes by him, nor vnder him, but by other Princes in other countreyes: And now that vayne alſo ſeemeth to be well dryed vp, eſpecially for this moneth of Auguſt, where there is one only ſett downe vpon the firſt day therof, to witt *Leonard Keyſer a Bauarian* Prieſt, burned for Lutheraniſme & ſome other fancyes of his owne, vpon the yeare of Chriſt 1527. (vvhich vvas the 18. of K. Henryes raigne) but in his Acts & Monuments Fox ſaith, that he was put to death vpon the yeare 1526. at *Paſſaw* in *Bauaria* vpon the 16. day of Auguſt, though heere he placeth his feaſtiuall day vpon the firſt of this moneth.

Leonard Keyſer a Bauarian Prieſt. Fox *pag.* 808.

3. And albeit his opinions vvere ſuch as commonly Lutherans held in thoſe dayes, vvherby he could not be a trew member of Fox his Churche, that diſagreeth in many principall articles from Lutherans; yet for that he ſtoode obſtinat in defence therof againſt the Catholike faith, Fox vvill not lett him goe, but perforce will haue him a Martyr of his Church, concludinge his ſtory and burninge with thes words; *This vvas the bleſſed end of that good man, vvhich ſuffered for the teſtimony of the*

Fox *ibid.*

of the truth, the 16. *day of Auguſt* 1526. And this is all which he wryteth of any Martyr or Confeſſor of his in this moneth, before the tyme of Q. Mary, vnder vvhome all the reſt that do enſue were made Martyrs; And ſo we ſhall recount them without any further diſtinction of Princes raignes, or times for their ſuffering, but only the diſtinctiō of three ſeuerall yeares wherin they were puniſhed vnder Q. Mary, which are 1555. 56. and 57.

4. Firſt then for the yeare 1555. Iohn Fox aſsigneth 18. Martyrs of his, wherof the formoſt is one *Iames Abbes* a poore yonge man, as he ſaith, vvho firſt recanted his opinions before *Doctor Hopton* B. of *Norwich*, and was diſmiſſed with great charity, & an almes of money giuen him alſo, but afterward (ſaith Fox) his conſcience greatly pricking him, he returned to the Biſhop, reſtored his almes, and ſaid he would defend his former opinions: *VVhich being done* (ſaith Fox) *the Biſhop vvith his Chaplyns did labour a freſh to vvynne him, but in vayne, vvhervpon at length he vvas burned at Bury.* Fox doth not tell what his opinions were, which he defended ſo ſtoutly againſt the Biſhop and his Chaplyns, but we may eaſily gheſſe, what a poore begginge boy could ſay, diſpute, or defend in ſuch a caſe, but by a Foxian miracle.

Iames Abbes, a poore yongman.

Fox *ibid.*

5. The next three that enſue are *Iohn Denley* gentleman (as Fox calleth him) of *Maydſtone* in Kent, and *Iohn Newman* pewterer of the ſame towne, & *Patricke Pachingham* crafteſman burned at *Vxbridge*. The firſt two were taken, and ſent

Io. Denley.
Io. Newman.
Patricke Pachingham.

ſent vp to London by *Maiſter Edmond Tyrell* eſquire and Iuſtice of peace, he hauinge found vpon them certayne papers of their new opinions, and many ſcriptures fondly gathered for proofe of the ſame. One propoſition of theirs among diuers others, Iohn Fox ſetteth downe in theſe words: *Chriſt is in the Sacrament, as he is vvhere two or three are gathered togeather in his name.* Which propoſition Fox allowinge well, addeth this expoſition vnto yt of his owne. *The difference* (ſaith he) *of doctrine betweene the faithfull and the papiſts, concerninge the Sacrament is, that the papiſts ſay, that Chriſt is corporally vnder, or in the formes of bread and vvyne, but the faithfull ſay, that Chriſt is not there neyther corporally nor ſpiritually.* Loe Iohn Fox his interpretation and explication vvhat his faithfull people do hold; but me thinketh he might better haue called them the *faithleſſe*, then the *faithfull* in this behalfe, for heere they beleeue nothinge, but rather vnbeleeue all. Beſides that, Fox playeth the Reynold in ſaying we vſe the word *corporally*, and not *really*, or *ſubſtantially*, which yet are the expreſſe words of the Councells of *Trent* & *Lateran* about that matter, and not *corporally* which in Foxes ſenſe ſignifieth properly a naturall bodyly preſence, with ordinary locall dimenſions of quantity, quality, *&c.* So as in no one thinge this our Fox dealeth ſincerely, but ſeeketh by all ſhiftes to make vs ſeeme to ſpeake that which we do not.

Fox *pag.* 1529. Abſurd opinions of Fox & his martyrs about the Sacramēt.

*Concil. Trident. ſeſſ.*13. *cap.*1. & *can.*1.

6. I leaue to proſecute any further the ab-

urdity

ſurdity of *Denley*, and *Newmans* former propoſition, allowed by Fox, vvho ſeemeth not to vnderſtand vvhat himſelfe or the other meaneth, affirminge that Chriſt is preſent neither corporally nor ſpiritually, which is quite contrary to the beleefe both of *Luther, Caluyn*, and other his owne Maiſters, for that both thoſe ſects do agree, that Chriſt is eyther bodily or ſpiritually preſent; and none of them do go ſo farre in debacinge that Sacrament, as to ſay that Chriſt, *is no otherwiſe there preſent, then when two or three are gathered togeather in his name*; which meeting might be as well called *Sacrament* of Chriſtes preſence, as the *Supper*, yf *Denleyes* opinion were true, or Fox his approbation therof authenticall. But the one being as fond, as the other is abſurd, I leaue them both to the iudgement of the Reader.

John Denley his abſurd opinion of the reall preſence in the Sacrament.

7. It were ouer longe to ſett downe theſe mens large aunſwers, about 10. Articles obiected to them by the Biſhopp of London: I meane of *Denley* and *Newman* his compagnion, only I muſt tell yow that Fox by enlarginge ſuch impertinent matter, aboue all meaſure of witt or reaſon, hath brought his booke to the bulke yow ſee, almoſt importable. But aboue all, is it ridiculous, that after a long & ſpeciall combatt vvhich *Newman* the Pewterer, had with *Maiſter Doctor Thorneton* ſuffragan of Kent, and other learned men, at the towne of *Tenderden* about the Sacramēt of the Altar, (wherin Fox maketh him the victor, aſcribinge groſſe ignorance to the ſaid examiners, and

deepe

deep learning vnto the pewterer examined,) in the end of all for an vpſhott and complete triumph, he maketh the ſaid pewterer to putt downe diuers arguments in logicall forme, and namely one in the figure of *Cameſtres*, and another in *Datiſi*, for conqueſt of the ſaid Doctors, which arguments are ſo fond and childiſh, as I thinke not conuenient to ſpend paper in alleaginge them; but yet finally they would needs go all three to the fire, for defence of their opinions: *Denley* and *Newman* at *Vxbridge*, & *Pachingham* at *Saffronwalden* in Eſſex, and ther was an end of them, yf ſuch mens puniſhments haue any end.

The peuterers logicall arguments.

8. Vnto theſe Iohn Fox adioyneth ſix more burned at Canterbury in this yeare, examined and condemned all togeather by the foreſaid *Doctor Richard Thorneton* B. of Douer, *Doctor Nicolas Harpesfield* Archdeacon of Canterbury, & others in comiſsion; the names of the condemned were *VVilliam Coker*, *VVilliam Hopper*, *Henry Laurence*, *Richard Collyer*, *Richard VVright*, and *VVilliam Steere*, all ignorant Crafteſmen of Kent, but yet ſett in ſuch a ruffe with the heate of new opinions in thoſe dayes; as yt vvas intollerable for their Prelates to deale with them, ſo deſperate, inſolent, and contumelious were their anſwers, nor would they be inſtructed or brought to any reaſon, or moderation about any opinions, which once they had apprehended and determined to defend, as by example of one or two yow ſhall heare.

Villiam Coker.
Villiam Hopper.
Henry Laurence
Richard Collier.
Richard VVright.
VVilliam Steere.

9. *Henry Laurence* (ſaith Fox) being exami-

ned

Fox *pag.* 1533.

ned vpon the 16. of Iuly, denyed firſt auricular Confeſsion; and then that he had not, nor would not receyue the Sacramēt; that yt was an idoll, and no remembrance of Chriſts paſsion, and other ſuch like things. And at laſt, ſaith Fox, being required to put to his hand in ſubſcribinge to his anſwers, he wrote theſe words vnder the bill of his examinations: *Yow are all of Antichriſt, and him yow follow*, &c. *Richard Collyer*, ſett downe his beliefe thus: *that after the vvords of conſecration there is not the reall and ſubſtantiall body of Chriſt, but only bread, & wyne, & that it is moſt abhominable and moſt deteſtable to beleeue otherwiſe.* Do yow ſee how reſolutly this Crafteſman determineth the matter? yet not only Luther, but Caluyn alſo (as yow know) do affirme yt to be abhominable *to hold yt only for bread, and vvyne.* What will yow ſay to this Martyr? Fox ſaith he was a bleſſed Saint, and ſong pſalmes as ſoone as euer he was condemned, wherupon the Papiſts ſaid he died madd: and ſo much of him.

Ibidem.

The obſtinacy of diuers ignorant people.

Fox *ibid.*

10. *VVilliam Steere* another artificer of Aſhford in Kent being examined, and required by the Biſhopp, whoſe name (as yow haue heard) was *Richard*, to aunſwere to the poſitions laid againſt him; *made anſwere* (ſaith Fox) *that he ſhould commaund his doggs and not him, and further declared, that Dicke of Douer had no authority to ſitt againſt him in iudgment, &c.* And as touchinge the Sacrament of the Altar, he ſaid; *that he found yt not in the ſcriptures; and he told the iudge further, that he vvas a bloody man, &c.*

Wherupon ſentence was giuen againſt them. *And thus* (ſaith Fox) *theſe ſix heauenly Martyrs and vvitneſſ-bearers of the truth, being condemned by the bloudy Suffragan, Archdeacon, and others, vvere burned at* Canterbury *at three ſeuerall ſtakes, &c.* Thus pittifully wryteth he of his obſtinate raylinge Crafteſmen of Canterbury.

George Tankerfield.
Robert Smith.
Stephen Harvvood.
Thomas Fush.
VVilliam Hayle.
Elizabeth VVarne.

11. Next after theſe doth he adioyne other ſix for ſollemne Martyrs, condemned togeather by the Biſhop of London, after much trauaylinge with them in vaine to inſtruct and conuert them. Their names are *George Tankerfield, Robert Smith, Stephen Harwood, Thomas Fush* and *VVilliam Hayle*, common ordinary artificers, and *Elizabeth VVarne* that had byn wife to one *Iohn VVarne* an vpholſter in London, burned before for like hereſies in the moneth of May, as yow haue heard. The Captaynes and ringleaders of this daunce were the firſt two, named *George Tankerfield* a cooke, and *Robert Smith* a painter; whoſe inſolent aunſwers and ſpeaches to the ſaid Biſhopp, and other commiſsionars at diuers times of their appearance before them, do ſhew well their ſpiritt. For that being often called before them, & gently required to anſwere to the articles laid againſt them; they were ſo malepart in their ſpeaches, as the Biſhop called *Tankerfield, the ſpeaker of the houſe*, and *Smith* the *Controller*, for commonly he controlled all that was ſpoken by others. Yow ſhall heere ſome of the conference vttered by the paynters owne penicell, as Fox putteth yt downe, I meane of *Smith*, that

wrote his owne combatt and victory, accordinge to the cuſtome of Fox his Actes and Monuments.

Fox *pag.* 1534.

12. Vpon the 12. of Iuly (ſaith he) I vvas brought with my brethren into the conſiſtory, and my articles read before my L. Maior & the Sheriffes with all the aſsiſtants, where was ſpoken as followeth:

A dialogue betvvene the B. of London & the painter and cooke.

Bonner. By my faith my Lord Maior, I haue ſhewed theſe people as much fauour, as any man liuinge might do, *&c.*

Smith. At this word, came I in, and taking him in the manner, ſaid my Lord, yt is wrytten yow muſt not ſweare.

Bonner. Ah Maiſter Controller are yow come? Lo my Lord Maior; this is *Maiſter Speaker* (pointinge to my brother *Tankerfield*) and this is *Maiſter Controller*, pointinge to me. Then he began to read my articles, and asked me, yf I ſaid not, as was wrytten, *&c.*

Smith. I anſwered no; and turninge to my L. Maior I ſaid: I require yow my L. Maior in Gods behalfe, vnto whome pertayneth your ſword, that I may heere anſwere all obiectiōs layd againſt me, and yf any thinge be approued hereſie, I will recant.

Maior. Whie *Smith* thou ſpeakeſt againſt the bleſſed Sacrament of the Altar.

Smith. I denied it to be any Sacrament, & do ſtand heere to make probatiō of the ſame, *&c.*

Tankerf. Then ſpake my Brother *Tankerfield*, & defended the probation of the things which they called hereſie.

Bonner. By my troth, *Maiſter Speaker*, yow ſhall preach at the ſtake.

Smith. Well ſworne, my Lord, yow keep a good watch.

Bonner. Well, *Maiſter Controller*, I am no Sainct.

Smith. No, my Lord, nor yet good Biſhopp, *&c.*

The obſtinacy of the painter and cooke againſt the Biſhops.

13. And thus vvent on theſe two learned Doctors the cooke & the paynter, anſwering moſt proudly and contumeliouſly in euery point to the Biſhop, which yet I haue not ſett downe altogether as their words lye in Fox, for that their examinations and ſpeeches are large, and full of cauelinge words, and among the reſt the paynter denyed the force of water in baptiſme, and ieſted at the Biſhop for eſteeminge yt ouer much, who at length after all poſſible meanes vſed to perſuade them to moderation, and to heare patiently the truth; the painter anſwered: *My Lord to put yow out of doubt becauſe I am weary, I will ſtrayne curteſy with yow; I perceyue yow will not with your Doctors come to me, and I am not determined to come to yow by Gods grace, for I haue hardened my face againſt yow as hard as braſſe.* Thus repotteth Fox of the painters laſt ſpeaches. And no leſſe obſtinacy doth he recompt in his fellow *Tankerfield* the Cooke; who aunſwered (ſaith he) to the Biſhopp: *I will not forſake my opinions, except yow my L. can repell them by ſcriptures; and I care not for your diuinity, &c.* Thus the Cooke. And what would yow do with ſuch people?

Fox ibid.

Ibid. col. 2.

14. And further more Fox writeth that after *Tankerfields* condemnation, a certaine learned ſchoolmaiſter appartayning to *Syr Thomas Pope* knight, then of the Counſell, dealt with him about the controuerſy of the *Reall preſence*, and other articles, vrging him much with certayne authorityes & textes of the Fathers: *But* (ſaith Fox) *as he vrged* Tankerfield *with authority of the Doctors, wreſting them after his owne will; ſo on the otherſide* Tankerfield *aunſwered him mightily by the Scriptures, not wreſted after the mynd of any man, but interpreted after the will of the Lord Ieſus, &c.* Conſider the folly of this gooſely Fox, in aſcribing to his Cooke ſo highe a talent of mighty interpreting Scriptures after the will of the Lord Ieſus; where receaued the Cooke ſuch aſſurãce of expounding ſcriptures thinke yow? but yet do yow heare further of him, for that his canonizer I. Fox relateth yet an other heroycall act of him ſaying; that he being in the Inne of the Croſſe Keyes at Saint Albans, ,, preparing himſelfe to be burned, he demaunded of the winedrawer a pynt of malmeſy, ,, and a loafe to celebrate the communion to ,, himſelfe before he died; which being brought vnto him, he kneeled downe (ſaith Fox) and read the Inſtitution of the holy ſupper by the Lord Ieſus out of the Euangeliſts, and out of S. Paul, and then receaued yt with thanks-giuing, *&c.* So relateth Fox, & then ſaith of him further, that he hauing dronke vp the wine, & eaten the bread, went to the place of execution coragiouſly, crying out vehemently, (as a man

Fox pag. 1534. col. 2. *num.* 84.

Tankerfield his cõmunion vvith a pot of Malmeſy.

Ibidem.

bedlam yow muſt thinke, or rauiſhed with ſome ſudden fury) *I defy the vvhore of Babylon; I defy the whore of Babylon; and vvith this* (ſaith Fox) *he ended his martyrdome, and fell a ſleep in the Lord, &c.* But ſuch a martyrdome, ſuch a ſleep: God defende all good men from both.

Thomas Fush ſhomaker his impudent ſpeach. Fox *pag.* 1545.

15. And thus much of theſe two Captaynes of this crew: the reſt of their compagnions did nothinge but applaud theſe mens ſayings and doings, puttinge in now and then ſome blaſphemous and contumelious ſpeach alſo, to ſhew therby their conformity of ſpiritt: as for example *Thomas Fush* the ſhomaker, being moued by the Biſhopp (ſaith Fox) to reuoke his opinions, he anſwered: *No my Lord, for there is no truth that commeth out of your mouth, but all lyes: yea you condemne men, and vvill not heare the truth. VVhere can yow find any anoynting or greaſing in Gods booke? I ſpeake nothing but the truth: yea I am certaine that yt is the truth that I ſpeake, &c.* Behold the aſſurance that the ſhomaker had, that whatſoeuer he ſpake, *was truth:* and yet to heare him lye ſo notably, that there is noe mention of any annoyntinge in Gods booke, (yf the old & new teſtament be Gods bookes) may teach vs, that eyther the madd fellow knew not what he ſaid, or cared not what he affirmed, true or falſe, ſo he ſaid ſomewhat, and named Gods booke only. But lett vs heare his companion.

Leuit 4. 7. 16. *Deut.* 1. 6. 7. 1. *Reg.* 9. 10. 2. *Reg.* 12. 5. *Eccleſ.* 45. *Iac.* 5.

VVilliam Hayle. Fox *ibid.*

16. *VVilliam Hayle* alſo anſwered: (ſaith Fox) *Ah good people beware of this Idolatry, and this Antichriſt the Biſhop of London.* And finally *Elizabeth*

VVarne the vpholſters wife, ſtood no leſſe obſtinate in her opinions, then the reſt, for that ſhee being earneſtly exhorted (ſaith Fox) *to recant, ſhe ſaid: do what ye will, for yf* Chriſt *vvas in error, then am I in error, and no otherwiſe, &c.* Behold this dame, that will equall herſelfe with Chriſt in certainty of her opinions, this ſomewhat paſſeth the ſhomaker, that could ſpeake nothinge *but truth.* What will yow ſay to this people, was not this a maddinge moode or moone that raigned in them? yet doth Fox prayſe them exceedingly for this their reſolution, ſhewinge further, that they being all condemned togeather, after many meanes vſed to recall them (but in vayne) they were ſent to be burned in diuers parts of the realme, for that no other end could be made with them.

Elizabeth VVarne.

Fox pag. 1534.

Deſperat people.

17. Next to this ſquadron of Crafteſmen-martyrs, Iohn Fox placeth a miniſter-martyr and preacher named *Robert Samuell*, burned at Ipſwich in the ſame yeare. This fellow was a Pariſh Prieſt, that had ſerued at *Barfold* in *Suffolke*, and in K. Edwards dayes had taken a woman vnder the name of his wife; but when afterward in Q. Maryes raigne, order was taken (ſaith Fox) by the Queene, and publiſhed by the commiſsionars, that all Prieſts that had marryed in K. Edwards dayes, puttinge their wyues from them, ſhould be compelled to returne againe to their chaſtity, and ſimple life; *Maiſter Robert Samuell* would not ſtand to this decree, but vſed his wife ſtill, wheruppon he

Robert Samuell an Apoſtata Prieſt become a miniſter.

Fox pag. 1547.

„ was taken at home with his wife, put into
„ Ipſwich iayle, called before *Doctor Hopton* Biſhop
„ of *Norwich*, and *Doctor Dunnings* his Chancelor,
„ and by them examined and condemned,
„ *&c.*

18. This is the effect of Fox his narration about *Samuell* the miniſter, who yet was a Prieſt,as yow ſee;and yt is to be noted that all marryed Prieſts are commonly called miniſters by Fox in his Calendar, as though their hauinge wyues did vnprieſt them, and make them true miniſters. Yow muſt remember alſo, that we haue made mention of this Prieſt-miniſter *Samuell* in the Story of *Agnes Potten* & *Ioane Trunchfield*, the firſt wife of a beerebrewer, the other of a ſhomaker in Ipſwich, principale diſciples of this *Robert Samuell*, of whome he had viſions in his ſleepe, as namely that he ſaw three ladders ſet vp towards heauen, of the which there was one ſomewhat longer then the reſt, but at length became all one, which viſion or dreame I. Fox expoundeth in theſe words. *This vvas a forewarninge reueyled vnto him, declaring vndoubtedly the martyrdome firſt of himſelfe, and then of two honeſt weemen, Agnes Potten, & Ioane Trunchfield vvho vvere brought forth, and ſuffered in the ſame towne anone after*, &c.

Febr. vlt.

Fox *pag.* 1547.

Certayne dreames of Samuell the married prieſt.

19. This ſaith Fox: and then he vvryteth another dreame of the ſaid *Samuell*, wherin he ſeemed to ſee one ſtand before him cladd in vvhite, and to ſay vnto him in his ſleepe: *Samuell, Samuell, be of good cheere. And finally* (ſaith Fox) *as this godly Martyr vvas going to the fire, there*

Fox *ibid,*

came a certayne maid vnto him, which tooke him about the necke and kiſſed him; vvho being marked by them that vvere preſent, vvas ſought for the next day after to be had to priſon, and burned, as the very party herſelfe informed me, being called Roſe Nottingam, *ſhe being maruelouſly preſerued by the prouidence of God, &c.* Thus farre Fox, who ſheweth himſelfe very forward to beleeue any thinge neuer ſo ſtrãge, of theſe his new Saints; but is altogeather incredulous of the miracles of Cath. Martyrs neuer ſo ancient or authentically teſtified.

Roſe Nottingam kiſſed the miniſter as he vvẽt to burninge.

20. And as for that he telleth here of *Roſe Nottingam* that kiſſed the miniſter in the ſtreet as he was going to burning, and was ſought for the next day after to be had *to priſon and burned*, ſeemeth a very improbable tale. For I would aske why ſhe was not taken then preſently in the ſtreet, yf ſhe kiſſed him ſo publikely? But I will not examine the probabilityes of Fox his miracles, eſpecially of the laſt of all which he relateth of this his Samuell, by report (ſaith he) of them that were preſent: to witt, *that his body in burning did ſhine as bright and white, as new tryed ſiluer, in the eyes of them that ſtood by.* But theſe eyes are to be ſuppoſed to haue byn new ghoſpellers eyes yf any ſuch were, & as ready to frame out vnto their imagination ſuch a ſight, as Fox is to beleeue and relate yt. For yf yow aske hundreds of others that ſtood by, none ſaw any ſuch brightnes, but rather that he appeared both blacke and foule, vntill he was burned to aſhes. And ſo much of him

An improbable tale of Iohn Fox.

pag. 1547.

21. In

Ioane VVaſt the blind vvoman of Darby.

Fox *pag.* 1771.

21. In the next place after this Apoſtata Prieſt *Samuell*, there commeth in a blynd woman of *Darby* named *Ioane VVaſt*, woſe feſtiuall day of martyrdome is appointed heere vpon the 19 day of this moneth. She was borne blynd in the towne of Darby (ſaith Fox) her Father was a barber and ropemaker, and when ſhe was about 12. or 13. yeares old, ſhe learned to knytt hoſen, and ſleues, and as tyme ſerued ſhe would help her father to turne ropes, and in no caſe would be idle: and in K. Edwards dayes of bleſſed memory, her father and mother being dead, ſhe by hearing homylies and ſermons, became maruelouſly well affected to the religion then taught, ſo as at length hauing by her labour gott and ſaued ſo much money, as would buy her a new Teſtament, ſhe cauſed one to be procured for her; and with that ſhe repaired to one *Iohn Hurte*, and ſometymes to one *Iohn Pemberton* clarke of the pariſh, to read vnto her, and ſometymes ſhe would giue a penny or two, as ſhe might ſpare, to ſuch perſons as would not freely read vnto her, appointing vnto them aforehand, how many chapters of the new teſtament they ſhould read, or how often they ſhould repeat one chapter vpon a price, &c.

The blynd vvomans penny-vvorth of readinge ſcripture.

22. So relateth Fox of this blynd woman, and that after ſhe being called before *Doctor Raph Bayne* B. of that Dioceſe, and *Doctor Dracott* his Chancelor, and other their aſsiſtants and fellow Commiſsionars, ſhe was finally

condemned to be burned and executed in *Darby*, vpon great and ſingular obſtinacy, we muſt imagine, for that otherwiſe I cannot ſee how ſo principall learned men, would haue agreed to the burninge of ſo miſerable and ignorant a woman.

23. From *Darby* Iohn Fox ſteppeth to *Colcheſter*, vvhere he appointeth out ſixe other martyrs of his, burned togeather in the ſame towne, 3. men, and 3. weomen. The men are *VVilliam Bongiar* glaſier, *Thomas Bennold* tallow chandelor, and *Robert Purcas* (Fox calleth him *VVilliam* in his acts) by occupation a fuller. The vveomen are *Agnes Siluerſide* vviddow ſpinſter, *Helen Ewring* wife to *Iohn Ewring* myller, and *Elizabeth Fulkes* a ſeruing-mayde in Colcheſter of 20. yeares old. Of all which Fox writeth thus: Diuers examinations theſe good
people had at ſundry tymes, before diuers Iuſtices,
Prieſts and officers, as *Maiſter Roper* Iuſtice, ,,
Iohn Kingſton Comiſſary, *Iohn Boſwell* ,,
Prieſt, and ſcribe to *B. Bonner*, and laſt of all, ,,
they were examined in *Mote-Hall* of Colcheſter ,,
vpon the 23. day of Iune by *Doctor Chadſey*, ,,
and the ſaid *Iohn Kingſton*, and other Prieſts, & ,,
of *Boſwell* the ſcribe in the preſence of the two ,,
Bayliffes of *Colcheſter*, &c.

VVilliam Bongiar. Thomas Bennold Robert Purcas. Agnes Siluerſide. Helen Evvringe. Elizabeth Fulkes. Fox *pag.* 1821.

24. Thus farre Fox: And furthermore he recounteth their reſolute anſwers, wherin he gloryeth alſo, but yet confeſſeth that *Doctor Chadſey* amonge others, was ſo moued to compaſsion and pitty in hearinge the ſame, and conſideringe their deſperate vvillfullnes, as the

The compaſſion of *D. Chadſey* tovvards obſtinate people.

the teares trickled downe aboundantly ouer his cheekes, all the tyme the ſentence againſt them was in readinge. But nothinge vvould mooue them that vvere in moſt danger both of body and ſoule, ſo had the enemy of mankynd blynded them with pride and preſumption of hereſie, and obdured their harts vvith pertinacity.

Fox *pag.* 1221.

Ambroſ. lib. 2. de Sacr. c. 4.

25. *VVilliam Bongiar glaſyer* (ſaith Fox) *affirmed reſolutely, that the Sacrament of the Altar, was bread, is bread, and remayneth bread; and that for the Conſecration, yt is not the holyer, but rather the vvorſe, &c.* Conſider I pray yow what ſkill a glaſier could haue in this controuerſy, to aunſwere ſo reſolutely vpon his life and death both temporall and eternall. If he had read *S. Ambroſe* and would haue beleeued him, where he teacheth vs in his books *De Sacramentis* at large, that *Conſecratione, &c. by Conſecration, natures are changed, and bread and vvyne turned into the true fleſh and bloud of Chriſt*; the poore glaſier perhaps would not haue byn ſo reſolute to the contrary. But now theſe miſerable ignorant people are drawne to their deſtructiō, by the inchauntement of a few heady Sectaryes, that make them beleeue, that vvhat ſo euer they ſay is Gods vvords. Yf they had appeared before *Martyn Luther*, as they did before thes other commiſsioners, what would he haue ſaid of them thinke yow? But let vs go forward with the reſt.

26. *Thomas Bennold* (ſaith Fox) tallow-chandelor affirmed the like to *Bongiar*, but *VVilliam*

Ibidem.

Purcas the fuller ſaid; *that vvhen he receaued the Sacrament, he receaued bread in a holy vſe, that preacheth the remembrance of* Chriſt. Marke his phraſe. And this for the men. But the weomen were much more inſolent and obſtinate, as the faſhion is, eſpecially the yongeſt of them all, to witt, the Seruing-mayd *Elizabeth Fulkes* of 20. yeares old. For albeit Iohn Fox ſaith of *Agnes Siluerſide*, *that the good old vvoman anſwered them with ſuch ſound iudgement and boldnes, that yt reioyced the harts of many*: And then of *Helen Ewring* the myllers wife: *that albeit this good vvoman was ſomwhat thicke of hearinge; yet vvas ſhe quicke in vnderſtandinge the Lords matters, &c.* Yet doth he inſiſt moſt vpon *Elizabeth Fulkes* his yong mayden, as he calleth her, for that ſhe was much more malepart, then the other weomen, that were more aged, and this is proper alſo to hereſie, that the yongeſt and vveakeſt vvill preſume moſt, eſpecially in woman kynde: yow ſhall heare ſome of her behauiour out of Fox himſelfe.

The folly of tvvo old vveomen.

Fox *pag.* 1821.

Fox *ibid.*

27. *Elizabeth Fulkes* the yonge mayden (ſaith he) being examyned, whether ſhe beleeued the preſence of Chriſts body to be in the Sacrament ſubſtantially and really or no? ſhe anſwered; *that ſhe beleeued yt to be a ſubſtantiall lye, and a reall lye*, at which words the Prieſts and others chafed very much, *&c.* Thus Fox. And then he telleth further, that ſhe being asked, whether after conſecration, there remayned not the body of Chriſt, ſhe aunſwered: *that whatſoeuer man bleſſed vvithout Gods vvord, is curſed*

and

The inſolent behauiour of Elizabeth Fulks the ſeruing-mayd.

and abbominable by the vvord. Then they examined her of confeſsion, maſſe, authority of the Pope, and the like, wherto ſhe anſwered: *that ſhe did vtterly deteſt and abhorre all ſuch trumpery from the bottome of her hart, &c.* Then was ſhe (ſaith
,, Fox) deliuered to her vncle *Holt* of Colcheſter,
,, to carry her home to his houſe, which he did,
,, and ſhe might haue eſcaped but ſhe would
,, not, but went backe to the Papiſts againe: to
,, witt, the comiſsionars, and findinge them at
,, the ſigne of the *white hart* in Colcheſter, ſhe fell
,, to vtter defiance of them and their doctrine,
,, and ſo had in the end a papiſticall reward, for
,, ſhe was burned, *&c.*

Fox pag. 1822.

Ibidem.

28. Thus relateth Fox of his modeſt mayd that defyed the wole world, and her lawfull iudges. And of the ſame mayden Fox reporteth: *that when ſe came to the fyre, ſhe put of her petticote, and taking the ſame into her hand, ſhe threw yt away from her, ſaying farewell all the world, farewell fayth, farewell hope, and ſo taking the ſtake in her hand ſaid, welcome my loue,* &c. Thus he of his maiden. And then of all ſix he concludeth in theſe words: *Thus yelded vp they their ſoules and bodyes into the Lords hands for the teſtimony of his truth. The Lord graũt, that we may imitate them in the like quarrell, &c.* So he. The effect of which prayer had byn well perhaps for Iohn Fox, & many hundred others deceyued by him ſince that tyme, yf yt had lighted vpon him in thoſe dayes of Q. Mary, to witt, that he had byn burned with this his mayden and her mates for like quarrell, before he wrote this lyinge and deceytfull

Fox his cenſure of their vvillfull death.

ceytfull volume of his Acts and Monuments, for yt had byn leſſe damnation in my opinion both to him and others. But for vs that be now aliue, God defend that euer we ſhould fall into ſuch fury or phreneſie of hereſie, as to runne to the ſtake ſo headlong, as theſe ignorant diſtracted people did, for ſuch a quarrell of defendinge their owne fancyes.

29. The laſt company burned vpon this moneth in the yeare 1557. were ſix more accordinge to Fox his relation, vvherof 4. vvere burned alſo at *Colcheſter*, and were of the former fraternity, of which we haue now ſpoken. Their names are *VVilliam Mont* husbandman, & *Alice* his wife, togeather with *Roſe Allen* his ſaid wiues daughter, & *Iohn Iohnſon* another labourer of the ſame place. Theſe & ſome 18. more being knowne to be very buſy people, and to peruerte many of their neighboures in *Colcheſter* and round about, partly by contumelious and blaſphemous ſpeaches vſed dayly by them, aſwell in words as wrytinge, againſt the doctrine & ceremonyes of the Catholike Church: as alſo by their examples in vſinge to meete in fields, & ſecrett houſes, and to fly the ſaid Church, they were vpon complaint made, apprehended by the *Earle of Oxford* the *L. Darcy*, *Maiſter Edmond Tyrrell*, and others in commiſsion, and ſent vp to London to be examined, where partly vpon compaſsion of ſuch ignorant people, and partly vpon their ſubmiſsion and promiſe of amendment, they were diſmiſſed & ſent home againe without

VVilliam Mont.
Alice his vvife.
Roſe Allen.
Iohn Iohnſon.

any hurt (as Fox himſelfe confeſſeth), and conſequently the Catholiks were not ſo greedy of ſhedding bloud in thoſe dayes, as he euery where accuſeth them. But when theſe people came againe they proceeded farre more ſeditiouſly and inſolently then before, as may appeare by ſundry letters wrytten by *Syr Thomas Tye* pariſh prieſt of *Much-bentley*, and of his pariſhionars, as well to the foreſaid *Lord Darcy*, as alſo to *B. Bonner*. In the former letters they wryte thus:

The complaint of inſolent behauior of heretiks diſmiſſed.

30. *By reaſon of three ſeditious perſons, VVilliam Mont and his vviſe, and Roſe her daughter, who by their colourable ſubmiſsion vvere diſmiſt, and ſent downe from the B. of London. They ſince their comming, haue not only in their owne perſons ſhewed manifeſt tokens of diſobedience, but alſo moſt malitiouſly and ſeditiouſly haue ſeduced many, mockinge thoſe that frequent the Church, callinge them, Church-owles, and blaſphemouſly callinge the bleſſed Sacrament, a blind God, with diuers ſuch wicked blaſphemyes, &c.* And in the ſecond letters to *Biſhop Bonner* it is wrytten thus: *Synce the comminge downe of* 24. ranke heretiks

Fox *pag.* 1822.

Ibidem.

,, diſmiſſed from yow, the deteſtable ſort of
,, ſchiſmatiks were neuer ſo bold, *&c.* They aſ-
,, ſemble togeather vpon the Sabboth day in the
,, tyme of diuine ſeruice, ſometymes in one
,, houſe, ſometymes in another, and there keep
,, their priuate conuenticles and ſchooles of he-
,, reſie. Your officers ſay, that the counſell ſent
,, them not home without great conſideration,
,, I pray God ſome of them proue not fauou-
,, rers of heretiks. The rebells are ſtout in the

towne of *Colcheſter*; the miniſters of the Church are hemmed at in the ſtreets, and called knaues, the bleſſed Sacrament is blaſphemed and rayled vpon in euery alehouſe and tauerne, prayer and faſtinge is not regarded, ſeditious talks and newes are ryfe both in the towne and countrey, *&c.*

31. Thus wrote theſe Catholike men, wherupon this *VVilliam Mont*, with diuers of his crew being apprehended againe, they vvere carryed to Colcheſter Caſtle, and there examined, as yow haue heard of the former ſix. *There aunſweres vvere much like* (ſaith Iohn Fox) *vnto the former*; that is to ſay, rayling & blaſphemous, as yow may aſſure your ſelfe, for that *VVilliam Mont*, beſides the denyinge of many eſpecially other articles of Cath. faith, the diuell ſtirred him vp againſt the bleſſed Sacramēt of the Altar, which blaſphemouſly he called *an abhominable Idoll.* And him followed both *Alice Mont* his wife, and *Iohnſon* the labourer. But aboue all, as Iohn Fox delighteth euery where in the malepart aunſwers of his yonge maydens; ſo heere he bringeth in *Roſe Allen* of 20. yeares old, daughter to the foreſaid *Alice*, for a ſingular example of forwardnes in his ghoſpell.

VVilliam Mont his blaſphemy againſt the B. Sacrament.

32. Roſe Allen mayde (ſaith he) of the age of 20. yeares being examined of auricular confeſsion, goinge to the Church, hearinge maſſe, ſeauen Sacraments, *&c.* ſhe aunſwered ſtoutly, *that they ſtunke in the face of God, and that ſhe durſt not haue to do vvith them for her life, neither*

The immodeſt & inſolent anſvvers of Roſe Allen Fox his maid.

„

Fox pag. 1822. *vvas ſhe any member of theirs, for that they vvere the members of Antichriſt, &c.* This was her firſt anſ-
,, were, wherin yow ſee more pride and inſo-
,, lency then in any of the reſt. But being asked
,, further (ſaith he) what ſhe could ſay of the
,, Sea of Rome, and Biſhops therof; and whe-
,, ther ſhe would obay the Biſhopp therof? ſhe
,, anſwered boldly, *that (ſhe vvas none of his. And*
,, *as for his Sea* (quoth ſhe) *yt is for crowes, Kytes,*
,, *owles and rauens to ſwym in, ſuch as yow be*; for by
,, the grace of God I will not ſwymme in that
,, Sea while I liue, neither will I haue any thing
,, to do therwith. Thus aunſwered this wiſe gyrle, not vnderſtandinge what the *Sea* of *Roome* was, or meant, but thinking yt had byn a ſea of water to ſwymme in: and yet notwithſtandinge would ſhe needs dye, for defence of her knowledge and fancy therin, and in other points of Religion. And Fox talking of her condemnation, ſaith: *Then read they the ſentence of condemnation, and thus theſe poore condemned lambes vvere deliuered ouer to the hands of the ſecular power.* So he. But lett any man conſider vvhether theſe kind of aunſwers vvere of lambes, or rather of wolues, Foxes, & Tigers, proceedinge from an inraged mynd with fury of hereſie, againſt their mother the Church.

Fox ibid.

33. And now there remayne only 3. more to make vp this moneth of Auguſt: to witt, *George Eagles*, ſurnamed *Trudgeouer-the-world*, whoſe feaſt is appointed vpon the 30. day therof, ioyned with the feaſt of one *Fryar*, and the ſaid *George Eagles* ſiſter vpon the 31. And for

George Eagles, & his ſiſter.

the laſt two, Fox only wryteth thus much: *that about the ſame tyme and moneth, one named Friar vvith a vvoman accompanyinge him, vvho was the ſiſter of George Eagles, in the like cauſe of righteouſnes ſuffered like martyrdome, by the vnrighteous Papiſts at Rocheſter, &c.* But what their opinions, articles, or aunſwers were, and whether this fellow were indeed a *Friar* or no, or only in name, or whether this woman did accompany him in trew or pretended wedlocke, or otherwiſe, he ſaith no one word; for which cauſe, we alſo ſhalbe ſilent heerin.

Friar and his vvoman.
Fox *pag.* 1825.

34. But as for the former, to witt *George Eagles*, yt appeareth by Fox his large narration of him, that by occupation he was a Taylor, and thence made himſelfe a preacher, went vp and downe from countrey to countrey, to make proſelites of his Religion, and to ſtitch them to his Church; which vocation of his Fox highly eſteemeth, for thus he wryteth of him. *This George Eagles* is not to be neglected for his baſe occupation, whome Chriſt called thence to ſett forth his ghoſpell; rather we ought to glorifie God the more therby in his holynes, which in ſo blynd a tyme inſpired him with the gift of preaching, and conſtancy of ſuffering; who after a certaine tyme, that he had vſed the occupation of a taylor, being eloquent, and of good vtterance, gaue and applied himſelfe to the profitt of Gods Church, &c. *And againe a little after.* He wandringe abroad into diuers and farre countreyes, where he could fynd any of his brethren, he did there

George Eagles othervviſe called *Trudgeouer the vvorld.*
Fox *pag.* 1822.

VVhy Eagles, vvas called Trudge-ouer.

moſt earneſtly encorage, and comfort them,
not tarrying in this towne or that, yet ſome-
tymes abding certayne monethes togeather
„ as occaſion ſerued, lodging ſometymes in the
„ countrey, and ſometymes for feare, liuinge
„ in the fields and woods, who for his immo-
„ derate and vnreaſonable going abroad, was
„ called *Trudgeouer*, &c.

35. Thus wryteth Fox of his martyr, but doth not tell vs therwith the ſeditious and treaſonable tricks, which this *Trudgeouer* did practiſe againſt the Q. Sate and realme in this his trudging vp an downe, for which he was condemned not of religion, but of treaſon, and executed for the ſame, by drawing, hanging and quartering at the towne of *Chelemſford* in Eſſex, without any one word mentioned vnto him for religion, that I haue heard or read. Fox ſetteth downe ſome words of his arraignment thus: *George Eagles, thou art endighted by the name of George Eagles, otherwiſe Trudgeouer-the world, for that thou dideſt ſuch a day make thy prayer, that god ſhould turne Q. Maryes hart, or els take her away.* This is all that yt pleaſed Fox to ſett downe of his endightment, for iuſtifiyng of his ſainct: but yet a little before in the ſame narration he wryteth thus: *The next day he was carried to London to the Biſhopp and the Councell, and there remayned a certayne tyme, and then was brought downe to Chelemsford to the Seſsions, and there was endyghted and accuſed of treaſon, because he had aſſembled companyes togeather, contrary to the lawes and ſtatutes of the realme in that caſe prouided, &c.*

Fox ibid.

Eagles cōdemned for ſeditiō & treaſon.

36. Thus he. and heerby we may ſee, that *George Eagles* cauſe was not religion, but manifeſt treaſon, though Fox make him heere a bleſſed martyr aſwell in his Calendar, as alſo in the ſtory of his Acts and Monuments. He telleth vs furthermore, that his foure quarters were ſent to be hanged vp at foure ſeuerall townes, to witt, *Colcheſter*, *Harwich*, *Chelemſford, and S. Rouſes. His head* (ſaith he) *was ſett vp at Chelemsford at the markett croſſe vpon a long pole, and ſtood till the wynd did blow yt downe, and lying certayne dayes in the ſtreet was tombled about, vntill one cauſed yt to be buried in the churchyard in the night, &c.* Fox doth not ſay, whether he that buryed the relique of *Trudgeouer* was a Catholique or Proteſtant, but well he ſheweth that Proteſtants do not honour the reliques of their ſaincts, in that they ſuffered this their martyrs head to be tombled vp and downe ſo many dayes in the ſtreet, without ſo much as taking yt vp. But ſuch martyrs, ſuch honour due vnto them.

Trudgeouer his quarters hanged vp in diuers places and his head cōtemned by the Proteſtāts. *Ibidem.*

37. And one ſpeciall Euloge, and worthy commendation I fynd in Fox himſelfe, giuen to this *Eagles* by the B. of *Rocheſter* in Q. Maryes tyme, who reaſoning with one *Allerton* a taylor and companion of this *Eagles*, ſaid to him in theſe words, as Fox relateth them: *VVere not yow a companion of George Eagles otherwiſe called Trudgeouer? My L. of London telleth me, that yow are his fellow companion.* Allerton: *I know him very well, my Lord.* Biſhop: *By my faith I had him once before me, and then he was as drunke as an ape: for he*

Fox *pag.* 1889.

Trudgeouer a drunken martyr.

ſtunke ſo of drinke that I could not abide him, and ſo I ſent him away, &c. This teſtimony gaue the ſaid B. publikely. And albeit the taylor *Alberton* would ſeeme to deny the ſame, and ſay that *Trudgeouer* had not drunke any beere or wyne in long tyme before that; yet may a man eaſily conſider, how probable a thing this is; and whether the taylor that ſpake yt of a certayne animoſity, to contradict the Biſhop & defend the honour of his fellow taylor *Trudgeouer*, be more to be credited, then ſo honourable a perſonage as the Biſhopp of *Rocheſter* was, who affirmed yt of his owne knowledge in the preſence of many, that were preſent at the fact. And ſo much of this man and moneth. The compariſon betwene Fox his Calendar and ours, yow may eaſily make, by vew of that which before is ſpoken.

The ende of Auguſt.

THE MONETH OF SEPTEMBRR, and Foxian Saints therin conteyned;

The number wherof is thirty and eight; beginninge with Father Abraham, *and ending with* Iohn Fortune.

CHAP. XIII.

THE only dayes that are left in this moneth to Catholike Saints, are the 21. to *S. Mathew* the Apoſtle, and the 29. to *S. Michell* the Archangell, which are both in rubricate letters in Iohn Fox his Calendar, as well as ours, wherin we are ſomwhat beholden vnto him, eſpecially for the later: to witt, that he hath left vs free the feaſt of *S. Michell* the Archangell, which is the feaſt alſo of all other Angells, to be celebrated with ſolemnity, wheras otherwiſe he and his fellowes are wont to obiect vnto vs the Religion of Angells, *&c.* And this curteſy of his, is ſome recompence for ſtrykinge out in this moneth the feaſt of the *Natiuity* of our *Bleſſed Lady*, mother of God, (vvhich vve preferre before Angells) and do celebrate her ſaid feaſt vpon the eight day therof, with great & ancient ſolemnity. And ſeing he hath dealt ſo rigourouſlye vvith

Chriſtes mother herſelfe, as to put out her natiuity in the Calendar; we muſt haue patience with him for puttinge out other inferior Saints alſo, as *S. Cornelius* Pope and Martyr, *S. Cyprian, S. Linus, S. Hierome* and others; yea the feaſt of the *Exaltation of Chriſtes holy Croſſe* yt ſelfe, which in our Church is vpon the 14. of this moneth, in memory of that day, vvhen the ſaid Croſſe with ſo great honor was reſtored by *Heraclius* the Emperor, from the poſſeſſion of the heathen Perſians vnto Chriſtians againe, as Eccleſiaſticall hiſtoryes do recount. This memory (I ſay) of the Croſſe of our Sauiour, Iohn Fox hath thruſt out, as well as the reſt, and in place therof, he hath ſett vs foorth in his Calendar *Cornelius Bungay* a capper of *Couentry*. And on our Ladyes day, in ſteed of her *Natiuity*, is ſett downe the feſtiuall memory of *George Catmer*, a Cobler of *Hith* in Kent; and for *Saint Hierome*, *Iohn Fortune* a preſumptuous heretical *Smith*, and other ſuch like exchanges, which after yow ſhall looke into more particularly by the vew.

Fox his exchanges of Saints.

2. And firſt of all is to be noted, that Fox doth not place in the beginning of this moneth, any put to death vnder K. Henry the 8. as hitherto he was wont, but only for the firſt three dayes ſetteth downe three Lollards, or Wickliffians burned vnder K. Henry the 6. *anno* 1428. whoſe names he ſaith he found in a certaine old Regiſter, wherof the greater part could not be read. Theſe three are *Father Abraham* a poore ſimple old man of *Colcheſter*, togeather

Father Abraham.

togeather with *VVilliam VVhite*, and *Iohn VVaddon* Apoſtata Prieſts, for whoſe apprehenſion with diuers others ſuſpected of *hereſie and Lollardy* (thoſe be the words of the comiſsion) he cyteth the ſaid Kings letters to *Iohn Exceter* keper of the Caſtle of Colcheſter, and others, bearinge date the ſixt of Iuly and ſixt yeare of his raigne. And yf we conſider the condition and circumſtances of that tyme, we ſhall ſee yt was when Engliſh men were much occupied in French warres; by occaſion wherof, the infection of Lollards & Wickliffians did grow in diuers parts of England, but eſpecially in *Norfolke*, for ſo much ſignifie the ſaid letters of the King, commandinge them to be ſought out and puniſhed. And allbeyt moſt of them, when they were apprehended, did abiure publikely their opinions, wherof Iohn Fox recordeth a catalogue of almoſt a hundred, that did the ſame, and therby eſcaped, (whome notwithſtandinge he accounteth as good members of his Church:) yet ſome few of them were burned for relapſe afterward, eſpecially theſe three here mentioned.

VVilliam VVhite. Iohn VVaddon.

Henry the ſixt his letters for apprehendinge of heretiks in Norfolke.

Lollards and VVickliffians abiure.

3. And as for *F. Abraham*, we do not know by Fox his relation heere what he was, otherwiſe then a poore man; or whether he were a *Iew, Lollard* or *VVickliffian*, or why he was called *Father*, for that Fox his ſtory ſaith no more of him, *but that Father Abraham of Colcheſter vvas burned for like opinions, that the two Prieſts VVhite, & VVaddon vvere.* Now his articles might be like, and yet farre different in ſubſtance from thoſe of the

Fox *pag.* 609.

of the two Prieſts: but yf they were the true articles of *Lollards* and *VVickliffians*, we haue treated therof before in the third Chapter of this booke, where yow may ſee them ſett downe at large. Fox in this place talkinge of the whole agreemẽt of his *VVickliffian* Saints, as well thoſe that abiured as others, wryteth Fox *pag.* 608. thus: *I find* (ſaith he) *in the regiſters ſuch ſociety and agreement of doctrine to haue byn amongſt them, that almoſt in their aſſertions and articles there vvas no difference.* Note I pray yow the word (*almoſt*) concerninge their vnity; remember alſo that in the margent of this place, Fox ſetteth downe this note for their Antiquity againſt Fox *ibid.* *B. Bonner* by name. *Bonner* (ſaith he) *might ſee the Church heere in this age, more then* 40. *yeares before he vvas borne.* And is not this a great antiquity (thinke yow) ioyned with their *almoſt vnity* in Antiquity and vnity of VVickliffians. thoſe dayes? But yf he would conferre their opinions with thoſe of the Proteſtants of our dayes; what vnity (thinke yow) ſhould he find amonge them? yow may ſee them compared in the forſaid 3. Chapter of this booke.

4. But as concerninge *Syr VVilliam VVhite* the Prieſt (ſo named in the K. letters) by whome yow may iudge of all the reſt, for that he was their chiefe Captayne in thoſe dayes; Fox vvryteth thus: *This VVilliam VVhite, being a fol-*
Fox *pag.* 609. *lower of Iohn VVickliffe*, and a Prieſt not after the
„ common ſort, but as the ſcripture ſaith, *a mor-*
Eccl. 50. *ninge ſtarre in the middeſt of a cloud, &c.* he gaue
„ ouer his Prieſthood and benefice, and tooke
„ vnto him a godly yonge vvoman to his vvife,
named

named *Ioane*, notwithſtandinge he did not ,,
therfore ceaſe, or leaue from his former office ,,
& duty, but continually laboured to the glory ,,
and praiſe of his ſpouſe Chriſt, by readinge, ,,
wrytinge and preachinge, *&c.* Whervpon he ,,
being attached at Canterbury vnder th'Arch- ,,
biſhop *Henry Chicheſley*, in the yeare of our Lord ,,
1424. he there, for a certayne ſpace ſtoutly, and ,,
manly vvittneſſed the truth vvhich he had ,,
preached, *&c.*

5. Thus Fox of his Martyr *VVhite*, and then confeſsinge that he recanted and abiured publikely all his former opinions; yet that after a tyme, being apprehended againe for relapſe into the ſame; *he vvas brought* (ſaith he) *before VVilliam B. of Norwich, by vvhome he was conuict and condemned of* 30. *articles, and there vvas burned in Norwich, in the moneth of September anno* 1424. So Fox. Which number of yeares notwithſtandinge cannot agree, eyther vvith that vvhich himſelfe ſetteth downe in his Calendar, that he vvas martyred vpon the yeare 1428. or vvith that vvhich the Kings letters before mentioned, for the apprehenſion of this *VVilliam VVhite* doth teſtifie, naming the ſixt yeare of his raigne, vvhich vvas indeed the foreſaid yeare 1428. So as Fox neuer commonly is found true or exact in his accompt of tyme, yf yow compare one place with another.

Syr VVilliam VVhite vvith his yong vvoman *Ioane.*

Ibidem.

6. And this is all in effect that he wryteth of this *VVilliam VVhite* prieſt, and his fellow *Iohn VVaddon* like prieſt to himſelfe, but only that he addeth, that *Syr VVilliam VVhites* yonge wife was

Fox *ibid. col.* 1.

was ſo kind to her husband, and ſo forward & zealous in teaching, & preaching, as ſhe would neuer leaue him, nor he her. *He going into Norfolke* (ſaith Fox) *with his ſaid wife Ioane, and there occupying himſelfe buſely in teaching, he was at length apprehended, &c.* And againe. *VVhoſe ſaid vvife Ioane followinge her husbands footſteppes according to her power, teaching & ſowing abroad the ſame doctrine, confirmed many men in gods truth, &c.* And finally Fox hauing told vs, how this *Syr VVilliam VVhitte* & his woman *Ioane* (for his wife ſhe could not be, he hauing a ſollemne vow to the contrary) had their moſt aboad at the houſe of one *Thomas Moone* of *Ludney*, and from thence ſpread the ghoſpell; he addeth for a profe of his great holynes, theſe words: *That all the people had him in ſuch reuerence, as they deſyred him to pray for them, in ſo much that one Margaret VVright confeſſed, that yf any Saincts were to be prayed to, ſhe would rather pray to him, then to any other,* &c.

Fox *ibid.*

Fox his manner of makinge a Prieſt-proteſtant vvith a vvench.

7. All this relateth Fox of this Wickliffian abiured martyr, which I cannot ſee why, or for what cauſe or reaſon he may be accompted for ſo great a ſainct or of Iohn Fox his Church at all, but only for taking to himſelfe the yonge woman *Ioane* againſt his vow of Chaſtity; for in all other articles (or the moſt part) he was oppoſite and contrary. So as the making a good proteſtant of a prieſt, cõſiſteth by Fox, in taking a yonge woman when he groweth laſciuious. And ſo much of him with his fellowes, burned vnder K. Henry the 6. And for that Fox his Calendar hath no other

of later date in this moneth, vntill he come to Zwinglians and Caluiniſts burned vnder Q. Mary: vve ſhall paſſe to them, as they are ſett downe in order.

8. But yet by the way we muſt take one with vs, that was made martyr in K. Edward the ſixth his dayes not in England, but an Engliſhman, in *Lisbone* of Portugall, where he was burned for one of the moſt deſperate and wicked acts, that euer was heard of perhapps among Chriſtian men, all circumſtances conſidered. His name was *VVilliam Gardner* of Briſtow, a yonge ſeruant of one Pagett a marchant of that towne, & his factor for traffique in Portugall; he was not aboue 26. yeares of age (ſaith Fox) when he was ſent thither, which yong age he noteth comonly for the more commendation of his martyrs, for that the yonger they are and of leſſe witt, learning and iudgment, the more fitt to be ruled by the ſpiritt of his new religion, which in many is *Spiritus vertiginis*, as yow ſhall ſee in this man.

The ſtory of VVilliā Gardener burned for a deſperate act in Lisbone.

Eſai. 19.

9. His fact was, that he being come from England vnto *Lisbone*, vpon the yeare 1552. dronken with hereſy, as many yong apprentices of profeſsion were at that tyme, being towards the end of K. Edwards raigne, and finding the vſe of Catholike religion in great honour and celebrity there, according to the deuotion of that excellent Citty: this yonge Engliſh proſelite pricked on vvith pride, thought to make himſelfe famous by ſome notable wicked attempt againſt the ſame, as

Eroſtratus in old tyme, by ſettinge a fire the temple of *Diana*; and to this effect ſeing one day a great ſollemnity in Lisbone, at the marriage of the K. of Portugall his eldeſt ſonne, to witt Prince Iohn, ſonne of K. Iohn the 3. vvith the daughter of Charles the Emperor, the miſerable vvretch gettinge into the Church, and creeping neere to the high Altar, vneſpied amongeſt ſo great a multitude of Princes and people, as that day vvere preſent, did, vvhileſt maſſe vvas a ſayinge by *Prince Henry* Cardinall (afterwards K. of Portugall) ruſh ſoddainly to the ſaid Altar, and ouerthrowinge the Chalice, tooke the Conſecrated hoſt, and moſt impiouſly trode yt vnder his feete, in the preſence both of the K. Cleargy, and all other the nobility and people: Wherupon an vprore being made, he vvas hurt, and like to haue byn ſlayne in the place, *but by the Kings cryinge* (ſaith Fox) *to ſaue him,* he vvas reſerued to further examination, and finally vvas burned.

10. This vvas the heroicall act of this deſperate yong marchant, vvhich Fox doth ſo highly commend, as he maketh a longer preamble in the rare praiſes of this deſperate apprentice, then of any one of his Martyrs, to my remembrance, throughout the vvhole volume of theſe his Acts and Monuments. And by this euery man may iudge of his ſpiritt. But let vs heare his owne words: *VVilliam Gardener* (ſaith he) is a man verily in my iudgement, not only Fox *pag.* 1241.
„ to be compared vvith the moſt principall and

cheefe Martyrs of theſe our dayes; but alſo ſuch a one, as the ancient Churches, in the tyme of the firſt perſecutions, cannot ſhew a more famous, vvhether vve do behould the force of his faith, his firme & ſtedfaſt conſtancy, or the inuincible ſtrength of his ſpiritt, *&c.* „ Wherfore yf any praiſe or dignity amonge „ men, as reaſon is, be due vnto the Martyrs of „ Chriſt for their valiant Acts, this one man „ among many, ſeemeth vvorthy to be renowned „ and celebrated in the Church, vvith *Ignatius*, „ *Laurentius*, *Ciriacus*, *Creſcentius*, and *Gordianus*, „ &c.

Fox his foolish & impious vvords in commendation of Gardener.

11. Thus vvryteth he, comparinge (as yow ſee) this impious, madd, and furious yong ladd vvith thoſe ancient holy Martyrs of Chriſts Church *S. Ignatius*, and the reſt, as though they had byn of his Church, or their cauſe like to that of *Gardener*. And yet yf yow remember, we haue ſhewed before in this * Treatiſe, that *S. Ignatius* is reprehended by the Magdeburgians, for affirming the maſſe to be a ſacrifice, and that the ſtory of *S. Laurentius* vvrytten by *Prudentius* aboue 1200. yeares gone, ſetteth out ſo cleerly the vvhole manner of Chriſtian ſacrifice in thoſe dayes, & the ſiluer and golden veſſells vſed therin, for vvhich *S. Laurence* was called in queſtion, by the couetuous Emperor; And yt is ſo plainly deſcribed, as we our ſelues can hardely deliuer the ſame more cleerely now, then *Prudentius* did then. And how then may this deſperate hereticke, that impugned the ſame ſacrifice, by ſo horrible and villanous attempt,

* *Part. 1. cap.*

attempt, be compared with thoſe ancient holy Martyrs that defended the ſame? Or how can this miſerable forlorne companion, be made equall with them in a cauſe moſt oppoſite and contrary?

12. Fox ſaith that he prayed much before he tooke the matter in hand; and ſo did his three theeues alſo *King, Marsh* & *Debnam* (yf yow * remember) vvhen they vvent to robbe the Church of *Douer-court* in K. Henryes dayes; & ſo did *Hackett, Arthington* & *Copinger* alſo, when they reſolued to make the ſaid *Hackett* Chriſt, and the other two Prophetts: Wherof yow may ſee a large particular relation ſett forth by Arthington himſelfe, after his pardon obtayned, and how earneſtly they prayed alltogeather that very morninge, when they were to go forth & preach in the ſtreets, *Hackett* lying in his bedd, and leapinge out diuers tymes in his ſhirt (as the ſpiritt came vpon him) to pray with them at their bedds ſides, and then returning to bedd againe: So as yt is not inough to pray, but a man muſt conſider what he prayeth, how and for what, and the Prophett ſaith of ſome. *fiat oratio eorum in peccatum*, Let their prayer turne into ſinne; and ſo did no doubt the prayer of this deſperate vvretch, vvho prayed God to aſsiſt him againſt himſelfe, and the higheſt honour done to him on earth. And ſo much of him.

* *Sup. menſ. Maij. die* 8.

See the booke intituled: *A ſeduction of Arthington by Hacket*, imprinted at London *anno Domini* 1592.

Pſal. 108.

13. From the Story of *VVilliam Gardener* in K. Edwards dayes, Iohn Fox paſſeth to other 3. Martyrs of his, burned vnder Q. Mary in the

yeare 1555. all ſimple ignorant men, but yet as willfull, as yf they had great learning for their foundation. The firſt vvas *VVilliam Allen* of Walſingham labouringe man; the ſecond was *Thomas Cobb* of *Hauerhill* butcher; the third *Roger Coo* of *Melſord* Sherman, to whome he adioyneth three Confeſſors alſo that died in priſon: to witt *VVilliam Andrew* of Horſley carpenter, that died in *Newgate*, and *Thomas Ley* and *Iohn VVade* artificers, who ſickening in priſon, were carryed to their frends houſes in London, and there died, and ſo were Confeſſors.

VVilliam Allen.
Thomas Cobb.
Roger Coo.

VVilliam Andrevv.
Thomas Ley.
Io. VVade.

14. But to ſay ſomwhat of the forſaid three Martyrs, though Fox ſay but little, yet vttereth he ſo much as is ſufficient to ſhew their fooliſh pertinacy euen to the death, & in matters, vvhich they neyther vnderſtood nor could haue other groũds to ſtand in, but their owne will. For of *Allen* the labourer, ſeruant to one *Iohn Houghton* of *Somerton*, Fox wryteth thus: That he being brought before the Biſhopp, and asked the cauſe why he was in priſon, anſwered: *for that he vvould not follow the Croſſe in proceſsion:* adding further, *that if he ſaw the King and Queene, and all other to follow the Croſſe, yet he vvould not*; For which confeſsion, lying Fox ſaith, that he was condemned, and ſentence of death giuen againſt him. But how likely a tale this is, that for this only he ſhould be condemned to death, euery man will eaſily conſider, that hath reaſon, & knoweth the manner of Canonicall proceeding in that behalfe. And ſo much of him, for that Fox hath no more.

Fox *pag.* 1241.

15. But about his two fellowes, *Cobb* the butcher, and *Coo* the ſherman, Fox alleageth farre greater conflicts with the Biſhops Chancelor, the victory alwayes remayning on Cobs and Coos ſide, & the other conquered. For thus is the Biſhopp brought in to ſpeake to *Coo* the ſherman:

Fox *pag.* 1550.

Biſhop. Is not the holy Church to be beleeued?

„ *Coo.* Yes, yf it be grounded vpon the word
„ of God.
„ Then ſaid the *Biſhopp* that he had charge of
„ *Coo* his ſoule.
„ *Coo,* Haue ye ſo, my Lord, then yf yow go
„ to the diuell for your ſinnes, vvhere ſhall
„ I become?

The reaſoning of the *Biſhopp* vvith *Coo* the ſherman.

Biſhop. Will yow not beleeue as your Father did, was not he an honeſt man?

Coo. It is wrytten, that after Chriſt hath ſuffered, there ſhall come a people with the
„ Prince, that ſhall deſtroy both people and ſan-
„ ctuary; I pray yow ſhew me whether this de-
„ ſtruction was in my Fathers tyme or now?
„ The *Biſhopp* not aunſweringe this queſtion,
„ asked him, vvhether he vvould obey the
„ Kings lawes?
„ *Coo.* Yea as farre, as they agree vvith the
„ vvord of God, *&c.*

16. And this is part of that wiſe conference which Fox ſetteth downe betwene the Biſhopp, and the ſherman, and concludeth the ſame abruptly, ſayinge in the end: *This Roger Coo an aged Father, after his ſundry troubles and con-*

Ibidem.

flicts vvith his aduerſaryes, at length vvas committed to to the fire at Yerford in Suffolke, vvhere he moſt bleſſedly ended his aged yeares. And the like conflict he ſetteth downe, betweene *Thomas Cobbe* the butcher, and *Doctor Dunnings* Chancelor to the Biſhop of Norwich about the bleſſed Sacrament, and reall preſence; the butcher affirminge, *that he had not learned* (ſaith Fox) *in the ſcripture, that Chriſt ſhould be in the Sacrament, for that Chriſt borne of the bleſſed Virgin was in heauen)* and he had read in the ſcriptures; *that Chriſt did aſcend, and neuer deſcended ſynce.* So ſaid the Butcher, and offered himſelfe to the fyre for yt at the towne of *Thetſord*, this yeare 1555. and this moneth of September. And this is all vvhich in effect Iohn Fox hath of his two martyrs *Cobb* and *Coo*.

The conference of Cobb the butcher vvith D. Dũnings.

Fox pag. 1550.

17. In the next place to theſe are brought in by Fox ſeauen other martyrs, fiue burned at *Canterbury*, and two at *Lichfield* in Staffordſhire. The firſt 5. were *George Catmer, Robert Streater, Antony Burward, George Bradbridg*, and *Iames Tutty*, all ignorant vnlearned artificers, of whome Fox himſelfe wryteth little or nothing, but only that they ſtoutly denied diuers articles of religion propoſed vnto them, as for example *Catmer* ſaid: *Chriſt ſitteth in heauen at the right hand of God the father, and therfore I do not beleeue him to be in the Sacrament of the Altar.* A wiſe argument no doubt, and by which he might proue alſo, that Chriſt did not appeare to Saint Paul after his Aſſenſion, which yet the Apoſtle himſelfe affirmeth. And ſo did *Ananias* alſo, who was

George Catmer. Robert Streater. Antony Burvvard. George Bradbridg. Iames Tutty. burned at Canterbury.

Fox pag. 1552.

ſent by Chriſt to receaue and cure him ſaying: *Our Lord Ieſus Chriſt, that appeared vnto thee in the way, hath ſent me hither.* &c. But let vs goe forward. *George Bradbridge* (ſaith Fox) being demaunded after *Catmer* about Confeſsion, anſwered: *that he would not be confeſſed to a prieſt, for that the prieſt could not forgiue his owne ſynnes.* Marke the ſubſtantiall reaſon of this Foxian martyr. Of the reſt he wryteth nothing at all, but only doth regiſter the names of thoſe two burned at *Lichfield*, *Thomas Hayward* and *Iohn Gory* without ſaing any thing at al what they did, what articles were laid vnto them, or for what opinions they were burned.

Act. 9.
1. *Cor.* 15.
2. *Cor.* 12.
Gal. 1.

Fox *ibid.*

Thomas Hayvvard.
Io. Gory.

18. The laſt two martyrs placed by Fox in this yeare 1555. are *Robert Glouer* gentleman, & *Cornelius Bungay* the forſaid Capper of Couentry, burned both at one fyre in the ſame Citty, for like opinions to the former, which were the ordinary hereſyes of Zwinglians & Caluiniſts in thoſe dayes, ſauing that ſtill there was ſome new tricke of each one to himſelfe; as for example, the ſecond article of the Capper of Couẽtry was, as Fox ſetteth yt downe: *That by Baptiſme ſynnes are not washed away, becauſe* (ſaid he) *that washing of the fleſh purgeth the fleſh outwardly and not the ſoule.* Which hereſy yow know hath byn held by diuers of Fox his Sainctes before, and namely by *Launder* the husbandman in the precedẽt moneth of * Auguſt, and Fox did lett it paſſe for currant doctrine, helping it only with this impertinent note in the margent; *that he meant that mans*

Robert Glouer.
Cornelius Bungay.

Fox *pag.* 1556.

* *num.* 30. & 31.

ſoule is not waſhed by the only element of water, as though any man had euer doubted of that.

19. But heere now for his Capper, he deuiſeth another ſhift, ſaying (when he cometh to recyte his anſwers to the articles obiected, wherof this of baptiſme was the ſecond) *that he graunted firſt and after reuoked the ſame, &c.* But ſuppoſe yt were ſo, what ſufficient ground haue I, or any man els to beleeue rather this his reuocation, then his former aſſertion? ſeing in the reſt of the articles he ſtood ſtiffe, as before? As for example, the third was, *that there be in the Church only two Sacraments. To the third* (ſaith Fox) *he graunted, adding that in Scriptures, there be no more conteyned.* And how had the Capper (thinke yow) ſearched the ſcriptures for this matter? or how hanſomely would he haue anſwered the manifold ſcriptures that be alleaged for the other 5. Sacraments, yf they had byn brought againſt him? Yow may gheſſe in part by that other article about Confeſsion, which was obiected vnto him in theſe words: *that for theſe three yeares laſt paſt, the Capper had taught, argued and mayntened in Couentry, and Lichfield, and other places, that the prieſt had no power to abſolue any ſynner from his ſynnes,* &c. *VVhich he graunted* (ſaith Fox) *and euery part therof.* And this (for ſooth) for that he ſaid yt is not in the ſcripture; and yet can nothing be more euidently ſett downe in ſcripture, then theſe words of Chriſt many tymes repeated: *VVhoſe ſynnes ye remitt on earth, ſhalbe remitted in heauen; and whoſe ſynnes yow retayne, ſhalbe retayned.*

Fox *ibid.*

Ibidem.

The diſputation of the capper of Couentry.

Ibid. 1556.

Matth. 16. & 18. *Ioan.* 20.

Which commiſsion *Saint Chryſoſtome* euery where in his bookes *De Sacerdotio*, and all the reſt of the ancient Fathers in their works, do apply to the authority of prieſts for abſoluing ſynnes in thoſe, which be penitent and contrite for the ſame in the Catholike Church. And yet will the Capper ſtand in yt moſt reſolutely, *that there is no ſuch authority at all giuen in Scriptures vnto prieſts.* And Fox hauing heard all the whole cauſe with much attention, giueth ſentence in the end for the Capper againſt the Biſhopp, ſaying: *Thus the forſaid Cornelius falſely condemned by the Biſhopp, ſuffered at the ſame ſtake with the Chriſtian Martyr Maiſter Robert Glouer at Couentry about the 20. of September, 1555.*

Chriſoſt. l. 3. de Sacerdot. Hier. ep. 1. ad Heliodorum. Aug. l. 50. homiliarum hom. 49. & 50. Hilar. can. 16. in Math. & alij.

Ibid. vol. 1.

20. Thus wryteth he; & as for this Chriſtian martyr *Maiſter Robert Glouer*, he ſaith, that he was a marryed man of the towne of *Mācheſter*, and being brought before the ſaid B. of *Lichfield*, behaued himſelfe ſo inſolently in defence of the vulgar hereſyes of thoſe dayes, as may be ſeene in his vanting relation, wrytten by himſelfe; for comonly theſe new maiſters wrote their owne acts and geſts with their owne ſpiritt, and pen of pride: and yt may be ſeene by the ſame narration, that this mans cheefe feare was, when he was in priſon, leaſt being ſicke, he might dy before his publike anſwere, and ſo leeſe that blaſt of vayne glory which he coueted before the people: *Becauſe of my ſicknes* (ſaith he to his wife) *I was troubled by feare of death in impriſonment, before I ſhould come to my anſwere, and ſo my death to be vnprofitable, &c.*

Th'examination & condemnation of Robert Glouer.

Fox pag. 1553.

So he. And to the end yow may perceaue in part, how well founded a diuyne this gentleman was, to offer himſelfe to death againſt the Church of Chriſt, yow ſhall heare what ſubſtãtiall reaſons he alleaged, in a large letter to his forſaid wife *Mary Glouer* to ſtyrre her vp therby againſt the ſaid Church, and to follow him in his folly and faction. *The Church of Chriſt* (ſaith he) *knoweth no other head but Ieſus Chriſt the Sonne of God, but they* (meaning the Biſhops and all other Catholiks in Q. Mary dayes, as well in Englãd as in other places) *haue refuſed Chriſt Ieſus* (for their head) *and choſen the man of ſynne, the ſonne of perdition, the dyuells deputy and lieſtenant, the Pope.* Behould his rayling ſpirit, and fooliſh argument; For yf it do follow, that Catholiks haue refuſed Chriſt Ieſus, for that they admitt the Bishopp of Rome for his deputy vpon earth: then may yt as well be inferred, that the people of Ireland do refuſe the K. of England, when they receyue any lord or magiſtrate for his deputy in that Kingdome: and much more do the people of England refuſe Chriſt Ieſus, in that they admitted a woman to be his deputy in matters alſo Eccleſiaſticall. And this is his firſt argument. Lett vs ſee his ſecond:

Fox *ibid.*

21. *Againe* (ſaith he) *Chriſts Church, heareth, teacheth, and ruleth by his word,* &c. *their Church repelleth Gods word, and forceth all men to follow their traditions.* &c. This reaſon is as good as the firſt. *Item* (ſaith he) *Chriſts Church dareth not to add or diminish, alter or change his bleſſed Teſtament: but*

Ibidem.

The blaſphemous calumniations of Glouer, to his vvife.

they be not afraid to take away all that Chriſt inſtituted, & to go a whoring with their owne inuentions, &c. This yow ſee, beſides the feeblenes of the conſequence, hath manifeſt lying & rayling alſo. *Item* (ſaith he) *The Church of Chriſt hath byn, is, and ſhalbe, in all ages, vnder the Croſſe perſecuted,* &c. *But theſe men perſecute, murder and kill,* &c. *Item Chriſt & his Church reſerued the triall of their doctrine to the word of God, and gaue the people leaue to iudge therof by the ſame vvord: but this Church taketh away the word from the people, and ſuffereth neyther the learned nor vnlearned to examine,* &c. Item, *the Church of God laboureth to reſiſt and withſtand the luſtes, deſyres, and motiues of the world, fleſh, and diuell: but theſe men for the moſt part giue thẽſelues ouer to all voluptuouſnes,* &c. *and by theſe & ſuch like manifeſt probations, they do declare themſelues to be none of Chriſts Church,* &c. *And yt ſhalbe good for yow, deare wife, oftentymes to conferre & compare their proceedings, and doings with the practiſe of thoſe, whome the word of God doth teach, to haue byn true members of the Church of God, and yt ſhall worke in yow both knowledge, erudition & boldnes to withſtand,* &c. *Haue no fellowſhipp with them, my deare wiſe, nor with their doctrine & traditions,* &c.

The confutation of Glouers Calumniations.

22. This was the wicked and hereticall inſtruction of this *Glouer* to his wife, wherby partly we may ſee his blaſphemous ſpiritt in raylinge, partly his impudency in affirminge things moſt manifeſtly falſe; but principally his malitious ignorance, in gatheringe theſe notes of the Church (for ſo Iohn Fox ſaith they be) vvhich for the moſt part do inferre nothing at all to his purpoſe. His blaſphemous

raylinge appeareth by his wicked words: his impudency is moſt euident, in euery one of his aſſertions, as namely, *that the Roman Church hath refuſed Chriſt; in acknowledginge the Pope for his ſubſtitute*; that ſhe repelleth Gods word; that ſhe hath taken away all that Chriſt inſtituted; that ſhe doth not permitt eyther learned or vnlearned to examine matters of the ſcripture; that ſhe giueth her ſelf ouer to voluptuouſnes, *&c.* All which be notorious impudent lyes, and ſhameleſſe ſlaunders; and ſo are proued when they come to the triall. ,, ,, ,, ,, ,, ,, ,, ,, ,,

The ignorance of Glouer in aſsigninge notes of the Church.

23. And as for the third point of his ignorance, for aſsigning theſe as proper and peculiar markes and notes for diſcerninge the true Church, vvhich haue no further euidence indeed in themſelues, then euery ſectary liſteth to apply them to his Church or againſt a Catholike, the thinge is moſt manifeſt. For what blind conuenticle of Sectaryes was there euer in the world, vnder the name of *Chriſtians*, that did not profeſſe to hold Ieſus Chriſt for their head? And how do the Catholiks exclude him, by acknowledginge only a ſubſtitute of his vnder him in this world? What ſect alſo will not ſay, that he holdeth the Teſtament of Chriſt wholy and vnchanged, and that his aduerſaryes do not? And as for trying of matters by the ſcriptures, doth not euery ſect of our tyme hold the ſame? So as eyther this is no note of the true Church, or els all ſects are true Churches. *The other note alſo of lyinge vnder the Croſſe of perſecution*, hath it not agreed to Ca-

tholiks vnder the late Queenes dayes, and in K. Edwards raigne, as well as to the Proteſtants in Q. Maries? how then is this a note of the true Church, yf Catholiks be denyed to be the true Church?

24. And finally for the laſt note, of reſiſting the luſtes, deſires, and motiones of the world and fleſh, yf it be a ſure marke to diſtinguiſh betwene the true and falſe church; then haue Fox his people loſt the game already, I dare aſſure my ſelfe by the iudgement of his owne fellowes; for ſo much as the difference betwene them and our men in ſtraitneſſe of life, faſtinge, prayinge, hayrcloth, ſatisfaction, reſtitution, pennance, diſcipline, voluntary pouerty, vowing of chaſtity and other like mortifications, is ſo notoriouſly knowne to the world, as the Proteſtants themſelues will not deny the ſame. And by this yow ſee, what manner of martyr this *Glouer* was, whome I leaue with the capper, to try the matter in the fire at Couentry, and (as I doubt) eternally afterward in another place.

25. There followeth the next yeare after, to witt 1556. in the beginning wherof Iohn Fox giueth vs ſix Martyrs in his Calendar, as burned for the ghoſpell at diuers places vpon this yeare and moneth. Wherof the firſt two are *Iohn Hart* ſhomaker, and *Thomas Rauenſdale* currier, burned at *Mayfield* in Suſſex: other two were *Edward Sharpe* artificer, and a yonge man nameleſſe, by occupation a *Carpenter*, burned at *Briſtow*: And the third couple, were *Iohn Horne*,

Ioh. Hart. Tho Rauenſdale. Edvvard Sharpe. & a yonge man. Io. Horne, and his vvoman.

Horne, and a woman burned at *VVolton-vnder-hedge* in Gloſterſhire. Of all which halfe dozen, Fox relateth no opinions, articles, or anſwers at all, but only, *that they died moſt gloriouſly in a conſtant faith to the terror of the VVicked, and comfort of the godly; perſiſtinge in the iuſt quarrell of Chriſts ghoſpell, ioyfully yelding their liues, for teſtimony of the ſaid glorious ghoſpell, &c.* Which are glorious words, as yow ſee, of a vaynglorious fond fellow, that will needs chronicle theſe his cricketts with glory, wheras they were euery way indeed moſt contẽptible wretches, and miſerable diſſected ſectaryes, not agreeing eyther with themſelues or others, and therby fitt to be iewells of Iohn Fox his treaſure; which by vs as raggs & rotten clouts are caſt out to the dunghill as they well deſerue yt.

Fox pag. 1772.

26. But now lett vs paſſe on, to the next yeare 1557. conteyning the third ranke of ſuch as were burned vnder Q. Mary, of whome Iohn Fox recounteth vs ſeauen burned neere togeather in tyme, though not altogeather in one place, to witt foure men and three weomen. The men were *Iohn Curd* ſhomaker burned at *Northampton*, *Raph Allerton* taylor, burned at Iſlington, and *Richard Roth* and *Iames Auſtow* burned at the ſame place. The weomen were *Cecily Ormes* burned at Norwich, *Ioyce Lewes* burned at Couentry, and *Margery Auſtow* wife to the ſaid *Iames Auſtow* at Iſlington. Of *Iohn Carde* the ſhomaker, there is nothinge els recorded by Fox, but that he was of the Pariſh of *Shirſham* in Northamptonſhire condemned by

Io. Curd.
Raph Allerton.
Richard Roth.
Iames Auſtovv.
Cecily Ormes.
Ioyce Levves.
Margery Auſtovv.

pag. 1833.

by the Chancelor of the B. of *Peter-borrow*, and that he had his pardon offered him when he went to the fire, yf he would reuoke his opinions; But of *Raph Allerton* the taylor, as of a more principall man, who went vp and downe the countrey readinge the new teſtament, to euery company of people whome he found Idle, or eaſy to harken vnto him, Fox maketh a farre longer diſcourſe, and equalleth him to many preachers of his religion in thoſe dayes: and albeit he had recanted once his opinions before, in tyme of a publike ſermon at Paules Croſſe; yet he fell to them againe afterward which ſuch vehemency, as he ſtood in diſputation with B. Bonner (that before had giuen him that pennance) which diſputation Fox ſetteth downe at length, togeather with other his combats with the ſaid Biſhop wrytten (as he ſaith) by the Taylors owne hand, yea with his bloud for lacke of ynke, yf we will beleeue him; though (as I ſaid) the diſcourſes be very long to be writtē with bloud; But whether that be ſo or noe; I can eaſily beleeue that they were wrytten by his owne hand, for that they relliſh of his owne ſpiritt; to witt a proud Taylors ſpiritt: which Taylor by transformation of hereſie, made himſelfe a Doctor, and in that pride he bringeth in B. Bonner in his wryttē relation with ſuch contempt euery where, as ouercome and conquered by himſelfe in that conference; as is ridiculous to reade. And firſt for the moſt part he maketh him to beginne his ſpeaches, ſwearing

A proud Taylor made a Doctor by tranſmutation of hereſie.

and chaſinge little to the purpoſe; as for example, when Allerton had alleaged moſt impertinently a place out of *Eſdras*, to ſignifie therby a contumelious deſcription of the Roman Church, he ſetteth downe *B. Bonner* ſpeaking to his Chaplyn *Maiſter Morton* thus:

27. *B. Bonner.* Now by the bleſſed Sacrament *Maiſter Morton*, he is the rankeſt heretike that euer came before me. How ſay yow, haue yow hard the like?

Fox *pag.* 1827.

Morton. I thought what he was, my Lord, at the firſt, I:

Bonner. Now by all hallowes, thou ſhalt be brent with fiar for thy lyinge. Thou hourſone varlet, thou pricklouſe thou, doſt thou find a prophecy of vs? Nay yow knaue, yt is of yow that he ſpeaketh of, &c. Is there any that vnderſtand this ſcripture on this faſhion? Before God I thinke there is none in England but thou.

The conference of *B. Bonner* vvith *Allerton* the Taylor.

Allerton. Yes my Lord, there are in England three religions.

Bonner. Saiſt thou ſo? which be thoſe three?

Allert. The firſt is that which yow hold; the ſecond is cleane contrary to the ſame; and the third is a neuter.

Bonner. And of theſe three which art thou?

Allert. My Lord; I am of that, which is contrary to that which yow teach, &c.

Bonner. Ah Syr. Yow were heere with me at *Fullam* once before, and had good cheere & money in your purſe, when yow went away. And by my faith, I had a fauour vnto thee, but

,, now I ſee thou wilt be a naughty knaue ſtill.
,, Why wilt thou take vpon thee to read ſcrip-
,, tures, and canſt vnderſtand neuer a word, *&c.*
28. Thus relateth Fox. And then paſsing from this talke to ſpeake of the reall preſence, he maketh the Deane to ſay, *that Allerton wilbe an honeſt man, and change his opinions.* Wherunto the Biſhopp replyed: *O he is a glorious knaue, his painted tearmes ſhall no more deceyue me. Ah thou whoreſone priklouſe, doth not Chriſt ſay this is my body? and how dareſt thow deny theſe vvords?* And againe, when a certaine Lord there preſent ſaid vnto the Biſhop. *Be good vnto him, my Lord, he will be an honeſt man.* The Bishopp anſwered. *Before God how ſhould I truſt him, he hath once deceyued me already. But how ſay yow Syrra? After the words of conſecration remaineth not there the very body of our Sauiour Ieſus Chriſt, God and Man vnder the forme of bread?*

,, *Allert.* Where fynd yow that my Lord
,, wrytten?

,, *Bon.* Lo Syr: why? did not Chriſt ſay, this
,, is my body?

The friuolous aunſvvers of Allerton the Taylour.

Allert. I maruayle my Lord, why yow leaue out the beginning of this inſtitution of the Supper of our Lord, for Chriſt ſaid: Take ye, and eat ye. This is my body.

,, *Bon.* Why? then muſt thou needs ſay it is his
,, body.

,, *Allert.* I vtterly refuſe to take the words of
,, our Sauiour ſo fantaſtically, as yow teach vs,
,, for then ſhould we conſpire with the *Neſto-*
,, *rians*, who ſaid Chriſt had no body, but a fantaſticall

taſticall body, and therfore looke to yt for Gods ſake, and lett theſe words, *take ye, and eat ye,* go before, *&c.* Thus prated that fantaſticall fond Taylor, neyther knowning what the *Neſtorians* held, nor how, nor why; nor can any man of iudgement imagine, by what ſequele yt can be inferred, that by holding the *reall preſence* of Chriſts true body in the Sacrament, we go about to make his ſaid body fantaſticall: No man (I ſay) can imagine this, but only the fancy of this taylour.

29. Thus notwitſtanding goeth on that diſputation, wherin Biſhop Bonner, and other learned men about him, were blanked by the Taylor, yf we beleeue himſelfe. And this pride and arrogancy was ſuch, both in him, & his companions and fellow artificers, I meane *Roth, Auſtow,* and *Curd* (wherof this was the Captayne and common mouth) as in the end the B. was forced to giue ſentence againſt them. *Roth* and *Auſtow* ſaid litle, but were obſtinate to defend, euen with their liues, euery thing which this other prating companion the taylour had pratled. But the three weomen were more inſolent and malepart then all the reſt, and ſo we muſt ſay a word or two of them alſo.

30. *Ioyce Lewes*, was the wife of one *Thomas Lewes* of *Mancheſter* a diſciple of *Robert Glouer*, of whome we haue ſpoken before. *Cecily Ormes* was the wife of one *Edmund Ormes,* worſted-weauer in Norwich. *Margery Auſtow* was the wife of the forſaid *Iames Auſtow.* Theſe three weomen

Ioyce Lewes.

Cecily Ormes.

Margery Auſtow.

weomen cōming to be examined before their Ordinaryes, behaued them ſelues as poſſeſſed with ſuch ſpiritts of pride, preſumption, and arrogancy, as hereſie is wont to bringe forth. *Ioyce Lewes* was preſented to the B. of Couentry by her owne husband, who ſeeing her ſo intemperately giuen to hereſie, thought yt his duty ſo to do, for which Fox calleth him *a murderer*, and then deſcribeth he the beginning of their talke thus: *VVhen the B.* (ſaith he) *reaſoned vvith her, vvhy ſhe vvould not come to the maſſe, and receaue the Sacrament of the holy Church? She aunſwered, becauſe I find not thoſe things in Gods vvord,* &c. *The Biſhop replyed: yf thow vvilt beleeue no more then is in ſcripture, thou art in a damnable caſe. At vvhich vvords, ſhe vvas vvonderfully amazed, and being moued by the ſpiritt of God, told the Biſhopp, that his vvords vvere vngodly and vvicked,* &c.

Fox pag. 1826.

31. So wryteth Fox and determineth as yow ſee, that this her immodeſt aunſwere wherby ſhe reuiled the B. was by the motion of the ſpiritt of God. And ſuch impious flattery as this, cauſed ſuch fond and vaine people in thoſe dayes, to runne headlonge to the fire. Wher vnto when this miſerable woman was brought; *after ſhe had prayd three ſeuerall tymes* (ſaith Fox) and in that prayer deſired God „ moſt inſtātly, to aboliſh the Idolatrous maſſe, „ and to deliuer this realme from papiſtry, at the „ end therof, the moſt part of the people (ſaith he) cryed *Amen.* Yea euen the Sheriffe that ſtood hard by her, ready to caſt her into the fire; and when ſhe had thus prayed, ſhe tooke the

Fox *ibid.*

Th'inſolēt behauiour of Ioyce Levves at the fire.

the cupp into her hand, and ſaid; I drinke to them all that vnfaynedly loue the ghoſpell, and wiſh for the aboliſhment of papiſtry. Her frends dranke with her, & ſo did a great number of the weomen of the towne, which were afterward put to open pennance for the ſame. Thus vvryteth Fox yf vve may beleeue him, and vvith this dronkenneſſe both in ſpiritt and body, vvent theſe miſerable people to their end.

The madneſſe of Cecily Ormes.

32. *Cecily Ormes* and *Margery Auſtow*, vvere no leſſe vvillfull and obſtinate then the former. *Cecily* being examined about the reall preſence; *She anſwered* (ſaith Fox) *that yt is bread, and yf ye make yt any better, yt is vvorſe, &c.* The Chancelor told her, *ſhe was an ignorant, vnlearned and fooliſh vvoman, but ſhe vvayinge not his vvords* (ſaith Fox) *told him, that he ſhould not be ſo deſirous to burne her ſinfull fleſh, as ſhe vvould be content to giue yt in ſo good a quarrell*; & then Fox addeth theſe words: *This Cecily Ormes was a very ſimple woman, but yet zealous in the Lords cauſe, being borne in Eaſt Derham, the daughter of one Thomas Haund taylor, &c.* And finally goinge to her death ſhe ſaid: *This I vvill not recant, but I recant vtterly from the bottome of my hart the doings of the Pope of Rome, and of all his Popiſh Prieſts and ſhauelinges, &c.* Lo with what a modeſt ſpiritt this woman died.

Fox *pag.* 1835.

33. And the very like was ſeene in *Margery Auſtow*, who being called before the Biſhop togeather with her husband, as ſhe had byn his teacher and preacher at home; ſo would ſhe alſo needs be his ſpeaker in that place, vvhich

Fox pag. 1826.

Margery Auſtovv her huſbāds Maiſter in ghoſpellinge.

Fox in like manner ſignifieth, when he wryteth: That in matters of faith, theſe two his Martyrs, *vvere as ſound, and anſwered as truly* (*God be therfore praiſed*) *as euer any did, eſpecially the vvoman, to vvhome the Lord had giuen the greater knowledge, and more feruentneſſe of ſpiritt, &c.* By which vvords of Fox yow may perceaue how the vvorld vvent, and that the gray mare vvas the better horſe, vvhich doth vvell appeare alſo by her anſwers, they being moſt arrogant and inſolent, as other ſuch franticke weomen had vſed before, and ſo not worth the repeatinge in this place.

Agnes Bongier. Magarett Thruſtan.

Fox pag. 1833.

34. And to theſe yow may ioyne two other honeſt vveomen of like condition burned at *Colcheſter* in this yeare and moneth: *Agnes Bongier*, and *Margaret Thruſtan* who were ſo willfully ſet to go to the fire, and did thirſt ſo after yt, for the vayne glory vvhich they vvere put into, vnder the title and name *of Elect Martyrs and Confeſſors of Chriſt:* that albeit they vvere repryued after the burninge of their fellowes, yet by no meanes could they be ſtayed from obſtinate purſuynge the ſame, vvherby they being ſeene by the Magiſtrates to be reſtleſſe, and neuer to ceaſe from blaſphemous ſpeach and continuall endeauors to corrupt others, a vvryte vvas ſent at length from London to burne them both, this being the only laſt refuge vvhich the Magiſtrate had to reſiſt greater inconueniences.

35. There remayne now only ſix of all this moneth and yeare 1557. vvherof the firſt foure

are theſe accordinge to Iohn Fox his narration: *Iohn VVarner*, *Chriſtian Grouer*, *Thomas Athoth Prieſt* and *Iohn Ashdone*: of all which Fox deliuereth vs only their names, and that they were burned at *Colcheſter* in Eſſex by *B. Chriſtophorſone*, and his aſsiſtants, *for the true teſtimony of righteouſnes.* But how, or for what in particular, he ſaith he cannot tell, for that he vvanted the records.

Io. VVarner. Chriſtian Grouer. Thomas Athoth. Iohn Ashdone. Fox *pag.* 1836.

36. The laſt two are *Thomas Spurdance* and *Iohn Fortune*. *Spurdance* was a ſeruant of Q. Maryes, as Fox ſayth, and being perceaued by his fellowes, namely *Iohn Hammon* and *George Loſam* to be infected with hereſy and obſtinate therin, he was accuſed by them, & ſo apprehended & ſent priſoner to *Bury*, and after diuers meanes vſed to recall him, he was burned in the ſame place for the ſame obſtinacy, in the moneth of Nouember, as Iohn Fox in his Acts & Monumēts doth confeſſe, though in his Calendar he hath put him in the moneth of September vpon this day.

Thomas Spurdãce. Iohn Fortune.

37. Of *Iohn Fortune* that ſhutteth vp this moneth Fox wryteth thus: *This Iohn Fortune otherwiſe called* Cutler *of* Hinkleſham *in* Suffolke, *was by his occupation a blacke ſmith: in ſpiritt he was zealous and ardent; in the ſcriptures ready; in Chriſts cauſe ſtout and valiant; and in his anſwers maruelous. &c.* Thus wryteth Fox of that ghoſpeling Smith, and ſetteth downe foure ſeuerall conferences or diſputations, which he had with the B. of *Norwich*, wherin he ſheweth theſe his *maruelous anſwers*, all wrytten, as he ſaith, with his

Fox *pag.* 1740.

A deſcription of Fortune the blacke Smith.

owne hand; for that this was a tricke as before yovv haue heard, of moſt of theſe nevv bragging ghoſpellers, that when they had byn at their examinations before the Biſhopps and Comiſsionars they vvould alwayes at their home cominge, vvryte their owne triumphes vvith their owne hands, ſetting downe euery thinge as yt pleaſed them beſt for their owne glory, and for contentment of thoſe of their faction abroad, as for example, the firſt words of the firſt conference vvere theſe: as he relateth them.

Fox ibid. 38. Firſt *Doctor Parker* (ſaith he) asked me,
,, how I beleeued in the Catholike faith, and I
,, asked him againe vvhat faith he meant, eyther
,, that vvhich Stephen had, or the faith of them,
,, that putt Stephen to death, *&c.* Then the Bi-
,, ſhop asked me yf I did not beleeue the Catholike Church? I ſaid I beleeued that Church, vvherof Chriſt is the head.

The conference & diſputatiõ of Fortune the Smith vvith the Bishops & Doctors.

Bishopp. So do I beleeue alſo, but the Pope is his Vicar vpon earth, and hath power to forgiue ſynnes.

Fortune. Then ſaid I, the Pope is but a man,
Pſal. 89. ,, and the Prophet Dauid ſaid pſal. 89. *That no*
,, *man can deliuer his brother, nor make agremẽt for him*
,, *to God,* &c.

,, Well ſaid the *Bishop*, what ſayeſt thou to the
,, ceremonyes of the Church?

Math. 15. *Fort.* I anſwered: *All things that are not plan-*
,, *ted by my heauenly father, ſhall be plucked vp by the*
,, *rootes,* &c.

,, *Bishop.* They are good and godly.

Fort. S. Paul called them, *vveake and beg-* *Gal. 4.*
garly, &c. ,,

Biſhop. How beleeueſt thou of the Sacra- ,,
ment of the Altar, doſt thou not beleeue that ,,
after the conſecration, there is the reall ſub- ,,
ſtance of the body of Chriſt? ,,

Fort. That is the greateſt plague that euer ,,
came to England. ,,

Biſhop. Why ſo? ,,

Fort. Yf I vvere a Biſhop, I vvould be aſha- ,,
med to aske ſuch a queſtion: For a Biſhopp ,,
ſhould be apt to teach and not to learne, *&c.* ,,

39. Behould heere the ſpiritt of this ghoſpellinge ſmith! he taketh vp the Biſhop for askinge, *vvhy ſo?* and ſaith *that yf he vvere a Biſhopp* (vvherof no doubt he thought himſelfe worthy) *he vvould be loath to aske why ſo*, or learne any thinge of any man. And this vvas the humble diſpoſition, of men and vveomen of that profeſsion in thoſe dayes. What became of this man afterward, Fox ſaith, he knoweth not, and yet doth he putt him downe in his Calendar for a Martyr. *VVhether he vvere burned* (ſaith he) *or died in priſon, I cannot certainly find, but rather I ſuppoſe that he vvas burned. Certayne yt is, howſoeuer he vvas made away, he neuer yelded, &c.* And in another place. *It is moſt certayne, that he neuer abiured nor recanted, howſoeuer yt pleaſed the Lord by death to call him out of this vvorld.*

Pag. 1741.

Ibidem.

40. Thus vvryteth Fox of this his famous Martyr, acertayninge vs of one thinge only, to vvitt, that vvhatſoeuer opinion he held, or vvhether he vvere burned or no, yet that he

neuer yelded or recanted. So as this obſtinacy and pertinacity, is the higheſt commendation amongeſt Sectaryes, to ſtand vvillfully to vvhatſoeuer they apprehend; and the more ignorant and vnlearned, the more reſolute and immoueable are they in their fancyes, once apprehended. And ſo vvith this *Iohn Fortune* vve vvill end Iohn Fox his Martyrs of this moneth, togeather vvith their euill fortune in burninge for ſo vnfortunate a cauſe. And as for the compariſon of both monethes togeather, I remitt the reader to that vvhich is ſett downe in the beginninge of this examen, and to the columnes themſelues of both Calendars prefixed before the ſame.

The end of September.

THE MONETH OF OCTOBER,

and view of Foxian Sainctes therof;

VVherin three are principall rubricate, Tyndall, Ridley, and Latymer.

CHAP. XIV.

FOR three rubricate Saincts of the Catholike Calendar, which Fox hath thought good to ſpare and leaue ſtanding, as he found them in this moneth, which are *Sainct Luke* the Euangeliſt vpon the 18. day, and *Sainct Symon* and *Iude* the Apoſtles vpon the 28. he hath taken vpon him to adorne other three of his owne with like dignity, to witt *VVilliam Tyndall* vpon the 7. day, *Nicolas Ridley* vpon the 19. and *Hugh Latymer* vpon the 20. intituling *Tyndall* alſo with the title of *Apoſtle of England.* Wherfore as he is Captayne and ringleader of all thoſe, that were burned vnder K. Henry in this moneth (which make the number of ſome 14.) ſo are the other two, *Ridley* and *Latymer* cheiftaynes of the reſt, that were put to death vnder *Q. Mary*, for which cauſe whe ſhall treate of them heere ſeuerally in two diſtinct paragraphes.

Of thoſe, that vvere burned vnder K. Henry the 8. §. 1.

2. I haue aduertiſed often before, that Iohn Fox to make vp a great multitude of martyrs, and to fynd fraught, wherwith to furniſh euery day of his Calendar, doth ſearch out all corners of the world for Martyrs and Confeſſors, men & weomen impriſoned, burned, or otherwayes puniſhed or put to death for any opinions whatſoeuer, ſo they be contrary to the Cathol. Roman faith: as for example, in the firſt ſix dayes of this moneth of October, he ſetteth downe ſix diſtinct martyrs fetched out of France, & burned in Paris vnder *K. Francis* the firſt of that kyngdome, vpon the yeare of Chriſt 1534. and the 25. yeare of the raigne of our K. Henry the eight of England. Their names and titles are recorded by Fox in theſe words. *Bartolet Millon martyr; Iohn de Burge a rich marchāt martyr; the Receyuer of Nauntes martyr; Henry Poyle martyr; Catelle a ſchoolmaiſtres martyr; Stephen de la ſoarge martyr, &c.* Of all which ſix martyrs, Fox in his Acts & monuments wryteth only as followeth, & no more:

Hovv Fox beſtirreth himſelfe to find out Saints frō all partes.

Bartolet Millan. Iohn de Burge. Receauer of Naunt. Henry Poyle. Catelle. Stephende la ſoarge. Fox *pag.* 819. *col.* 1. *num.* 70.

3. *Theſe heere ſpecified, were for certayne billes caſt abroad, and ſett vp, ſome againſt the Maſſe, and other abſurdityes of the Pope, condemned and burned in Paris, anno Domini* 1533. *ex Ioanne Criſpe, &c.* Wherby firſt we may perceaue that albeit there had byn no more againſt them, then heere is expreſſed

preſſed (which is vnlikely) yet were they ſeditious people, and not content to vſe their hereſyes among themſelues, but preſumed alſo to caſt libells abroad, and ſett vp billes of blaſphemy & defiance againſt religion, in publike places, for which they might iuſtly be puniſhed in reſpect of ſedition, though no matter of hereſye had byn therin. Secondly Fox telleth vs not, what was the ſentence againſt them, nor what their opinions in particular were, which opiniõs might be as much againſt him, and his doctrine, as againſt ours, and ſo in all likelyhood they were in many points: forſomuch as Caluiniſts they could hardly be in thoſe dayes, when *Caluin* had ſcarſe yet begon his ſect in *Geneua*, eſpecially ſeeing that Fox aſsigneth their deathes vpon the yeare 1533. though in his Calendar he ſayth yt was a yeare later, to witt, 1534. which was three yeares before *Caluin* was admitted for a Doctor in *Geneua*, whence he was baniſhed two yeares after that agayne: and returned not vntill *anno* 1541. as *Sutcliffe* in his * *Suruey* ſayth, (yf it be his, or as other thinke Bancroft) & ſo much of theſe French Martyrs.

Six ſeditious French Saints.

* *Cap.* 2. *pag.* 21.

4. Vpon the 7. day of this moneth is aſsigned the feſtiuall day of the martyrdome of *VVilliam Tyndall*, whome Fox and Bale do honour (as hath byn ſaid) with the title of *Apoſtle of England*, for that he was one of the firſt Engliſh prieſts, that ſhewed themſelues to fauour Luthers doctrine, and by taking a woman

vnder coulour of his wife fell to Apoſtaſy. And becauſe we haue ſpokē of him ſomwhat largely before in the ſtory of* *Iohn Fryth*, that was his ſcholler, we may be the breefer heere: yet ſhall yow haue againe repeated ſo much, as wil be ſufficient to know what a ſainct he was, and which was greater, eyther his Apoſtleſhippe or Apoſtaſy.

* 2. *Iulij.*

The ſtory of VVilliā Tyndall.

5. This *VVilliam Tyndall* then, aliàs *Hichins*, according as Fox ſetteth downe his ſtory, was borne in the borders of *VVales*, ſtudied at *Oxford*, and there was made prieſt, and after falling vpon ſome books of *Eraſmus*, *friar Luther*, and other like wrytters, became to be inueigled with the itch of new opinions and carnall liberty, & therof being ſuſpected, was forced to retyre himſelfe from that vniuerſity of *Oxford* into the Contrey, and there to be a ſchoolemaiſter, and after a certayne tyme hauing thought better of the matter, & wandred about the realme, reſolued, (as it ſeemeth) to ſettle himſelfe in Catholike Religion againe; and to that end repayringe to London, made ſute to *B. Tonſtall* (then Biſhop of that place) to be his chaplyn, but was refuſed by him, vvhich Fox doth attribute to Gods prouidence; for that by this occaſion (ſaith he) *he came to behould & miſlike the pompe of Prelates*; and ſo he determined to go beyond the ſeas into *Saxony*, to conferre vvith *Martyn Luther*, by vvhome he vvas fully perſuaded to be of his Religion, and to take a vvoman alſo, as the other had done. Whervpon he retur-

Fox *pag.* 981.

Tyndall vvould haue byn B. Tonſtalls chaplyn, but vvas refuſed.

ned backe to *Antwerp*, and there he put himſelfe to ſerue the Engliſh marchants as their clarke, and vvas maintayned by them for diuers yeares, in vvhich tyme he vvrote ſundry hereticall books accordinge to the currant veyne of thoſe tymes; the former of them ſauouringe of Lutheraniſme, the later tendinge to Zwinglianiſme, or rather to an indifferency betvvene both, as after yow ſhall ſee more particularly: for which cauſe Fox in his narration of him, noteth diuers times in the margent theſe vvords: ***Tyndall bearinge vvith the tyme,*** &c.

Fox pag. 983. col. 1. num. 24.

6. He tranſlated alſo the new Teſtament, and diuers books of the old, into Engliſh, by the help of one *Myles Couerdale* another marryed Prieſt, as alſo by the counſell and ſpeciall conference vvith *Iohn Frith*, notwithſtandinge the ſaid *Frith* at that day, by Fox his accompt, could not be full 20. yeares old (as by our former narration of him may appeare) and conſequently a man may eaſily iudge, vvhat a Counſelor *Frith* cold be in thoſe dayes for ſuch a buſynes, but all was then freſh nouelty and forwardnes therin, and vvhoſoeuer ſhewed himſelfe moſt raſh, and preſuminge vpon his owne particular ſpiritt, he was thought to haue moſt of Gods ſpiritt, & to be moſt Euangelicall: vpon which ground, young *Frith* was not only taken for a counſelour in the tranſlation of the Bible, but ſent into England to fructifie there as an Apoſtolicall man, and to make the vvay for others: *Euangelicus homo, &*

Ieſu

Bal. cent. 5. ſcript. Brit.

& Ieſu Chriſti Apoſtolus Gulielmus Tindallus (ſaith Bale) *hunc Ioannem Frithum, non aliter, quàm Timotheum Paulus, in miniſterij ſocium adoptans; hortabatur, &c.* The Euangelicall man and Apoſtle „ of Chriſt *VVilliam Tyndall*, adoptinge *Iohn Frith* „ in the ſociety of miniſtery, no otherwiſe then „ *Paul* did *Tymothy*, exhorted him (at his ſendinge „ into England) to be conſtant, *&c.* Which exhortations of *Tyndall* perſuadinge *Frith* to go to the fire for his opinions, yow haue heard * before, in the ſtory and life of the ſaid *Frith*, and how that finally after many other perſuaſions, one was, that *Frithes* wife left in keeping with *Tyndall*, was content alſo that he ſhould be burned, for his Religion, yf he felt himſelfe called therunto; for ſo Fox relateth the matter out of *Tyndalls* letter to *Frith* himſelfe, ſayinge as yow haue heard before: *Syr, your vviſe is vvell content vvith the vvill of God, and vvould not for her ſake haue the glory of God hyndred.* Tyndalls meaninge is that *Frithes* vvife and he vvere agreed, and would not haue him to ſtay his martyrdome for their ſakes, to which effect he vſeth very many other exhortations, as we haue related before in Frithes ſtory. By which incitations, togeather vvith infinite vayne prayſes giuen vnto him aboue all meaſure or proportion, eyther of his age or learninge, he put the miſerable yonge man into ſuch a veigne of pride and ambition of ſome glorious death, as nothinge could vvithhold him, but that he vvould thruſt himſelfe into the fire vpon the vanity and folly, as indeed

* 2. *Iulij.*

Fox *pag.* 987. *col.* 1. *num.* 14.

Frithes vvife induced by Tyndall to allovv of her huſbands goinge to the fire.

deed he did. And ſo much for his death.

7. But now lett vs ſee, what counſell Tyndall giueth him about matter of doctrine and articles of faith: Thus he beginneth, wryting vnto him vnder the name and figure of Iacob. *Dearly beloued brother Iacob,* &c. *Keep yow alow by the ground, auoydinge high queſtions, that paſſe comon capacity, but expound the law truly, and open the veyle of Moyſes to condemne all fleſh,* &c. *then ſhall your preachinge be vvith power, and not as the doctrine of Hipocrites,* &c. This is his beginning in a very high ſtile as yow ſee, to ſo yong a ladd, importinge great miſteryes: but yow ſhall heere what enſueth, & by the way yow muſt note, that both heere and before by the word *hipocrites*, this ſeditious marryed Prieſt meaneth the Biſhopps and Prelates of the Catholike Church, as Chriſt did the Scribes and Phaſees; and therby yow ſee his pride and malice. But harken how he goeth forward.

Fox pag. 987.

Tyndalls direction to Frith for matter of doctrine.

8. *Sacraments* (ſaith he) *vvithout ſignifications refuſe; yf they put ſignifications to them, receaue them, yf yow ſee yt may help, though yt be not neceſſary.* This doctrine alſo is obſcure, and vnderſtood (I trow) by few; and Fox noteth againe in the margent. *Maiſter Tyndall heere beareth vvith tyme;* and then it followeth in the ſame epiſtle: *Of the preſence of Chriſts body in the Sacrament, meddle as little as yow can, that there appeare no diuiſion amonge vs: Barnes vvilbe hoate againſt yow: the Saxons be ſore on the affirmatiue, vvhether conſtant or obſtinate I omitt yt to God. Philipp Melanchthon is ſaid to be vvith the French King: there be in Antwerp, that*

Fox ibid.

About the Sacramentary controuerſie.

Ibidem.

ſay they ſaw him come into Paris vvith 150. horſes; *yf the French men receaue the vvord of God, he vvill plant the affirmatiue in them*, *&c.* Thus vvryteth he, ſtandinge in great doubt and vncertainty, as yow ſee, what word of God would be placed in France; for yf the affirmatiue about the *Reall preſence*, which *Melanchthon* was to preach, were not the truth; then what word of God was yt, that planted vntruth in ſo weighty a matter; but yow ſhall heare this good fellow Atheiſt, vvhat reckoninge he made of the thinge.

Ibidem.

9. *I vvould haue* (ſaith he) *the right vſe preached, and the preſence to be an indifferent thing, till the matter might be reaſoned in peace at leaſure of both parts, &c.* So ſaith he. And will yow ſo Syr? How much do yow differ from the ancient Fathers, that held this matter for one of the higheſt miſteryes of all our beleefe? and how can yt be an indifferent thinge (except with Politiques and Atheiſts) to beleeue the hoſt after conſecration to be a peece of bread, or true Chriſt God and man himſelfe? But there enſue precepts how Frith muſt dally in the matter.

Ibidem.

If yow be required (ſaith he) *ſhew the phraſes of the ſcripture, and lett them talke vvhat they vvill*, &c. *Yow perceaue my mynd; howbeit yf God ſhew yow otherwiſe, yt is free for yow to do as he moueth yow*, &c.

10. Heere yow ſee a great humility in *Tyndall*, that hauinge ſett downe the opinion of all the learned men of Saxony, and amonge them of *Doctor Luther* himſelfe, who floriſhed

in theſe dayes, and of *Doctor Barnes*, and *Doctor Melanchthon* in the affirmatiue part for the reall preſence, and his owne alſo for the indifferency therof; yet all is ſubmitted finally to the particular ſpiritt of this ladd *Frith*: ſo as *yf God ſhew him otherwiſe* (that is to ſay yf his owne ſpiritt tell him otherwiſe) and different from that which he had ſhewed to all theſe other Doctors before: then yt is free for Frith to thinke or do, as he liſt; and ſo he did; for he died for a point, which none of them perhaps euer thought of, or imagined that a man would dye for, as in his ſtory yow haue ſeene. And it is to be noted, that once againe Iohn Fox wryteth in his margent vpon theſe laſt words of Tyndall: *Heere Maiſter Tyndall againe beareth vvith the tyme*, which is the third tyme that Fox aduertiſeth this of him, by a ſpeciall note, which is no great ſigne of his conſtancy, yf yow conſider yt well.

Tyndall a times-mã by Fox his teſtimony.

11. Wherfore to draw to an end, yow ſee by this little, what manner of Apoſtle Tyndall was, that had not the doctrine of his Apoſtleſhipp certayne, but ſtammered and ſtaggered, liuing in indifferency of beleefe, and putting doubts into mens heads, therby to draw them to diffidency and infidelity. In which kind of Apoſtaſy, *Tyndall* did more hurt (as may appeare by *Syr Thomas Mores* books, and other mens wrytings againſt bim) in thoſe firſt beginnings of hereſy in our countrey, then many others heretiks togeather, eſpecially by his falſe and deceytfull tranſlation of the Scri-

ptures into Engliſh, and with his corrupt notes and wicked commentaries theron. Which K. Henry the 8. well conſidering, though for many yeares he had permitted the ſame, and ſome other Engliſh tranſlations: yet vpon the 34. yeare of his raigne, which was of Chriſt 1543. he hauinge cauſed diligent ſearch to be made of the ſaid falſhood, did forbid *Tyndalls* tranſlation by name, in an act of parlament made vpon the forſayd yeare in theſe words:

Statut. Henr. 8. an. 34. & 35 eius regni. cap. 1.

12. *And therfore be yt enacted, ordayned and eſtabliſhed by our ſaid ſoueraigne Lord the King, the Lords ſpirituall and temporall, and the comons in this preſent Parlament aſſembled; and by the authority therof; that all manner of books of the old and new Teſtament in Engliſh, being of the crafty, falſe, and vntrue tranſlation of Tyndall, be cleerly and vtterly aboliſhed, &c.*

Tyndalls Tranſlatiõ cõdemned by parlament for falſe and corrupt.

This act was made about 7. yeares after *Tyndalls* burning, which happened vpon the yeare of Chriſt 1537. at a towne called *Filford-Caſtle* in Flanders, 3. yeares after *Frithes* burning in Smithfield. And yt is thought that K. Henry the eigth procured the ſame with the Emperor and his officers, and would haue done as much himſelfe for him in Englād, yf he could haue gotten the man into his fingers, for that he held him not only for an heretike, but for wicked alſo & ſeditious. And ſo much of him.

VVilliam Layton, an Apoſtata monke. Iohn Puttedevv.

13. After Tyndall there enſue diuers others, put to death in diuers parts of the realme vnder K. Henry in this moneth, as namely *VVilliam Layten* and *Iohn Puttedevv* of Suffolke. The firſt an apoſtata monke of the towne of *Aye*,

the ſecond, an obſcurre fellow, that Fox ſeemeth not otherwiſe to know, but only that he was burned about thoſe parts of Suffolke in the yeare 1537. and that they were diſcouered and apprehended vpon certaine ſcoffing opprobrious words, vttered about ſome points of Catholike religion, though yet of what religion or ſect themſelues were, he knoweth not, and yet will he needs haue them Saincts and Martyrs of his Church. And the very like doth he with two other, *Colyns* and *Cowbridge*, whome he confeſſeth to haue byn madd, and one alſo of them to haue denyed Chriſt, as a little after we ſhall ſhew more largely.

14. And by the ſame madnes he putteth in alſo for a martyr vpon the 11. day of this moneth, one *Peter a Germaine*, of whome I fynd nothing at all related in his Acts and monuments; though *Alanus Copus* in his Dialogues, doth affirme, that the ſaid *Peter the German* denyed Chriſt *to haue taken fleſh of his mother, the bleſſed virgin*, and that Fox confeſſed the ſame in his former edition, though now in his laſt I find no ſuch thing in him, nor of this Peter, but only his name continued for a Martyr in his Calendar vpon the day aforſaid; but of his Acts and Geſts nothing; which is alſo a tricke now and then vſed by our Fox, to canonize men in his Calendar, and to ſay nothinge of them afterward in his comentary. Which we muſt paſſe ouer, and take in good part with the reſt.

Peter a Germaine

Alan. dial. 6. *pag* 604.

Fox *act.* & *mon. edit.* 1. *Lat. pag.* 15 *Angl. pag.* 398.

15. After the German Anabaptiſts, he pla-

ceth three other Martyrs of his made about the ſame tyme, whoſe Religion notwithſtanding he ſheweth euidently that he knew not. Yow ſhall heare all that he wryteth of them. Fox pag. 1164. John a painter. Giles German. *About the yeare* (ſaith he) *of our Lord* 1539. *one Iohn a paynter, and Giles German* were accuſed of hereſie, and whileſt they were in examyning at London before the Biſhopp and other iudges, by chaunce there came in one of the K. ſeruants, named *Lancelot,* Lancelot. mart. who ſtandinge by ſeemed by his countenāce and geſture to fauour both the cauſe, and the poore mens frends, wherupon he being apprehended was examined and condemned togeather with them, & the next day at fiue of the clocke in the morninge was carryed with them into *S. Gyles* in the field, and there burned, *&c.* This is Fox his narration; neyther hath he any more of them, but only that he affirmeth for his concluſion, Ibidem. *that they were bleſſed Martyrs of Chriſt Ieſus, that innocently ſuffered vvithin the tyme of K. Henryes raigne for the teſtimony of Gods vvord and truth.* And yet doth he not know (as yow ſee) what opinions they held, nor of what ſect they were, and accordinge to the tyme aſsigned by Fox himſelfe of 1539. or neere about, they might be of that aſſociation in opinions, wherof *Iohn Stow* writeth in the end of the yeare 1538. Stovv anno 1538. ſayinge. *Vpon the* 24. *of Nouember, foure Anabaptiſts, three men and one vvoman, all* Dutch, *bare fagotts at* Paules Croſſe, *and vpon the* 20. *of the ſame moneth, a man and a vvoman,* Dutch *Anabaptiſts alſo, vvere burned in Smithfield, &c.* So as by this yow ſee vvhat opinions reigned in England at that tyme.

16. But howſoeuer this bee, and whether the *Painter*, and *Peter German*, and *Lancelot* the Kings ſeruāt were Anabaptiſts or noe: ſure yt is, that Iohn Fox playeth the foole in making them his Saints without knowinge their opinions, and no leſſe in telling vs ſo improbable a tale, that one of the Kings ſeruants ſhould be apprehended only for his *countenance and geſture*, and ſo haſtily condemned and executed, as the very next morninge after his apprehenſion, he ſhould be carryed to the fire without makinge the King priuy therof; vvhich is againſt the whole proceſſe of the cannon law, which at that tyme they obſerued, and againſt all reaſon and common ſenſe; ſeing that beſides all examinations, proofes & conuictions neceſſary in matters of hereſie, there muſt be a conuenient tyme giuen alſo to the party to ſee, whether he wilbe obſtinate or noe, for ſo much as without obſtinacy, there is no hereſie puniſhable by law, as before we haue ſhewed in the fourth Chapter of this booke. And beſides this alſo, after all is done by the examiners and iudges, there muſt be a wryte gotten out from the King *de comburendo hæretico*, before he can be executed. All which things put togeather, to witt the apprehenſion, examination, conuiction, reſpitt, condemnation, and wryte of execution, yt is very vnlikely they could be diſpatched in one afternoone, eſpecially againſt one of the K. ſeruants, whome ſo

An improbable tale of Iohn Fox.

ſo openly they would not dare to iniure; And therfore is Iohn Fox found to be a fond and fraudulent tatler of things without ground, iudgment or probability.

Robert Barnes. Thomas Gerard. VVilliam Hierome.

17. Wherfore I will draw now to the laſt foure of his Martyrs vnder K. *Henry* the 8. in this moneth, wherof three, to witt *Robert Barnes* an *Auguſtine* friar, *Thomas Gerrard* and *VVilliam Hierome* Apoſtata Prieſts, were burned in Smithfield vpon the yeare of Chriſt 1540. as *Stow* and *Holinſhed* haue in their chronicles, though Fox in his Calendar putteth the ſame vpon the yeare 1539. and in his Acts* and Monuments vpon the yeare 1541. and the fourth named *Iohn Lambert,* alias *Nicolſone* another Prieſt of the ſame quality, was burned in the foreſaid place the next yeare before, being the 30. of the raigne of K. Henry.

*Fox *pag.* 1095.

18. And firſt as concerninge *Friar Barnes,* we haue ſaid ſomewhat of him before in the ſtory of *Frith*, and he is famous by the bookes of *Syr Thomas More,* wrytten againſt him, and yt is the ſame man of whome yow haue heard *Tyndall* wryte before to *Frith*, inclyninge to deny the reall preſence in the Sacrament, ſayinge: *Barnes will be hoate againſt yow*; to witt, for the reall preſence, for that he was an earneſt Lutheran: the other two burned with him, to witt, *Gerrard* and *Hierome* had paſſed ſomwhat further, and ſlydd into Zwinglianiſme, ſo as theſe three burned togeather by K. Henry at one ſtake, were of different and oppoſite beleefes: Fox telleth long tales and maketh large

diſcourſes of them all, and firſt of *Barnes*, he ſheweth how he being a friar, and Prior of the Auguſtines in Cambridge, he began firſt to read there, *better learninge then before* to vſe his words: *to vvitt, Terence, Plautus,* and *Cicero*, very graue authors for a man of his degree and callinge. And ſheweth further, that *Barnes* had certayne ſecrett conferences about Luthers doctrine, at an Inne or Tauerne of that vniuerſity, named the ſigne of the *vvhite horſe*, which Tauerne for that cauſe (ſaith he) was commonly called in thoſe dayes by the ſchollers, the *Inne* of *Germany*; which thinge being diſcouered, *Barnes* was taken and ſent priſoner to London to *Cardinall VVolſey*, before whome he abiured publikely his new religion, *humbly kneelinge vpon his knees*, vvhervpon he vvas brought alſo ſoone after to Paules Church in a great ſollemnity, and there bare a faggott for his pennance all the tyme of a ſermon, and after that againe being fallen into a ſecrett relapſe, he was ſent to the monaſtery of Auguſtine friars in Northampton, whence he ſtole away by a notable coſeninge tricke, leauinge his habitt behind him with a letter to the Maior of the towne, that he was in deſperation to drowne himſelfe in the riuer of the citty, where he requeſted the Maior to ſeeke him, and cauſe his body to be buryed, and that they ſhould find letters of great importance about his necke, incloſed in a ball of wax, which the Maior beleeuinge ſought 7. dayes in the riuer, while the other was runne away,

The ſtory of Friar Barnes.

Barnes recanted.

Fox *pag.* 1088. *col.* 2. *num.* 80.

A notable coſening trike of Friar Barnes.

and vpon the Sea, paſsinge into Germany, where he liued with Luther, and other heretiks vntill *Q. Anne Bullen* was crowned; at what tyme by fauour & vnder protection of ſome, heretically affected about the King, but eſpecially *Cromwell*, he returned into England: where yet ſome yeares after that againe, King Henry hauinge made the ſtatute of 6. articles againſt heretiks, before ſpoken of, cauſed aſwell this *Barnes*, as the other two *Gerrard* and *Hierome*, to be arrayned, condemned and burned vpon different articles of hereſie in thoſe dayes.

19. And this is the breife ſtory of theſe three Foxian Martyrs, who though they died at one ſtake, and by the ſentence of one and the ſelfe ſame Kinge, as three Catholike * Prieſts alſo did, at the ſame tyme and place, for the Roman Religion: yet do I not ſee how theſe three Martyrs of Iohn Fox can be of one Church, for ſo much as friar *Barnes*, was ſo earneſt in auowinge the *reall preſence* in the Sacrament, as *Tyndall* teſtifieth: For denyall wherof, aſwell *Gerrard*, and *Hierome* on the other ſide, as alſo their fourth companion *Iohn Lambert*, went particularly to the fire; and yet all foure (as yow ſee) are made fellow Martyrs by Fox, though ſufferinge for oppoſite and contrary cauſes, and yow ſhall perceaue the ſame more particularly by the Story of *Lambert*, that now enſueth.

*D. Abell. Povvell. Fetherſtõ.

The ſtory of *I. Lambert* alias *Nicolſon.*

20. This *Lambert* alias *Nicolſon* was a Prieſt of Norfolke, conuerted (as Fox ſaith) by *Thomas*

mas

was Bilney of whome yow haue * heard before, but he farre paſſed his maiſter, for that, *Bilney* dying a Catholike, as we hould, or a Lutheran in ſome points, as Fox will haue yt, this man paſſed to be a Zwinglian, and reſolued to take a woman, of whome Fox wryteth thus: *For as much as prieſts in thoſe dayes, could not be permitted to haue wiues, Lambert left his prieſthood, and applyed himſelſe to the function of teachinge, intending ſhortly after to be free of the groſſers and to marry, &c.* Lo how this groſſe prieſt, would leaue his prieſthood to be a groſſer, but the reaſon is vrgent, for that forſooth he muſt needs haue a wife; no one lightly of all Fox his new eccleſiaſticall ſaincts, preſuming to haue the gift of chaſtity or ſingle life. He beginneth Lambertes ſtory with this glorious title following.

* *March.10

Fox pag. 1024.

21. *The hiſtory of the worthy martyr of God Iohn Lambert* aliâs *Nicolſon*, *anno Domini* 1538. The ſumme wherof is; that this *Lambert* being a prieſt fled out of England, was a great confederate of *VVilliam Tyndall & Frith* beyond the ſeas, and after comming home againe, was accuſed of Zwinglianiſme by one *Doctor Taylor* (a man ſaith Fox *in thoſe dayes not farre diſagreing from the ghoſpell)* vnto *Doctor Friar Barnes* of whome we haue ſpoken before, which *Barnes* (ſaith Fox) *although* he did otherwiſe fauour „ alſo the ghoſpell, notwithſtandinge ſeemed „ not greatly to fauour this cauſe, fearinge per- „ aduenture, that yt would bread ſome lett to „ the preachinge of the ghoſpell, yf ſuch *Sacra-*

Pag.1005.

Fox pag. 1024. col.2.

,, *mentaries* ſhould be ſuffered: and there vpon ,, perſuaded Taylor by and by to putt vp the ,, matter to *Thomas Cranmer* Archbiſhop of Canterbury, and ſo he did, and the Archbiſhop ,, ſent for him, and brought him into the open court, & forced him to defend his cauſe openly, for the Archbiſhop had not yet ſauored the doctrine of the *Sacrament, &c.* Thus wryteth Fox of the beginning of *Lamberts* controuerſy, altogeather moued, and proſecuted by ghoſpellers of other ſects, as himſelfe afterwards noteth, for that *Cromwell* alſo, and *Latimer* entred into the daunce, the later diſputinge againſt him, and the former giuinge ſentence of death, as after yow ſhall heare.

Cranmer had not yt ſauored of Zvvinglianiſme.

22. Now then *Lambert* being brought into *Cranmer* the Archbiſhops courte vpon accuſation of Zwinglian hereſie, againſt the *bleſſed Sacrament,* and taking vpon him to defend the ſame in wrytinge, by ten ſeuerall arguments, ſuch as the *Sacramentaries* of thoſe dayes were wont to vſe, drawen out of ſenſe, & humaine reaſon, againſt faith (where of he wrote a long diſcourſe,) the matter came to be very famous in the courte (as Fox noteth) and paſsing alſo to the hearinge of *K. Henry* that was a great enemy to the *Sacramentary* hereſie, and being in like manner ſignified vnto him, that *Lambert* had made his appeale vnto his Maieſties tribunall, as ſupreame head of the Church from the ſaid Biſhops iuriſdiction: the King reſolued to heare the whole matter himſelfe, and that in very ſolemne and publicke manner,

both for his hatred to that hereſie, as alſo for that yt was the firſt iudiciall act, that euer he had exerciſed publikely in his owne perſon, touching matters of faith and religion, before that day; wherefore callinge all his nobles aſvvell temporall as Eccleſiaſticall, vvith his Iudges, Counſelors, and other officers togeather, appointed the day of diſputation, wherein *Lamberts* cauſe ſhould be tried; and for that he vnderſtood that *Lambert* had giuen vpp the foreſaid ten reaſons or arguments in writing, drawen out of *Sacramentary* bookes againſt the reall preſence, to the Archbiſhopp of Canterbury, he appointed ten ſeuerall Biſhopps to confute thoſe ten arguments, euery Biſhop a ſeuerall argument; and to *Cranmer* was aſsigned to confute the obiection about the impoſsibility *of Chriſts being in tow places at once,* that being held for a principall bulwarke of his hereſie: to witt, that for ſo much as Chriſts body is a true naturall body, yt cannot be in heauen & in the *Sacrament* at one time, as yow ſhall heare obiected often by them afterwards, in the *reuiew of ten publike diſputations* adioyned to the * end of this booke, where yow ſhall ſee euery *Sacramentary*, both man and women lightly vrge this argument, as a matter of great force on their ſide, which hath none at all, and B. *Cranmer* did ſufficiently refute the ſame before the King againſt *Lambert*, euen by *Scripture* yt ſelfe; though yet dealinge ſomewhat tryflingly therein, (as yt may appeare, by Fox his narration) *Doctor Gardener* the Biſhop of *VVinchester,*

VVhy the Kinge reſolued to heare and iudge *Lãbert* himſelfe.

* *Cap.* 3. *&* 4.

cheſter, was forced to helpe him out. But lett vs heare Fox his owne relation of the matter as in his owne words he ſetteth it downne.

Fox *pag.* 1024.*col.*2. *num.* 64.

23. The Kinge (ſaith he) giuinge eaer more willingely then prudently or godly (to euill „ counſell) ſent out a generall commiſsion, „ commaundinge all the nobles, and Biſhops of „ his realme, to come with all ſpeed to *London*, „ where a great aſſembly of the nobility was „ gathered from all parts of the realme, not „ without much wonder & expectation in this „ ſo ſtrange a caſe, all the ſeates and places were „ full of men round about the ſcaffold, & by & by the *godly ſeruāt of Chriſt, Lambert* was brought in frō the priſon vvith a guard of armed men, as a lambe to fight with many lyons, & placed right ouer againſt the Kings royall ſeate, ſo that now they tarried but for the Kings com- „ ming to the place; at laſt the K. himſelfe came „ in as a iudge of that great controuerſie, with a „ great guard clothed all in white, and couering „ by that color and diſſemblinge, ſeuerity of all „ bloudy iudgement; on his right hand ſate the „ B. & behind him the famous lawyers clothed „ all in purple accordinge to the manner, on the „ left hand ſate the peeres of the realme, the iu- „ ſtices, and other nobles in their order, behind „ him ſate the gentlemē of his priuy chāber, *&c.*

The ſolemne iudgment, and condemnatiō of *Lambert* by the Kinge.

„ 24. When the King was ſett in his throne, „ he beheld *Lambert* with a ſterne countenance, „ and then turning himſelfe to his Counſelors, „ he called foorth *Doctor Day* Biſhop of *Chicheſter*, „ commaunding him to declare vnto the people the cauſe of this preſent aſſembly and iudgement, *&c.* When he had made an end of his Oration, the King ſtanding vp vpon his feete, and leaning vpon a cuſhion of white cloth of tiſſue, turning himſelfe towards *Lambert* with his browes bent, ſaid, *Ho good fellow what is thy name?* Then the humble Lambe of Chriſt humbly kneeling downe, ſaid, my name is *Iohn Nicolſon* though of many I be called *Lambert*. what ſaid the Kinge, haue yow tow names? I would not truſt yow hauing two names, though yow were my brother. O moſt noble Prince (quoth *Lambert*) your Biſhopps forced me of neceſsity to change my name, and after diuers prefaces and much talke to and fro, the King commaunded him to goe to the matter, and declare his minde and opinion, what he thought as touching the *Sacrament of the Altar:* then *Lambert* beginning to ſpeake for himſelfe gaue God thankes, which had ſo inclined the Kings harte, *&c.*

25. But the King with an angrye voice interrupting his oration, ſaid, I came not hither to heare myne owne praiſes thus painted out in myne owne preſence, but briefly goe to the matter, without any more circumſtance: thus he ſpake in Latyn. But *Lambert* being abaſhed at the Kings angry words, contrary to all mens expectation, ſtayd a while conſideringe whither he might turne himſelfe, in theſe great ſtrayts and extremityes, but the King being haſty with anger and vehemency ſaid, *vvhy ſtandeſt thou ſtill, anſwere as touchinge the Sacra-*

The K· combate vvith *Lambert.*

ment of the Altar? Whether doeſt thou ſay that yt is the body of Chriſt, or wilt deny it? and with that the King lifted vp his cappe. *Lam-*
„ *bert.* I anſwere with *S. Auguſtine*, that it is the
„ body of Chriſt after a certayne manner. *King.*
„ Anſwere me neyther out of *S. Auguſtine*, ney-
„ ther by the authority of any other, but tell me
„ plainly whether thou ſaieſt it is the body of
„ Chriſt or no? and theſe words the King ſpake
„ againe in Latin. *Lambert.* Then I deny it to be
„ the body of Chriſt. *King.* Marke well, for now
„ thou ſhalt be condemned euen by Chriſts
„ owne words. *Hoc eſt corpus meum.* Then he
„ commanded *Thomas Cranmer* Archbiſhop of
„ Canterbury to refute his aſſertion, *&c.*

Cranmers argument against Lambert. *Act.* 9.

26. Thus writeth Fox of the beginning of this combat and diſputation; though of the kings proſecution of his argument he ſaith no more, which *Hall* notwithſtanding in his Cronicle, who was alſo a *Sacramentarie*, and preſent at the diſputation, affirmeth moſt of all to haue vrged *Lambert* in that place, as preſently yow ſhall heare him auouch: and as for *Cranmers* arguing againſt him, for confuting his firſt *Sacramentary* principle, *that Chriſts body cannot be in two places at once*, his ſaid confutation was out of the acts of the Apoſtles, where Chriſt appeared to *Sainct Paul* in the way as he went to *Damaſcus*, whereby he proued, that Chriſts body might be in two places at once, for that he being in heauen, appeared alſo on earth at the ſame tyme, whereunto *Lambert* could not anſwere, but very rydicu-

louſly, ſaying, *that Chriſt did not appeare in deed, and really vnto Saint Paul, but that his voyce was heard from heauen*, which ſhift when *Crannier* went about to refute out of another place of the Acts of the Apoſtles, where *Saint Paul* plainly affirmeth, that Chriſt appeared vnto him: but yet ſemed to vrge the matter ſomewhat coldly: the Biſhopp of *VVincheſter* added a place or two in confirmation, as 1. Cor. 9. *haue I not ſeene Chriſt Ieſus?* and in the 15. chapter, & ſame epiſtle: *He appeared vnto Cephas, &c. but laſt of all vnto me:* whereunto (ſaith Fox) *Lambert anſwered that he doubted nothing but that Chriſt was ſeene, and did appeare, but he did deny, that he was in two or in diuerſe places according to the manner of his body.* which is a ridiculous anſwere yf yow marke yt, & in fauour of his aduerſary: for when we ſay, that his body is in the *Sacrament* at diuerſe places, we doe not ſay that he is there after the maner of his body, as yt was vpon earth, or as it is now in heauen, but after another manner, which we call *Sacramentally*, ſo as this is for vs: and ſecondly when he graunteth that Chriſt did appeare really in diuerſe places at once, and yet denyeth that he was in thoſe diuers places at once, wherin he appeared; it is a contradiction in yt ſelfe, and therfore I maruaile not, that Fox doth ſo rage and rayle at *B. Gardener* for vrging *Lambert* ſo much in this place. *The Biſhopp of VVinceſter* (ſaith he) *being drowned with malice againſt this poore man, without the Kinges commandement, obſeruing no order, before the Archbiſhop had made and end, vnſhamefully kneeled downe*

Act. 26.

Fox *ibid.*

Fox *pag.* 1025. *col.* 2. *num.* 30.

downe to take in hand the diſputation, alleaging a place out of the 12. chapter to the Corinthians, &c.

27. Thus Fox, and in the margent hath this note, *the haſty impudencie of the Biſhopp of VVincheſter.* And it is eaſie to ſee the reaſon of Fox his choler againſt him, for preſsing his martyr ſo much, who became dumme at length & durſt to anſwere no thing, which Fox confeſſeth in effect a litle after, to witt, *that Lambert in the end became ſilent, and that he could not anſwere any further,* yow ſhall heare his words & confeſsion.

Lambert brought to be dumme in diſputation.

„ Then againe (ſaith he) the King and the Biſ-
„ hopps raged againſt *Lambert,* inſomuch as he
„ was not only forced to ſilence, but alſo might
„ haue bine driuen into a rage, yf his eares had
„ not bine acquainted which ſuch taunts be-
„ fore and after. *And after this*, the other Biſhops
„ euery one in his order being ten in number,
„ ſupplied the places of diſputation, *&c.* ſo wry-
„ teth Fox: and a litle after he addeth theiſe words: *Lambert in the meane tyme being compaſſed with ſo many and great perplexities, vexed on the one ſide with checkes and taunts, and preſſed on the other ſide with the authority and threats of the perſonages, amazed with the maieſtie of the place, and preſence of the King, wearyed with long ſtanding, and brought into diſpaire that he ſhould nothing profitt with ſpeaking, chooſe rather to hold his peace,* &c.

28. Thus Fox for ſome excuſe of his martyrs ſilence; when he was blanked; but *Edward Hall* no leſſe a *Sacramentarie* then Fox himſelfe, and one that was preſent at the diſputation, as may appeare by his ſpeach writeth thus in

his ſtory. This *Nicolſon* (aliâs *Lambert*) was a man named to be learned, but that day he vttered no ſuch learning, as he was of many ſuppoſed, that he both could and would haue done, but was exceeding fearfull & timorous. *&c.* Certaine of the Biſhopps miniſtred diuerſe arguments, but eſpecially the K. Maieſtie himſelfe did moſt diſpute with him, howbeit *Nicolſon* was not perſuaded, nor would reuoke, *&c.* So ſaith *Hall:* now let vs heare the reſidue that followeth in Fox, for his cōdemnation. Then ſaid the King vnto *Lambert:* What ſaiſt thow now after all theſe great labours taken for thee, and all the reaſons and inſtructions of theſe learned men? Art thou not yet ſatisfied? wilt thou liue or dye? what ſaiſt thou? thou haſt yet free choiſe. *Lambert. I yeald and ſubmitt my ſelfe to your clemencie.* Then ſaid the King, yf yow doe committ your ſelfe to my iudgement, then muſt yow dye, for I will not be a patron vnto heretiks, and by and by turninge himſelfe to *Cromwell* he ſaid; *Cromwell* read the ſentence of condemnatiō againſt him, which he did out of a ſchedell, *&c.* Thus wryteth Fox, & preſently addeth theſe words about *Cromwell.*

Edvvard Halles teſtimony of Nicolſon.

Hal. in chron. anno Henr. 30. Chriſti vero 1538.

Fox pag. 1026.

29. This *Cromwell* was at that tyme the cheife friend of the ghoſpellers, & heere is much to be marueled at, to ſee how vnfortunatly yt came to paſſe in this matter, that *Sathan* did heere performe the condemnation of *Lambert* by no other miniſters then by ghoſpellers themſelues, *Tayler, Barnes, Cramner* and *Cromwell,*

Fox his complaint of *Lāberts* condemnation by ghoſpellers.

well, &c. So he of his martyrs condemnation by King *Henry*; which King he maketh alſo a ghoſpeller as before yow haue heard, and yet notwithſtanding a bloudy perſecutor of the ſame ghoſpell, for thus he wryteth a litle after. Thus was (ſaith he) *Iohn Lambert*, in this

Fox ibid.

,, bloudy ſeſsions, iudged and condemned to
,, death by the King, vvhoſe iudgement novv
,, remaineth vvith the Lord, againſt that day,
,, when as before the tribunall ſeat of that great
,, Iudge, both princes, and ſubiects ſhall ſtand,
,, and appeare not to iudge, but to be iudged, ac-
,, cording as they haue done and deſerued, &c.

30. Behold Iohn Fox his threat of damnation againſt *King Henry* for condemning of *Lambert*. His burning I let paſſe, which Fox ſetteth out by a large pageant painting him in the fyre, and theiſe vvords paſsing from his mouth vp towardes heauen. *None but Chriſt, none but Chriſt.* as though he had bine burned for holding that ſentence, or that *King Henry, Cromwell, Cranmer, Latymer*, or other ghoſpellers that vvere his iudges, vvould haue had more Chriſts then one, or would be ſaued by any other meanes then by Chriſt. I leaue alſo to recompt the moſt fooliſhe fabulous narration, or rather fiction of Fox, wherin he diuiſeth a certayne circuite which this *Nicolſon* made that morninge, when he was to be burned, tellinge vs, that he was brought out of the priſon at *Newgate* by eyght of the clocke in the morning, & being to be burned in Smithfield, (which is hard by *Newgate* as yow know)

A notable lying tale of Fox about Lambert burning.

he tooke a contrary courſe, and croſſed all London to go to my *L.Cromwells* houſe (which was in the *Auguſtine Friars* neere Biſhopſgate) and there being carryed into *Cromwells* inner chamber, the ſaid *Cromwell* asked him forgiuenes, for that which he had done againſt him, and then they entred into ſuch familiar talke and conuerſation, as *Lambert* ſeemed to haue forgotten that he was to be burned that day, till he was warned therof by others; and that he was ſo pleaſant and merry, as then alſo when he was admoniſhed he would not go to the fire, vntill he had firſt broken his faſt, with my Lords gentlemen. But heare yt I pray yow, in Fox his owne words.

31. Vpon the day (ſaith he) that was appointed for this holy martyr of God to ſuffer, he was brought out of the priſon at eyght of the clocke in the morning, vnto the houſe of the *L.Cromwell* into his inner chamber, where, it is reported of many, that *Cromwell* asked him forgiuenes for that he had done, and there at laſt *Lambert* being admoniſhed that the houre of death was at hand, he was greatly comforted and cheared, and being brought out of the chamber into the hall, he ſaluted the gentlemen, & ſatt downe to breakefaſt with them, ſhewinge no manner of ſadnes or feare, and when the breakefaſt was ended, he was carryed ſtraightway to the place of execution in Smithfield, to offer himſelfe vnto the Lord a ſacrifice of ſweet ſauour, who is bleſſed in his Saints for euer and euer.

Fox *pag.* 1028. *col.*2. *n.*46.

The Lord Cromvvel ſaid to aske Lambert for gyuenes.

32. This is Fox his moſt fabulous narration, and by this only, among fiue hundred other the like, in theſe his Acts and Monuments, let the reader iudge how much he is to be credited. For let any man of ſenſe or reaſon conſider what likelyhood heere is in this tale, that *Nicolſon* being condemned ſo ſolemnely by the King himſelfe, and ſo ſeuerely by his commandement put to excution afterward, *as no man* (to vſe Fox his words) *vvas ſo cruelly and pittifully handled as hee*; and comming forth from *Newgate* at eyght of the clocke in the morning in wynter, when all the people and nobility was gathered togeather in Smithfield to expect him, (and diuers no doubt of the counſell alſo) to ſee ſo ſollemne a ſpectacle, as the burninge of one, conuinced and condemned by the King himſelfe; let euery man imagine (I ſay) whether yt be likely or morally poſſible, that this condemned heretike, with a publike guard of iuſtice followinge him, and himſelfe goinge bound, as men are wont to do when they go to death, and apparayled alſo moſt contemptibly, as in ſuch caſe is accuſtomed: whether (I ſay) yt be likely that ſuch a perſon ſhould be permitted, to make a walkinge vagary throughout all London to Biſhoppſgate, and there to haue conference ſo familiarly with the *L. Cromwell*, in his inner chamber, who was at that tyme, the cheefeſt and higheſt magiſtrate vnder the King in England; or whether the *L. Cromwell* would haue vouchſafed or durſt to haue admitted any

Ibidem.

ſuch conference with an heretike goinge to the fire, and condemned by the K. himſelfe: or whether yt be likely, that *Lambert*, who ſhewed himſelfe ſo fearfull at his diſputation, could now be ſo hardy, as to forgett that he was to be burned that day, or would ſitt downe ſo familiarly to breakefaſt with my Lords gentlemen, or that thoſe gentlemen would admitt him, or that he could eate his armes being bound behind him: or that the iuſtice and guard, that wayted vpon him, would haue ſuffered ſuch trifling out of tyme in ſuch a caſe: All theſe things (I ſay) are ſo improbable, as none but a Fox, or a foole would haue written them. And ſo much be ſpoken of this his *ſweet ſauouring Saint Martyr Iohn Lambert.*

Improbabilityes of Fox his narration.

33. There remayne only now for end of thoſe that were burned in this moneth, vnder K. *Henry* the eyght two other, which are ſett downe vpon ſeuerall dayes in Fox his Calendar, in theſe words: *Colyns Martyr*, *Cowbridge Martyr* and the former of the two he painteth out pittifully in the fire togeather with a dogge; and ouer his head he wryteth thus: *Collyns vvith his dogge burned*: and then of the ſecond thus: *The burninge of Cowbridge at Oxford anno* 1538. About which two Martyrs, yow muſt vnderſtand, that Fox in his firſt edition of his martyrologe, did ſett forth their martyrdomes very pittifully deſcribed both in Latyn and Engliſh, as of great Saints, beginninge his Latyn narration thus, as *Alanus Copus* cyteth yt, (for I haue not the ſaid edition by

Collyns. Covvbridge.

Fox *in his firſt edit. in Lat. anno Chriſt*. 1536 *pag*. 139. *& in edit. prima Anglic. anno* 1539. *pag*. 570. *Alan. Cop. dial*. 6. *cap*. 17. *pa*. 623.

me): *Me puero concrematus eſt Oxonij Coubrigius, &c.* When I was a child, one *Coubridge* was burned at *Oxford*, *mitis Chriſti ouicula*, a meeke ſheep of Chriſt, *Sanctus Chriſti ſeruulus*, a little holy ſeruant of Chriſt, *&c.* But ſince that tyme his falſe and deceatfull narration being diſcouered, & laid open by the ſaid *Alanus Copus*, or rather *Doctor Harpesfield*, the true author of thoſe learned dialogues, and the originall records being cyted for the wicked opinions of both theſe Foxian Martyrs, but eſpecially 12. moſt peſtilent propoſitions of *Coubridge*, for which he was condemned: Iohn Fox bluſhing therat, hath ſomewhat (as the ſayinge is) pulled in his hornes: and albeit of willfull obſtinacy, he would not put them out quite of his Calendar of Martyrs; yet is he forced to abate them ſo much in this his laſt narration, as with farre leſſe ſhame might he haue left them out wholy: for thus he wryteth of them:

34. *Colyns being beſides his vvitts, ſeing a Prieſt holding vp the hoſt ouer his head, ſhewinge yt to the people; he in like manner counterſettinge the Prieſt, tooke vp a little dogg by the legges, and held him ouer his head, ſhewinge him vnto the people; for which he was burned in the yeare* 1538. *the ſame that Iohn Lambert vvas.*

Fox *pag*. 1033. *col*. 1.

Thus he wryteth of *Colyns* and I would aske Fox, yf this *Colyns* was beſides his wytts, (as he ſaith) how could he be a Martyr? and how came he into his Calendar? Yow ſhall heare the moderation, that Fox now in his later edition, being checſt by *Alanus Copus*, vſeth, about this his Saint and his dogge. *Although* (ſaith he) *I do not heere recyte him as in the number of Gods profeſſed Martyrs; yet neyther do I thinke him to be cleane ſequeſtred from the Lords ſaued flocke and family, notwithſtandinge that the Biſhop of Rome his Church did condemne and burne him for an heretike, but rather do recount him therfore, as one belonginge to the holy company of Saints,* &c.

Fox ibid.

35. Conſider heere (good Reader) how theſe things hang togeather. For in his Calendar Fox putteth him downe againe, as before, for a true martyr, aſsigning him his feſtiuall day, ſaiyng vpon the 10. of October, *Collyns martyr*; and yet in his ſtory of Acts and monuments, he ſaith, as yow haue heard, *that he doth not recite him in the number of Gods profeſſed martyrs.* How can this hang togeather, except yow will ſay, that Iohn Fox had ſome martyrs profeſſed, & ſome vnprofeſſed or nouice-martyrs? And yf yt were ſo; yet me thinketh, that thoſe, that are preferred to be Calendar-martyrs (ſuch as *Collyns* and *Coubrige* are) ought to be profeſſed martyrs. Marke alſo his cauſe and reaſon of making ſainctes and martyrs, to witt, that *Collyns* therfore belongeth *to the holy company of ſaincts, for that he was condemned by the B. of Rome, and his Church*; by which reaſon all malefactors, but eſpecially *Anabaptiſts, Arrians* and other confeſſed heretiks, puniſhed in Catholike countreyes, by authority of the ſaid Church, may, by Fox his reaſon, belonge to the company of Proteſtant Saints. And ſo much of *Collyns* and his dogge celebrated by Fox for a madd Martyr.

A foliſh diſtinctiō of Fox his profeſſed and not profeſſed ſaincts.

Fox *pag.* 1033. The ſtory of Cowbridge.

36. But now lett vs paſſe to *Cowbridge*, Fox his ſecond Martyr, placed by him vpon the ſame day in his Calendar: he beginneth his ſtory thus: *VVith this forſaid Collyns may alſo be adioyned the burning of Cowbridge, vvho likewiſe being madd, and beſides his right ſenſes, vvas eyther the ſame or the next yeare after, condemned by Longland Biſhop of Lincolne, and committed to the fire by him to be burned at Oxford. VVhat his articles and opinions vvere, vvherwith he vvas charged, yt needeth not heere to rehearſe: For as he vvas then a man madde and deſtitute of ſenſe and reaſon, ſo his vvords & ſayings could not be ſound, &c.* Yea, Father Fox, and is yt ſo? will yow runne out at that hole? how happeneth yt then, that yow made ſo long and pittifull a narration of him and his death in your former editions, calling him *the litle holy ſeruant of God, the meeke lambe of Chriſt*, and the like? how happeneth, that in this your laſt edition yow put him in againe for a Calendar-martyr, yf he were a madd man (as heere yow ſay) placinge him on the tenth of this moneth, and ſtriking out three renowned ancient Martyrs *Triphon, Reſpitius*, and *Nimpha*, to make him place? Is not this more then madneſſe in your ſelfe? Yow ſay it is needleſſe to rehearſe his opinions, but I thinke the contrary, and that yt ſhalbe well to recyte ſome of them at leaſt, thereby to make your madnes and diſhoneſt dealinge more notorious to the world: Thus then they ſtand in the publike regiſter ſubſcribed by his owne hand, and teſtified by many wittneſſes, and that he vttered them not in

Fox aſhamed to recyte his mad-martyrs opinions.

madneſſe, but only in the maddnes and phreneſie of hereſie, by which he being a lay man, made himſelfe a Prieſt by his owne ordination, ſaid maſſe and conſecrated, foundinge himſelfe on the words of *S. Peter, that all Chriſtians are Prieſts*, & held beſides many opinions of *VVickliffe* and *Huſſe*, and among many other he held theſe ſinguiar of his owne, which do enſue: taken out of the regiſter.

Alan. cop. dial. 6. pag. 623.

37. *Ego Gulielmus Coubrigius publicè aſſerui, &c.* I *VVilliam Cowbridge* haue publikely affirmed, that Prieſts are guilty of high treaſon, for deuidinge the hoſt into three parts.

Item. That no man ought to chaſten or puniſh his body by faſtinge.

Item, that I would not confeſſe to any Prieſt, except he would abſolue me, as I ſhould appoint him.

Cowbridge his blaſphemous opinions.

Item, that neyther the Apoſtles nor Euangeliſts, nor the foure Doctors of the Church, haue opened the true way hitherto how ſynners ſhould be ſaued.

Item, I haue affirmed, that Chriſt was not the redeemer of the world, but rather the deceauer of the world.

Item, that I haue held this name Chriſt, for a filthy name, and haue ſcraped the ſame out of my books, wherſoeuer I haue found yt.

Item, I haue affirmed all thoſe, that beleeued in the name of Chriſt, to be damned in hell.

Item, I haue interpreted thoſe words of Chriſt: *This is my body vvhich ſhalbe giuen for yow, in this ſenſe*; This is my body which ſhall deceaue yow, or wherin yow ſhalbe deceaued or circumuented, &c.

38. Theſe and other like wicked propoſitions held this meeke lambe, and litle holy Saint of Iohn Fox, for which he was condemned at the towne of *VVickam* by the B. of Lincolne; neyther could he by any perſuaſion, eyther of him, or other learned men about him, be reduced from theſe fancyes, vntill in the very laſt end, when being in the fire, he cryed *Ieſus Chriſt, Ieſus Chriſt*, wherby ſome were induced to thinke that he died repentant, as *Bilney* did before him. But howſoeuer this was, yt is but a poore ſhift of Iohn Fox, to ſay, that theſe his two Martyrs *Collyns* and *Cowbridge* were madd; firſt, for that it condemneth him of more madnes (yf they were madd indeed) to fill his Calendar with ſuch madd-martyrs; and ſecondly, for that no ſober men will euer beleeue, that the B. of *Lincolne* (for example) and other learned men of the vniuerſity of Oxford, would euer haue taken ſuch paines at ſundry tymes, both at *Oxford* and *VVickam*, as by the publike regiſter appeareth that they did, to reduce *Cowbridge* from theſe errors, yf they had held him for madd.

39. But (as I ſaid before) his madneſſe was the madneſſe of hereſie, which is ſo deſperate a phreneſie, where it entreth, as nothing can cure or moderate the ſame, but that he that is poſſeſſed with it, will dy for any thing that he taketh to defend, wherof we haue heard ſome examples before, and I my ſelfe ſaw one, of

How Cowbridge vvas madd

great admiration and compaſsion in a Scottiſhmã at *Siuill* in Spaine, vpon the yeare 1595. who being vnlearned, had taken ſo earneſt an apprehention, by readinge ſcriptures in his owne language, of thoſe words of Chriſt *Nolite iudicare*, do yow not iudge: that he would not yeld to the iudgement or condemnation of any man; no nor yet of the diuell himſelfe. And albeit the Inquiſitors of that place being learned men of themſelues, and diuers others called by them to deale with him, did alleage him many textes of ſcripture to ſhew, that wicked men ſhould be damned, and that *Iudas* in particular was damned, and that heretiks among others were ſure to be damned, accordinge to the playne teſtimony of *S. Paul*, and other ſuch like demonſtratiõs of damnation, and that of the diuell there could be no doubt at all, and conſequently alſo men might iudge them for damned; yet would he not yeld, but rather dy, and be burned alyue (as after my departure thence he was) then graunt that we may iudge the diuells to be damned. And albeit he was dealt withall continually to that effect, for the ſpace of two yeares togeather, & his execution deferred, for this only cauſe, to bringe him from this hereticall madnes, & that diuers Ingliſhmen alſo laboured with him in this tyme, to yeld and graunt that men might iudge in ſome cauſes; yet all would not ſerue, but that he would ſuffer death for that fooliſh Anabaptiſticall hereſie, *that men may not iudge in any caſe*. So that Iohn Fox may truly ſay

The madd obſtinacy of a Scottishman in Siuill an. 1595. *Matth.* 7. *Luc.* 6.

ſay that theſe his two men were madd alſo, but yt was hereticall madneſſe, and conſequently they were madd martyrs indeed. And thus much for them that were burned vnder K. *Henry*.

Of thoſe that were burned in this moneth vnder Qu. Mary. §. 2.

40. The firſt two martyrs of Fox his Calendar, burned in this moneth for Zwinglian hereſy during the tyme of Qu. Maryes raigne, were *VVilliam VVolſey*, and *Robert Pigot* of *VViſbich*, the firſt a labouring man, the ſecond a paynter, who were examined & condemned after much treaty with them for their reduction, by *Doctor Shaxton* Suffragan to the Biſhop of Ely, and by *Doctor Fuller* his Chancelor, & alſo by *Doctor Steward* and *Doctor Chriſtopherſon* Deanes of *Ely* and *Norwich*, and other learned men in commiſsion with them. The arrogancy of the two vnlearned Sectaryes is ſhewed by Fox himſelfe, for that he wryteth how they called their iudges, *Scribes* and *Phariſees*, and the like contumelious names; yet the one of them to witt *VVolſey*, was offered by *Doctor Fuller* (yf Fox ſay true) to be lett go free, yf he would haue accepted the ſame, but that he refuſed yt. And the like curteſy was vſed with the paynter alſo, but when nothing would ſerue, they were brought to iudgement, and being charged with diuers articles

VVilliam VVolſey. Robert Pigott.

Fox pag. 1557.

of hereſy; *the cheefeſt was* (ſaith Fox) about the Sacrament of the Altar. *VVhervnto their anſwere was; that the Sacrament of the Altar was an Idoll, and that the naturall body, and bloud of Chriſt was not really preſent in that Sacrament.* And to this opinion they ſaid they would ſticke. *Then Doctor Shaxton ſaid vnto them:* (this *Doctor Shaxton* had byn once Biſhop of *Saliſbury*; and had byn depriued with Latymer in K. Henryes dayes for ſuſpicion of hereſy) *good bretbren remember your ſelues, and become new men, for I my ſelfe was in this fond opinion once, that yow are now, but I am become a nevv man. Ah* (ſaid Wolſey the labouring man) *are yovv become a new man! VVoe be to thee thou wicked new man, for God ſhall iuſtly iudge thee.* &c.

Fox *ibid.*

Obſtinate blaſphemous anſvvers of ignorant men.

D. Shaxtõ ſometymes B. of Saliſbury.

41. Thus farre Fox; ſhewing further, that they were burned both togeather at *Ely*, and *that they were moſt holy and bleſſed martyrs.* But now conſider on the contrary ſide, the different ſentence of Luther, as credible a man as Fox is, who ſetteth downe this decree: *Hareticos ſeriò cenſemus, & alienos ab Eccleſia Dei Zuinglianos & Sacramentarios omnes, qui negant Chriſti corpus & ſanguinem, ore carnali ſumi in venerabili Euchariſtia:* We do ſeriouſly cenſure for heretiks ,,
and caſt forth of the Church of God, all Zuin- ,,
glians & Sacramentaryes that deny the body ,,
and bloud of Chriſt to be receyued in the ve- ,,
nerable Sacrament, by our bodily mouth. And by this generall decree of *Martyn Luther*, ſo principall a new ghoſpeller of our tyme, and father of all the reſt, we may iudge not only of theſe Zuinglians martyrs, but of all other in like

Ibidem.

Luth. cont. Artic. Louanienſes Theſ. 27.

Luther damneth all Zvvinglian and Sacramentary ſectaryes.

like manner, that were burned vnder Q. Mary, who commonly were condemned for denyall of this article of the *reall preſence*, whome Luther alſo condemneth for heretiks, as yow ſee; So as whome Fox ſanctifieth, Luther damneth, & which of the two ſhall we rather beleeue? See more of this matter afterward in the 17. chapter of this booke.

Nicolas Ridley. Hugh Latymer.

42. There follow in the ſecond place, two other Captaine rubricate martyrs *Nicolas Ridley* and *Hugh Latymer*, both of them ſett downe for Biſhop-martyrs vpon the 19. and 20. day of this moneth. And albeit much hath byn ſaid of them before, vpon the feſtiuall dayes of *Cranmer*, *Hooper*, *Rogers*, and ſome other their companions; yet for that Fox doth place them ſpecially in this moneth, we ſhall repeat heere ſome principall points againe.

The ſtory of Nicolas Ridley.

43. Firſt then for *Nicolas Ridley*, he was borne in Northampton-ſhire, according to Fox, bred vp in Newcaſtle, ſtudied at Cambridge, and there was made prieſt, trauayled ouer the ſea to *Paris*, and returning againe became K. Henry the eight his Chaplyn, and by him was made Biſhopp of Rocheſter, in which ſtate he remained when the ſaid King died, and was as forward to fauour the ſaid K. proceedings and will in all things, and to burne heretiks while he liued, as was *Cranmer*, or any other Biſhopp els: but when King Henry was dead, and his ſonne Edward the child come to the crowne, conſidering with himſelfe that the Protector *L. Seymer*, and other that bare

the ſway, were enclyned to innouations in religion, and that *Cranmer* partly by his owne naturall leuity, and partly for the free vſe of his woman, was ſwaying alſo that way, *Ridley* thought good, to take part & beare him company, both in that innouation and taking a wife alſo, hoping therby to gett himſelfe a better Biſhoprike through fauour of the tyme, and by depriuacion of ſome others, that were more ſcrupulous and conſtant in Catholike Religion then himſelfe, as namely *Doctor Bonner* and *Doctor Gardener*, Biſhopps of *London* and *VVincheſter*, againſt whome * *Cranmer* and he procured themſelues to be made viſitours & iudges, as before yow haue heard, and by the help and accuſations of *Hooper*, *Latymer* and others, depriued them at length of the ſaid Biſhopricks; and *Ridley* gott for his reward the Biſhopricke of London, for that yt firſt fell void before the other; which when he had once obtayned, he thought good to ioyne himſelfe in more ſtraight league with the ſaid Cranmer; and ſo they two being vnited, ſwaying with the tyme, and fauouring hereſy, ouerbare all the reſt, yea kept downe alſo diuerſe of their owne profeſsion, that aſpired to riſe, as namely *Rogers*, *Latymer*, yea *Hooper* alſo, for a tyme, though at laſt he brake through all obſtacles by the power of his patron the Earle of *VVarwicke*, and got two Biſhoppricks togeather, and at once, as * before yow haue hearde.

* *In the ſtory of Cranmer. March.* 21.

Ridley ioyneth vvith Cranmer in vvickedneſſe and treaſon.

* *Febr.* 23.

44. But to goe forward, yt is further to be

noted that this *Ridley* as well as *Cranmer*, followed firſt altogeather the fortune and fauour of the Protector, but perceauing afterward that he was inferior both in wiſdome, power and courage to his antagoniſt *Dudley* the Earle of *VVarwick*, afterward Duke of *Northumberland*, he left him, and ioyned with the other; with whome both *Cranmer* and he ran hand in hand, during all the tyme of his authority & proſperitye, yea not refuſing to ioyne with him alſo in that notable, wicked, and barbarous conſpiracie and treaſon, for the extirpation of all K. Henryes children, as appeareth by the Acts and Regiſtres of that tyme, and by a speciall peſtiferous ſermon made by *Ridley* at Paules Croſſe, vpon the 16. of Iuly *anno* 1553. after K. *Edward* was dead: of which ſermon *Iohn Stow* writeth thus: *The ſixtenth of Iuly being ſunday, Doctor* Ridley *B. of London, by commandemēt of the Councell, preached at Paules, where he vehemently perſuaded the people in the tittle of the Lady Iane, late proclaimed Queene, and inueighed earneſtly againſt the title of the Lady Marye*, &c.

Ridleyes ſermon at Paules Croſſe againſt the ſucceſſion of K. Henryes children.

Stow anno 1553. *pag.* 1035.

45. But I would know heere what conſcience or reaſon, this intruded Biſhopp could haue to inueigh againſt the title of *Queene Mary*, to whoſe ſucceſsion he had ſworne ſo ſolemnely not long before, vnder *King Henry* her father? wherfore he being apprehended firſt for this ſeditious and traiterous ſermon, and conuicted therof, was aſwell for this, as for diuerſe points of hereſy condemned, & finally burned in *Oxford*. And this is the ſumme of the

life and death of *Nicolas Ridley*, of whome truely yt is ridiculous (as before alſo I noted in the life of *Cranmer*) to ſee and conſider what adoe Iohn Fox maketh to commend him for a ſingular rare man and pretious prelate, *a man beutified* (ſaith he) *with ſuch excellent qualities, ſo ghoſtly inſpired & godly learned, & now written doubtleſſe in the booke of life, with the bleſſed ſaincts of the Almightie, crowned and introned amongſt the glorious company of martyrs, &c.* Thus he: as though *Ridley* had byn the firſt and higheſt ſaint: that euer had byn Biſhopp of *Rocheſter* or *London*; which nodoubt he was, yf hereſy be ſanctity: for he was the firſt that euer polluted thoſe two ancient and venerable Sees with that poiſon, ſince the firſt planting of Chriſtian religion among our Engliſh nation: but yf we reſpect holines according to thoſe old qualityes, vvhich ancient Fathers vvere vvont to doe, eſpecially in Biſhopps, as *conſtancy* and *fortitude* in Catholike religion againſt innouations; much praying, faſting, continencie, grauitie, mortification of the body, large almesdeeds, viſiting priſons, building hoſpitals, education, and marriage of orphanes, and the like; we ſhall finde *thu ghoſtly inſpired ſaint and godly learned prelate* of Iohn Fox ſo bare, and naked of all excellency of ſanctity (euen by Fox his owne narratiõ of him) as by nowaies doe I ſee how he can come to be ſo *inthroned, and gloriouſly crowned a ſainct*, but only by the abſolute pontificiall povver, and priuiledge of Iohn Fox, who without proofe of merits may canonize whome

Fox pag. 1559.

Ridley the firſt hereticall B. of Rocheſter & Londõ.

Fox more povverable then any Pope.

whome he liſteth : which is a point, that no Pope hitherto amõg vs, hath euer taken vpon him to doe, or euer will.

* See in the end of this booke

Fox *pag.* 1602.

46. And as for the *ghoſtly and godly learning*, wherof he ſpeaketh, I know not of what particular *ghoſt* yt may proceed, but ſure I am, that the learning which he ſhewed at his diſputations in *Cambridge* vnder *K. Edward*, and in his anſwerings at *Oxford* vnder *Q. Marie*, was but very vulgar, and ordinary, as yow ſhall ſee afterwards in a particular treatiſe, which I meane to ſet downe * of thoſe diſputations, though notvvithſtanding yt be true, that *Crnmer* and *Latymer*, vvho were ioyned with him in the latter of thoſe diſputations, ſeemed to relie moſt vpon this mans learning, or rather his craftie ſhifting witt, as *Doctor Brookes* Biſhopp of *Gloceſter* declared, in his laſt exhortatiõ vnto them, before theire condemnation; and we ſhall ſhew yt more particularly a litle after in *Latymers* ſtory, and yt is thought verely that if this man could haue bin brought to haue ſeene and acknowledged any parte of his error, the other two would preſently haue yeelded in the whole, wherupon he was held guilty, not only of his owne perdition, but of theirs alſo.

47. And yet yf we conſider the doubtfull and vnconſtant beginning of this miſerable man, to witt, how by litle and litle he came into this *Sacramentarie* hereſy for which principally he died, & to the obſtinacy of the ſame, yt may ſeeme ſtrange to them that doe not

know, and conſider what a dangerous and incurable inchantment hereſy is, and how yt ſhutteth vp a mans eyes from all light of grace, or reaſon, when yt is once faſtened on his harte: For better conſideration wherof in this particular example, yow muſt remember, firſt, that this *Nicolas Ridley*, duringe all *King Henryes* time, was moſt earneſt againſt the *Sacramentaryes* with the ſaid King, as before hath byn noted, and in the beginninge of K. *Edwards* he held the ſame courſe for a tyme, as *Cranmer* alſo did, concerninge the bleſſed *Sacrament*, though in other things he began to yeeld, as is manifeſt both by the firſt ſtatute, or Parlament ſet foorth *anno* 1547. vnder that King in fauour of the ſaid *Sacrament*; as alſo by the teſtimony of *Doctor VVhite*, then Biſhop of *Lincolne* in his publike ſpeech to *Ridley* at *Oxford* vpon the 30. of September 1555. when exhortinge him to returne from his new hereſie, he told him of two things, the one, that in a ſermon preached at *Paules Croſſe* vnder the ſame *K. Edward*, yow ſpake (ſaith he) *as effectually and as Catholickly of that bleſſed Sacrament, as any man might haue done*: the ſecond that the ſaid *Ridley* being ſent at that tyme by the counſell to winne the Biſhop of *VVincheſter Gardener*, to theire bent in religion (wherevnto *Cranmer* & he had freſhly applyed themſelues) he vſed this perſuaſion vnto him *that in other leſſer points he might well yeeld & condeſcend vnto them, ſo he ſtood conſtant in the Sacrament*. The ſpeech of *Biſhop VVhite* is related thus by Fox: *I then being in my*

The degrees of Nicolas Ridleyes falling into hereſy, and pertinacity therin.

Fox pag. 1596.

Fox ibid.

O *Lords*

Lords howſe vnknowne (as I ſuppoſe) to yow after yow had talked with my Lord ſecretly, and were departed: my Lord immediatly declared certayne points of your talke, and meanes of your perſuaſion, and amonge other this was one, that yow ſhould ſay: *Tuſh my Lord this matter of iuſtification is but a tryfle, lett vs not ſtick to condeſcend heerein vnto them, but for Gods loue, my Lord; ſtand ſtoutly in the verity of the Sacrament. For I ſee they vvill aſſault that alſo.*

The litle conſciēce of Ridley in Religiō.

48. Thus *B. VVhite* to *Ridley* himſelfe; alleaging for his wittnes the L. Chancelour then liuinge; neyther could *Ridley* deny this ſpeech but only excuſed yt, that yt was meant that he ſhould ſtand ſtoutly againſt the Anabaptiſts that impugned the *Sacrament of the Altar*; but how ſimple an euaſion this is, euery man may ſee: for that the Anabaptiſts doe no more impugne the *Sacrament*, then the *Zwinglians* doe, & yt agreeth nothinge to the reſt of his ſpeech concerning the counſell, that he ſhould meane of Anabaptiſts. But this was *Ridleyes* inconſtancy indeed, who went as that time did lead him, & as the fauour of theſe that were in gouernement drew him after them, & yow muſt note, that the foreſaid Biſhopp of *VVincheſter* afterward Chancelour, vnto whome *Ridley* was ſent by the counſell to perſuade him to conformity, being impriſoned firſt of all for his not yeeldinge, and for a ſermon preached at *VVhite hall* in defence of the bleſſed Sacrament, vpon S. Peters day 1548. at what tyme or very litle before may be gethered that *Ridley*

Stovv pag. 2005.

made him this exhortation, to yeeld in other points and to be conſtant in defence of the Sacrament; yet the very next yeare after, that is to ſay 1549. and third of K. *Edwards* raigne, the ſame *Ridley* defended publike concluſions againſt the *reall preſence, tranſubſtantiation, & the ſacrifice of the maſſe in Cambridge*, as * afterward more particularly ſhalbe declared, ſo as when he once began to ſlide he ruſhed on a pace, & it ſeemeth that the Lady Princeſſe Mary inſinuated the ſame vnto him, in a certayne ſpeech of hers, which Fox relateth to haue paſſed at her howſe called *Hunſdon* in *Hartforſhire*, when he, as Biſhopp of London, went to viſit her there vpon the yeare 1552. and 8. of September, where ſhee told him firſt; how ſhee had knowne him, when he was her Fathers chaplin, and remembred a certayne ſermon of his at the marriage of the *Lady Clynton*, &c. and when he requeſted that ſhee would now heare him preach againe, ſhe refuſed yt, obiecting vnto him his inconſtancy, yow ſhall heare a reply or two betwene them.

* See aftervvard in the re-vevv of 10. diſputations *Chap.* 1.

49. **Buhop.** Madam I truſt yow will not refuſe Gods word.

Fox *pag.* 1270.

Mary. I cannot tell what yow call Gods word, for yt is not Gods word now, that was Gods word in my Fathers dayes.

Bishop. Gods word is all one, in all tymes, but hath byn better vnderſtood, and practiſed in ſome age, then in others.

A ſpeech betvvene the lady Mary and Ridley.

Mary. You durſt not for your eares haue auouched that for Gods word in my Fathers daies.

Then

,, Then ſhe asked him whether he were of
,, the counſell or no? he anſwered no: you might
,, well ynough (ſaith ſhee) as the counſell goeth
,, now adayes, and ſo ſhe concluded (ſaith Fox)
,, in theſe words; my Lord for your gentlenes
,, to come and ſee me I thanke yow, but for
,, your offringe to preach before me, I thanke
,, yow neuer a whitt, &c. And this was the conceipt which that good Princes had of *Ridley* for his inconſtancy, yet Iohn Fox recompteth an heroicall act of his, for reuenge of this contempt vſed towards him by the Lady Mary, for being ſent to the buttery to drinke, after he had drunke (ſaith Fox) he pauſed a litle while lookinge very ſadly: and ſodenly brake out into theſe words; ſurely I haue done amiſſe: why ſo (quoth *Syr Thomas VVharton* the

Fox *ibid.* A ridiculous tale brought in by Fox.

,, Ladyes ſteward? for I haue drunke (ſaid he)
,, in that place where Gods word offered, hath
,, byn refuſed, whereas yf I had remembred my
,, duety, I ought to haue departed immediatly,
,, & to haue ſhaked of the duſt of my ſhooes for
,, a teſtimony againſt this howſe; Theſe words were by the ſaid Biſhopp ſpoken with ſuch a vehemency (ſaith Fox) that ſome of the hearers afterward confeſſed, that their haire ſtood vp right on their heads.

50. Thus Fox, & perhaps their heads being newly powled, their hayre might ſtand vpright without miracle. And yt may be alſo that the Biſhop being thirſty vpon the former conference with the Princeſſe, was content to take his drinke firſt, and after to ſhew him-

ſelfe ſory for takinge yt, when the thirſt was paſt, and therevpon inſued the vehement ſermon *of ſhakinge of the duſt of his ſhooes*, after the wine was taken in; but howſoeuer yt were, yow may heerby ſee *Q. Maryes* iudgement, and eſtimation of the man, as alſo her *ſincere* conſtancy in religion, againſt theſe newfanglers innouations: And finally ſhee comminge to the crowne the next yeare after, and findinge this *Ridley* both guilty of treaſon for preaching againſt her title, as alſo for obſtinacy in hereſy, ſhe cauſed him to be iudiciouſly condemned of them both, and being pardoned for the one, was burned for the other at *Oxford* vpon the 19. of October 1555. And ſo much of him.

51. There followeth the narration of his fellow *Hugh Latymer*, whoſe ſtory hath this title in Fox: *The life, acts, and doings of Maiſter Hugh Latymer, the famous preacher and vvorthy Martyr of Chriſt his ghoſpell:* ſo glorious titles giueth Fox, to his burned ſectaryes when he liſteth, though otherwiſe they be in themſelues and for their deſerts neuer ſo contemptible, as in deed this *Latymer* was amongeſt all wiſe and ſober men, in reſpect both of his ſmall learninge, but eſpecially of his moſt ſeditious and turbulent manners and behauiour, ioyned with ſcoffes & ſcurrility of ſpeech in all occaſions, as ſhall appeare by that which enſueth.

Fox *pag.* 1570. The ſtory of Hugh Latymer.

First (ſaith Fox) this *Hugh Latymer* was the ſonne of on *Hugh Latymer* of *Thirkeſon* in *Liceſterſhire*, a husbandman of right good eſtima- ,,
tion. When he came to 14. yeares old he was ,,

Fox *pag.* 1571.

,, ſent to *Cambridge*, where for a tyme he was a
,, zealous Papiſt, and ſeruile obſeruer of the Ro-
,, man decrees, perſuadinge himſelfe moreouer
,, that he ſhould neuer be damned yf he were
once a profeſſed Fryar. He made a publike
oration againſt *Phillipp Melanchthon*, nor could
,, not abide *Maiſter Stafford* (a proteſtant reader in
, thoſe dayes) but moſt ſpitefully railed againſt
,, him, *&c.*

Latymer once a Catholike.

52. Thus decribeth Iohn Fox the firſt beginninge of *Latymer* in Catholike Religion, wherein yf he had perſeuered, he had byn a happy man. But he ſaith by hearinge of *Thomas Bilney* his confeſsiō one day in his ſtudy, he was conuerted to be a Proteſtant. A ſtraunge and ſtronge confeſsion by like, that could make the confeſſor to chaunge his religion vpon the ſuddayne: yet muſt we beleue many ſuch ſtrãge ſucceſſes at Iohn Fox his hands, without any other proofe at all, but only his bare word. But yf yt were ſo, then the turninge againe of *Bilney* to Catholike Religion and abiuringe his hereſie (as * before we haue ſhewed) ought to haue moued *Latymer* alſo to haue returned with him. But yt is eaſier to inſtill poiſon, then to take yt out againe; and this young Prieſt *Latymer* hauinge taſted once the liberty of ghoſpellinge in thoſe dayes, could not be retyred ſo ſoone againe, at leaſtwiſe with his harte and affection, though with his mouth and tounge he often did recant, as after ſhall appeare.

Ibidem.

* *Supra March.* 10.

53. Well then *Latymer* being now affected

and infected with noueltyes, he began to ſeeke occaſions in his preachinges and other actions to vtter the ſame, but yet couertly & with diſsimulation, leſt he might be diſcouered; and he was a very fitt inſtrument for the beginninges of ſuch a ghoſpell, which in thoſe dayes conſiſted ſpecially in ſcoffinge, & ieſtinge at rites and ceremonyes of the Catholike Church, and carpinge at clergy mens liues: for which enterpriſe *Latymer* naturally had a ſingular talent, being in deed borne (as yt were) to be a *Buffone* or publike ieſter. Wherefore goinge vp into the pulpitt (ſaith Fox) vpon the ſunday before Chriſtmaſſe-day in the Church of *S. Edwards* in *Cambridge* *anno Domini* 1529. he made a ſermon of playing at Cards, and taught them how to play at *Triumph*, how to deale the Cards, & what euery ſort therof did ſignifie, & that the *Hart* was the *Triumph*, addinge moreouer (ſaith Fox) ſuch prayſes of that Card (the Hart, when yt was Triumph) that though yt were neuer ſo ſmall, yet would yt take vp the beſt Cotecard beſides in the bunch, yea though yt were the Kinge of the Clubbes himſelfe, *&c.* Which handlinge of this matter was ſo apt for the tyme, and ſo pleaſantly applyed by him, that yt not only declared a ſingular towardnes of witt, but alſo wrought in the hearers much fruyt, to the ouerthrow of Popiſh ſuperſtition, and ſettinge vp of perfect religion.

The ſcoffinge vaine of Latymer.

Fox *ibid.*

54. Thus wryteth Fox of the beginninge of *Latymers* preachinge in *Cambridge*, and of his

Latymers playing at Cards in the pulpitt.

playinge at cards in the pulpitt : a fitt *exordium* for ſuch a ghoſpell, as after he vvas to preach, vvhich commonly vvas euery vvhere begon with playes, comedyes, apes, poppets, ieſting, rayling, rayſing of ſedition, or other like practiſes (vvhich heere Fox calleth ſettinge vp of *perfect Religion*) and not as Chriſts ghoſpell began vvith *Agite pœnitentiam*, doe pennance, *&c.* And yow muſt know that this Cardinge-ſermon of *Latymer* in Cambridge, vvas one of the moſt ſpitefull, and ſeditious, that euer vvas heard before in England. For that vnder pretence of commendinge the *Hart*, vvhich vvas *Triumph* in the Cards, & repreſented (forſooth) his new Religion; he inueighed moſt bitterly againſt moſt points of Catholike Religion, as though they came not from the *Hart*: and conſequently alſo compared the teachers therof to Scribes and Phariſees, and the Biſhops and Prelats to the knaues of *Clubbes*, and other like ribaldry, and ſeditious raylinge.

Marc. 1.

55. Wherfore againſt this ſeditious Chriſtmaſſe ſermon of *Latymer*, there ſtepped vp in to the pulpitt diuers Catholike preachers, and ſome as pleaſant as he. And firſt (ſaith Fox) came vp the prior of the dominicans vvhoſe name vvas *Buckenam*, but called by the new men of that tyme *Doctor Duſance*, or otherwiſe *Domine labia* for that he had great lipps; and he offered to *Maiſter Latymer*, that for ſo much as yt vvas Chriſtmaſſe tyme, and that the other had begon at Cards in the pulpitt, he vvould play at dice vvith him alſo, caſtinge at *cinque*

Fox pag. 1576.

and *quater* before the vvhole audience, vvhich he expounded thus: that he had brought fiue places of ſcripture, and foure of ancient Doctors to conuince *Latymer* vvith all. And after him came vp a gray friar called *Doctor Venetus*, an outlandiſhman, vvho raged ſoare againſt *Maſter Latymer* (ſaith Fox) callinge him *a madd & brainleſſe man.* This happened in Cambridge in the yeare of Chriſt 1529.

A contention at Cambrige out of the pulpitt.

56. For this and other ſuch matters, *Latymer* was at length called vp to London to *Cardinall VVolſey*, vvhere he recanted & forſware ſoone after all that he had preached before, and ſo returned to Cambridge againe in good credit, and from thence after ſome tyme came backe to London, preached at the court, and gatt a benefice vvhich Fox relateth in theſe vvords: *He vvas called vp to the Cardinall* (ſaith he) *for hereſie, vvhere he vvas content to ſubſcribe and graunt vnto ſuch articles, as then they propounded vnto him; after that he returned to the vniuerſity againe*, &c. *Then went he to the court againe, where he remayned a certayne tyme in Doctor Butts chamber the Kings phiſition, preachinge in London very often, and then at the ſute of the L. Cromwell and Doctor Butts, the Kinge gaue him the benefice of VVeſt Kingston in VViltſhire*, &c,

Latymer abiured proteſtãts religion.

Fox pag. 1574.

D. Butt the Kings Phiſition.

57. Lo heere *Hugh Latymer* reformed vpon the ſuddaine from his Cardinge-ſermon, and now he preacheth often in London, that is to ſaye Catholike doctrine, in ſhew forſweareth the Proteſtant Religion, & enioyeth his benefice in the countrey: but yet (ſaith Fox) for that *S. Paul* telleth vs, that whoſoeuer will

Ibidem.

„ liue godly in Chriſt muſt ſuffer perſecution:
„ this bleſſed man vvas not longe after againe
„ accuſed, and brought to *Quorum* for preaching
„ againſt our Lady, the Saints, purgatory and
„ the like, and this not only by the countrey
„ Prieſts, but by *Doctor Powell, Doctor VVilſon, Do-*
„ *ctor Sherwood* and others, and ſo vvas brought
„ before *VVarham* B. of Canterbury, and ſome
„ other Biſhopps in the yeare of Chriſt 1531. So
vvryteth Fox, and that after diuers publike meetinges, he abiured the Proteſtants Religion againe, and ſubſcribed to all points in controuerſie, vvhich points he ſetteth downe in a large Catalogue, and then being aſhamed to ſee his bleſſed man ſubſcribe againe againſt him, and his Religion, he would gladly make the matter doubtfull by fooliſh ſhufflinge to & fro, as yow ſhall heare by his owne words: *To theſe articles* (ſaith he) *vvhether Maiſter Latymer did ſubſcribe or no, it is vncertayne; yt appeareth by his epiſtle that he durſt not conſent; yet vvhether he vvas compelled afterwards through the cruell handlinge of the Biſhops, yt is in doubt: by the vvords and title in Biſhopp Tonſtall his regiſter prefixed before the articles, yt may ſeeme, that he ſubſcribed, yf thoſe words be true; but vvhether he ſo did, or not, no great matter, nor maruayle, the iniquity of the tyme being ſuch, that eyther he muſt needs ſo do, or els abide the Biſhops bleſſing, that is, the cruell ſentence of death,* &c.

Latymer abiureth the ſecōd tyme.

pag. 1577.

Fox his ſhufflinge to excuſe Latymer.

58. Behould, heere Fox playeth the Fox, traſinge vpp and downe, and would call in doubt the truth of the Biſhopps publike regiſter, for excuſinge his Saint, and yet acce-

compteth yt he neyther *matter nor maruayle,* though he had abiured his Religion now the ſecond tyme againe; which is a ſtraunge liberty that he alloweth to his people: his reaſon is, for that otherwiſe he muſt haue ſuffred much, but yf this reaſon had byn good, all old Martyrs might haue denied their Religion, but let vs paſſe on and come to the third tyme of Latymers denyinge his new Religion. Soone after this he behaued himſelfe ſo earneſt in preachinge againſt the Proteſtants, as Kinge Henry gaue him the Biſhopricke of Worceſter; at vvhat tyme he tooke his oath alſo againſt the hereſies of that tyme, as other Biſhops were wont to do; which point though Fox doth ſleightly paſſe ouer in ſilence, yet in effect he yeldeth thervnto, when he wryteth: *that albeit Maiſter Latymer* durſt not but preach and liue accordinge to the tyme, yet in ſome thinges he procured reformation like a good Biſhop; as for example he made 4. verſes in Rithme, and cauſed them to be wrytten ouer the holy water ſtocke, for men to read vvhen they tooke holy water. The verſes are theſe, as Fox cyteth them.

Latymer made B. of VVorceſter.

Fox ibid. 1578.

Remember your promiſe in baptiſme,
Chriſts mercy, and bloudſheedinge,
By vvhoſe moſt holy ſprinkelinge,
Of all your ſinnes yow haue free pardoninge.

59. And other like foure verſes he compounded, and gaue to the Prieſts and Clarks of his Church to be ſaid to the people, when they gaue them holy bread, to the end they might

The important points vvhich Latimer reformed vvhen he vvas a Biſhopp.

might perceaue what they receaue. And then as though Fox had recounted great and worthy exployts done by this Prelate in his Biſhoppricke; he commeth in with this graue *Epiphonema: By this* (ſaith he) *yt may be conſidered vvhat a diligent care this Bishop had, in doinge the duty of a faithfull Paſtor, &c.* And are not theſe great exployts, to prayſe his Biſhopp for? to witt that he made eight verſes in Rithme, foure for holy water, and foure for holybread: is this ſufficient with Fox to recompence *Latymers* triple abiuration of his Religion before? yow ſee with how little the poore Reynard is contented, ſo he may draw Saints any way into his caue and Calendar. But let vs go forward.

Ibidem.

60. It was not longe after but *Latymer* vvas accuſed agayne to *K. Henry* (ſaith Fox) for heresie and ſedition, vvhich ſtory *Maiſter Latymer* himſelfe doth relate in a ſermon of his before *K. Edward*, and I thinke good to vſe his owne vvords vvhich are theſe: *In the Kings dayes that dead is*, (ſaith *Latymer*) a great many of vs were called togeather before him, to ſay our mynds in certayne matters; and in the end one kneeled downe and accuſed me of ſedition, and that I had preached ſeditious doctrine; a heauy ſalutation and a hard point of ſuch a mans doinge, as yf I ſhould name him ye would not thinke yt. The King turned to me, and ſaid, what ſay yow to that Syr? then I kneeled downe, and turned firſt to my accuſer, and required him: Syr, vvhat forme of preachinge would yow appoint me, *&c.* Then I turned my

Latymer accuſed againe of hereſy and ſedition to King Henry.

Fox *pag.* 1578.

my ſelfe to the Kinge and ſubmitted my ſelfe „ to his Grace, *&c.* And I thanke almighty God „ that my ſayings vvere vvell accepted of the Kinge; For like a gracious Lord, he turned into another communication, *&c.* Thus eſcaped *Latymer* this third or fourth tyme as yow ſee by ſubmitting himſelfe to the King, to preach and teach what he ſhould appoint, or thinke beſt. And albeit he do not name the Biſhopp that accuſed him, yet by his deſcription, yt is moſt likely, that yt was eyther *Cranmer* or *Ridley* that were of the new Religion, and moſt creditt in K. *Edwards* dayes, in preſence of which Kinge this was ſpoken. And the ſame men kept *Latymer* backe in the ſaid Kings tyme, that he could neuer recouer his Biſhopricke againe.

Latymers fourth denyinge nevv Religion.

61. But yet once more after this againe was *Latymer* brought to *quorum* before K. *Henry* for preachinge hereſie, after the comminge forth of the ſtatute of ſix articles *anno* 1540. and then he was in danger in deed, for the King depriued him of his Biſhoppricke, ſent him priſoner to the Towar, and yf he had not recanted againe and humbled himſelfe in deed, euen vnto the very ground, the ſaid Kinge would haue burned both him, and *Doctor* Shaxton Biſhopp of *Saliſbury*, whome he depriued togeather with *Latymer* for the ſame cauſe. And yt is ſingular impudency in Fox, to ſay heere, that both *Latymer and Shaxton reſigned vp their Biſhoppricks vvillingly, and that Latymer gaue a ſkipp for ioy in his chamber, vvhen his rochet was taken of*; though

for

Latymer his fift and laſt accuſation and recantatiō.

D. Shaxtō B. of Saliſbury.

Fox *pag.* 1578.

for the ſkipp I will not ſtand, for that he was held full light euer, both in head, tongue, and feete, whilſt he liued; and yt may be alſo that he was glad to redeeme his life with the loſſe of his Rochet & Biſhopricke, but yet that they gaue ouer freely their Biſhoppricks (as Fox here ſaith) is plaine impudency, for ſo much as *Bishopp Shaxton*, (who was in the ſame cauſe with *Latymer*) was made to recant publikely at the fire-ſide for pennance, when *Anne Aſcue* with her fellowes were burned. For ſo wryteth *Stow* in theſe words.

Stovv anno Domini 1546.

62. *Vpon the 16. of Iuly 1546. vvere burned in Smithfield for the Sacrament, Anne Aſcue, alias Kinne, Iohn Laſſells, Nicolas Otterdon prieſt, Iohn Adlam taylor; and Doctor Shaxton ſometymes Bishop of Saliſbury preached at the ſame fire, and there recanted, perſuadinge them to do the like, but they vvould not.* Now yf K. Henry did force *Doctor Shaxton* after his depriuation to recant ſo publikely, and with ſo great ſhame, is yt like that he would haue ſpared *Latymer*, except he had recanted, and double recanted in the Towar, where he was priſoner? And I would aske Iohn Fox, why did K. Henry keepe him in the Towar afterward all dayes of his life, as Fox here confeſſeth, ſayinge: *Till the tyme that bleſſed* K. *Edward entred, by vvhome the goulden mouth of this preacher longe ſhutt vp before, vvas now opened againe, &c.*

Ibidem.

Why was this (I ſay) but for that the old King knew well inough how ſeditious a fellow this foule-mouthed *Latymer* was, though Fox heere calleth him the goulden-mouth. But let vs ſee now, what this goulden-mouthed man did vnder K. *Edward*, whē he was ſet at liberty.

63. *Doctor Saunders* that liued with *Latymer* in K. Edwards dayes, wryteth thus of him in his booke *De* * *Schiſmate Anglicano: Eodem tempore ex publicis pulpitis, aperuit impurum os, Hugo quidam Latimerus, &c.* At the ſame tyme, a certayne man named *Hugh Latymer*, opened his impure mouth out of the pulpits, whome *K. Henry* before, had thruſt out of the Biſhoppricke of Worceſter for ſuſpition of hereſie, & for that he had eaten fleſh vpon good friday in the holy weeke; he was a man of the ſpiritt & ſpeech of Lucian, by whoſe ieſts, ſcoffes, and wantoneſſe of tongue (wherin he excelled all other ſectaryes lightly of his dayes) he did ſo delight and bewitch the common vulgar people, as they called him the Apoſtle of England, *&c.* So wryteth *Doctor Saunders* of him: which thinge is teſtified alſo by diuers other graue men that knew him, and were preſent at his raylinge ſermons in K. Edwards dayes; the ſubiect wherof was commonly the maſſe, or rather the *marrow-bones of the maſſe* (for that was his phraſe) in ſo much as boyes, when he was goinge vp to the pulpit would cry: *Now Father Latymer, at the Marrow-bones of the maſſe.* And this fooliſh phraſe was ſo ordinary with him, as Iohn Fox himſelfe ſetteth it downe, in a conference he had with *Maiſter Ridley*, wrytinge vnto him thus: *The very marrow-bones of the maſſe are altogeather deteſtable, and therfore by no meanes to be borne withall,* &c.

* *lib.* 2. *pag.* 260.

D. Saunders teſtimony of Latymer.

Latymer his marrowbones of the maſſe.

Fox *pag.* 1560. *col.* 2. *num.* 62.

64. But now what his *Lucianicall* ſpirit meant by the marrow-bones of the maſſe is hard to ſay, but that the word pleaſeth him, and his Satyricall veyne. For yf he meant ſubſtantiall points of the order of maſſe, or prayers therin conteyned, they are the epiſtle and ghoſpell and words of Chriſt in conſecration: (all taken out of the ſcripture) but yf he meane the inward ſubſtance of the Sacrament yt ſelfe, I will rather beleeue ould S. *Auſten*, then a thouſand new ſcoffing *Latymers*, which Saint calleth yt; *Sacrificium ſanctum ſanctorum, quod corpus Chriſti eſt*. The holy ſacrifice of Saints which is the body of Chriſt, *quod omni die populis immolatur in altari*, that euery day is ſacrificed for Chriſtian people vpon the Altar. What would S. Auguſtine haue ſaid yf he had heard this ſcoffing Ribald preach or prate ſo ſcornefully of the maſſes marrow-bones? which he and all the reſt of the ancient Fathers call, *tremendum Chriſtianorum ſacrificium*, the dreadfull ſacrifice of Chriſtians; and yet yow muſt note that this vize *Hugh Latymer*, as yf he had byn vpon a ſtage, was wont to play vpon certayne other words and ieſts alſo to the ſame effect, for bringinge the holy ſacrifice in contempt, as for example of *paſcere* and *maſſere*, feedinge and ſayinge maſſe; cryinge out and complayninge greatly, that *maſſere* had driuen out *paſcere*, and that *paſcere* could haue no place for *maſſere*, for that *maſſere* was gainfull and *paſcere* painfull: And then would he cry out and ſay: *O good paſcere, who ſhall defend thee againſt maſſere,* and

Aug. lib. 2. quaeſt. Euāg. c. 3. & l. 1. cont. aduerſ. leg. & prophet. c. 19. Aug. ep. 23. ad Bonifac.

Latymers ſcurriious veyne of ſcoffinge.

and other ſuch like ſtuffe fitter for a ſtage, then a pulpitt; and yet this drew the people infinitely after him, as yt is wont to do. And thus much for his tongue, which as yt was gratefull to the vulgar, ſo was yt odious to all wiſe and diſcreet men, euen of his owne religion; wherby yt came to paſſe alſo, that in all *K. Edwards* raigne he could neuer be reſtored to his Biſhoppricke of *VVorceſter* againe, which K. Henry had taken from him for ſuſpition of that hereſie; which now he openly profeſſed: but *Cranmer* and *Ridley* and moſt of the counſell, knowinge his turbulent and dangerous ſpiritt, kept him downe, and would rather permitt that *Hooper* ſhould haue that Biſhoppricke togeather with *Gloceſter* (as before hath byn ſhewed) then that ſo vnquiett a fellow as *Latymer*, ſhould come to be Biſhopp againe.

65. But aboue all the reſt, he loſt his creditt moſt by his wicked dealing againſt *Syr Thomas Seymer* the Admirall, whome he was induced by the Ducheſſe of Somerſett, & her husband the Protector, to accuſe publikely in a ſermon: wherof the foreſaid *Doctor Saunders* that was preſent therat in Oxford, wryteth thus: *Facile tanquam à Iezabele crimen excogitatũ eſt, &c.* When the Protector had reſolued, at the inſtance of his wife to make away his brother, a cryme was eaſily diuiſed by her againſt the ſaid *Admirall*, as by another Iezabell. But how ſhall yt be publiſhed, and beaten into the peoples eares? They vvent to the Engliſh Apoſtle *Latymer* perſuadinge him to accuſe the *Sand. ibid. pag.* 159. „ „ „ „ „ „ „

P *Admyrall*

Admyrall in a ſermon of treaſon: *Latymer* whoſe
„ Apoſtleſhipp conſiſted in lyinge, refuſed not
„ the office, but came foorth into the pulpitt,
„ accuſed *Syr Thomas Seymer* to haue committed
treaſon againſt the Kinge, by ſeekinge his brother the protectors death, and therby to haue deſerued death himſelfe: the people did not applaud vnto him as they were wont, being now aſhamed of ſuch a lyinge and malitious
„ Apoſtle, *&c.* So wryteth *Doctor Saunders.*

Latymer procureth the death of S. Thomas Seymer by lying and ſlandering him.

66. And truly he that ſhall read the moſt bitter and bloudy ſtatute of condemnation made againſt the foreſaid *Syr Thomas Seymer,* extant in print, ſhall find the moſt part therof eyther to be of pickt matters, or odyous enforcements of the ſame, to witt, his great ambition and powre throughout the realme, and that he deſired to marry the young King at his pleaſure, that he perſuaded him to take the gouernement into his owne hands, and that he ſought to make them of the priuy chamber to be at his deuotion; that he deſired to marry the lady *Elizabeth*, and other like ſuſpitions, which points notwithſtanding, this old ſicophant *Latymer* vrged againſt him, for great & hainous crymes at the Duke and Duches requeſt, and ſo in the end, they gott him condemned in parlamēt, without euer comming to his anſwere, (a ſtrange kind of condemnation) & executed vpon the 20. of March 1549.

See the Statute of Attaynder of S. Thomas Seymer an. 2. and 3. Edward. 6. cap. 18.

67. And thus much of *Latymer* his acts, geſts & monuments vnder K. *Henry* and K. *Edward*, but when *Q. Mary* came to the crowne, and

Catholike Religion was reſtored againe, yt was thought meete in cōſideratiō of the great hurt he had done by his licentious tounge in *K. Edwards* dayes, and ſome ſeditious behauiour alſo reported of him againſt the ſaid Queenes entrance, to call him to accoumpt amonge others, but namely with *Cranmer* and *Ridley* of whome he moſt depended: For as for his owne learninge yt was held for ſmall, as both himſelfe profeſſed euer, and was ſeene in effect by his anſweres, both in the diſputations at Oxford with the vniuerſity Doctors (which after we ſhall ſett downe in a ſpeciall treatiſe) as alſo by other conferences, and examinations had before *B. VVhite* of Lincolne, *B. Brookes* of Glouceſter, and other Commiſsioners ſent downe from *Cardinall Poole* to that effect. Iohn Fox almoſt euery where, when he ſpeaketh of this *Latymer*, endeauoreth to bring him in as a very venerable man, with a ſtaffe in his hand, many night caps on his head, with a kercheife vnder, and a towne-capp vpon the ſame, with other implements of age and grauity, as his ſpectacles hanginge on his breſt, his new teſtament at his girdle, &c. *He had* (ſaith Fox) *a kerchiſe vpon his head* (when he appeared before the commiſsioners) *and vpon yt a night-capp or two, & a great capp ſuch as townes-men vſe with two broad flappes to buttē vnder the chin; wearinge an old threadbare Briſtow frize-gowne, girded to his body with a penny leather girdle at, the which hāged, by a long ſtring of leather, his teſtament & his ſpectacles without caſe depēding about his necke vpō his breſt, &c.*

Latymer called to accoumpt for his doctrine.

See the reuievv of 10 diſputations in the end of this booke.

The deſcription of Latymers habit by Fox.

Fox *pag.* 1599.

68. This is Fox his deſcription of his Saint *Latymers* habit, whereby he would make him ſeeme ſome old *S. Antony* or *Hilarion* in the deſert, for the ſimplicity & grauity of his attyre, but his mynd and tounge was as light and vaine, as yf he had worne feathers in his capp, or had come in with a rapier and dagger at his ſide inſteed of his teſtament and ſpectacles, for preſently he fell to ſcoffinge before the commiſsioners, pickinge a quarrell to a place in a booke of the Biſhop of *Gloceſter*, newly ſett foorth, wherein the Biſhop had made this inference or collection; that yf the Prieſts of the old law had authority to decide controuerſies, as appeareth *Deutron.* 21. then much more ought that authority to be graunted to the new lawe; vpon which occaſion *Latymer* began to play and ſcoffe after his cuſtome, about the word *regere*, as he had done before
vpon the words *paſcere* and *maſſere*. S. Peter
(ſaith he) was bid *regere*, but this *regere* muſt
,, be hedged in, and digged in; Popes muſt *regere*,
,, but *ſecundum verbum Dei*, accordinge to the
,, word of God; they haue turned *regere ſecundum*
,, *dum verbum Dei*, into *regere ſecundum voluntatem*
ſuam, &c. What geldinge of ſcripture is this?
what clippinge of Gods coine, *&c.* With the
which termes (ſaith Fox) the audience ſmiled, *&c.* Then ſaid *Latymer*, now I truſt (my
,, Lord) I doe not raile; *Lincolne.* No *Maiſter La-*
,, *tymer*, your talke is more like taunts then rai-
,, linge, *&c.* With that the people laughed
,, againe, *&c.* Thus Fox of *Latymers* ſpeech: and then

Fox *pag.* 1600

Latymers ſcoffings before the comiſſioners.

then a little after againe he doth iterate the ſame ſayinge: *then the audience laughed againe, and Maiſter Latymer ſpake vnto them , ſayinge ; vvhy my Maſters, this is no laughinge matter, I doe anſwere vpon life and death; then the Biſhop of Lincolne, commaunded ſilence and ſaid, Maiſter Latymer yf yow had kept your ſelfe vvithin your bounds, yf yow had not vſed ſuch ſcoffes and taunts this had not happened; vvhere vnto added the B. of Gloceſter: Maiſter Latymer, heerby euery man may ſee vvhat learninge yow haue : Latymer; lo yow looke for learninge at my hand, which haue gone ſo longe to the ſchoole of obliuion, &c.* So wryteth Fox of that colloquy , whereby yow may ſee the humor of the man in ſcoffinge ; and as for his aunſweringe to arguments , yow ſhall heare the ſame afterwards.

69. Now only will I recite yow a peece of the ſaid D. *Brookes* B. of *Gloceſter* his exhortatiõ, to *Ridley* and *Latymer* a little before theire condemnation, as Fox himſelfe ſetteth it downe: thus he began : Yf yow would once empty your ſtomakes, captiuate your ſenſes, ſubdue your reaſon , and together with vs conſider what a feeble ground of your Religion yow haue; I doe not doubt but yow might eaſily be perduced, to acknowledge one Church with vs, to confeſſe one faith with vs , and to beleue one religion with vs, for what a weake & feeble ſtay in Religion is this, I pray yow? *Latymer* leaneth to *Cranmer*, *Cranmer* to *Ridley*, and *Ridley* to the ſingularity of his owne witt, ſo that yf yow ouerthrow the ſingularity of *Ridleyes* witt , then muſt needs the Religion of

A ſpeach of the B. of Glocester to Ridley and Latymer before theire cõdemnatiõ.

Fox *pag.* 1602.

Cranmer and *Latymer* fall alſo, yow remember well *Maiſter Ridley* that the Prophett ſpeaketh moſt truly ſayinge, *vvo, vvo, be to them, vvho are ſingular and vviſe in their owne conceits*: but yow will ſay it is true that the Prophett ſaith, but how know I that I am wiſe in my owne conceyte? yes *Maiſter Ridley* yow refuſe the determination of the Cath. Church, yow muſt needs be ſingular and wiſe in your owne conceyte, for yow bring ſcriptures for the probations of your aſſertions, & we alſo bring Scriptures; yow vnder ſtand them in one ſenſe, & we in another, how will yow know the truth heerin? yf you ſtand to your owne interpretation, then are yow ſingular in your owne conceipt, *&c.* Wherefore for Gods loue ſtand not ſingular, be not vviſe in your owne conceipt, pleaſe not your ſelfe ouer much: how were the *Arrians, Manichies, Eutichians*, other heretiks ſuppreſſed, and conuinced, by reaſoninge or diſputations? no truly, the *Arrians* had more places of ſcripture for their hereſie, then the Catholiks for defence of the truth; how then vvere they conuinced? only by determination of the Church; and indeed except vve doe conſtitute the Church our iudge, we can haue no end of controuerſies, no end of diſputation, *&c.*

70. This vvas the beginninge of the graue and vveighty ſpeech of the Biſhop of *Gloceſter* to theſe miſerable men, which yf they would haue harkened vnto (as there vvas great reaſon they ſhould) they might haue ſaued both bodyes & ſoules, & what could be more reaſonable then this, that they ſhould not ſtand to theire owne conceits alone, and to theire owne cytinge and interpretinge of ſcriptures, after their owne fancy, to their owne vnderſtandinge, or collections therof, as all heretiks had donne before them, but rather to the vniforme conſent of Chriſts viſible Church from age to age, and was not this reaſon? was not this piety? was not this duty? Fox addeth alſo that the Biſhopp of *Lincolne* made the like exhortation to them. The Biſhopp of *Lincolne* (ſaith he) *vvith many vvords, and gentle holdinge his capp in his hand deſired them to turne, &c.* But all was in vaine, and ſo they were both of them burned together in the towne-dich of *Oxford*, vpon the foreſaid 19. of *October* each of them takinge gunpowder to diſpatch himſelfe quickly as by Fox is ſeene, which yet is not read to haue byn practiſed by old Martyrs, & yt ſeemeth that theſe men would haue the fame of martyrdome without the paine, and now they haue incurred the euerlaſtinge paine, yf by their end we may iudge. And ſo much of theſe men: lett vs paſſe to the remnant of this moneth.

Fox pag. 1605.

71. *Next after the death of the two former moſt vvorthy champions and ſtanderd-bearers* (ſaith Fox) *Nicolas Ridley and Hugh Latymer at Oxford, there followed three other ſtout & bould ſouldiours:* to witt, *Iohn VVebb, George Roper and Gregory Parke*, burned at *Canterbury*; all ſimple & vnlerned men. *Their articles* (ſaith he) *vvere the ordinary articles:*

Fox ibid.

Iohn VVebbe.
George Roper.
Gregory Parke.

and ſo he ſetteth them not downe. Only he ſaith that *Iohn VVebbe* aunſwered for them all, touchinge the Sacrament of Chriſts body. *That they vtterly denyed the true body of Chriſt to be there, but only a remembrance:* And for this they all three dyed at on fire. And more particularityes then theſe Fox telleth not, but only that *Roper* comminge to the fire, gaue a great leap for ioy. But whether this leap was towards hell or heauen, yf yt ſhould be diſputed betweene *Iohn Fox* and *Martyn Luther*, it would goe hard on Fox his ſide, ſeeing *Martyn* did expreſſely hould that *Zwinglius* was damned for inuentinge that opinion, for which theſe men willfully leaped into the fire, as yow haue heard * before,& ſhall againe afterward: which being ſo, their leap muſt needs be to hell, yf Luthers cenſure be any thinge worth: or yf himſelfe be lept to heauen as Fox holdeth that he is, for that other wiſe he could not be a Saint of his Calendar.

* *Sup. Feb.* 17.

Adam VVallas a Scottiſh-man.

72. After theſe three vnder Q. Mary *anno Domini* 1556. Fox bringeth in extrauagantly one *Adam VVallas* a Scottiſhman burned in *Edenborough* vpon the yeare of Chriſt 1449. K. Henry the ſixt raigninge in England, and in Scotland K. Iames the ſecond of that name: he was a poore ſimple fellow accordinge to Fox his narration, and being accuſed in ſollemne iudgment for diuerſe hereſies, namely againſt the Sacrament and ſacrifice of the Altar: his aunſwere was. *That he held nothinge but that he found in the Bible. And that hauinge reade the*

Fox *pag.* 2558.

Bible ouer three tymes, he found not the maſſe therein. And from this aunſwere he vvou[illegible] not goe, but vvould dy for yt in the fire as he did; neyther could any perſuaſiõ or reaſon to the contrary reuoke him from this madd obſtinacy; vvhich yf he had lighted vpon any other article of our beleefe, he vvould belike haue byn no leſſe inflexible then in this.

A fond anſvvere.

73. And vvith this Scottiſhman, Fox ioyneth two other Engliſh, as holy martyres as hee; the one a ſhippman called *Marke Burges* burned in *Lisbone* of *Portugall* the yeare 1560. and the other a ſhipp boy ſtoned to death (yf vve may beleue Fox) vpon the ſame yeare in *Syuill* of Spaine, *by the youthes of that citty as Stephen vvas by them of Hieruſalem.* But thoſe that haue liued in *Spaine* and eſpeciallly in *Syuill*, and doe know the ſtraight iuſtice and ſeuere diſcipline vſed in that place againſt priuate tumults, and that a man cannot ſo much as offer violence to another but only by the hand of the magiſtrate, without greeuous puniſhmẽt; doe laugh at this diuiſe of *Iohn Fox*, that would haue vs beleue that a man ſhould be ſtoned to death *by the youthes of that citty*, without help or protection of the people or magiſtrate. But lett vs leaue Fox to his fancyes and draw to an end of this moneth.

Marke Burges & his ſhipp boy. Fox *ibid.*

74. After this ſtoned Martyr, he bringeth in vpon the next three dayes following a whole rablement of 9. or 10. other in theiſe vvords: *Simpſon Prieſt, Beuerich Friar, Keyler Blacke Friar, Dauie Stratton gentleman, Norman Gorley Vicar of*

Simpſon Prieſt, Friar Beuerich, Keyler Blacke Friar, Dauy Stratton, Norman Gorley.

Black Canon vvith 4. others.

Dolor, a Blacke Canon vvith foure other Martyrs, but vvhat martyres they vvere, how, or vvhy, he telleth vs not, nor can I find any particular thing related of them in all his Acts and Monuments, no not ſo much as once named in his Index or table, and therefore I am forced to be ſilent of them as a floriſh only of bare names, like to Apothicaryes Boxes that haue ſuperſcriptions without druggs.

Three Cōfeſſors vvithout names.

75. Finally then to furniſhe vp and finiſhe this moneth of October, he aſsigneth vpon the 29. day three Confeſſors that dyed in priſon in Chicheſter-caſtle; but he knoweth not their names, and much leſſe theire Acts and Geſts. And for the laſt two dayes he aſsigneth *Mother Seaman* and *Mother Bennet* for confeſſors, two poore vveomen of *Norwich*, vvho though they died both in their owne houſes, yet for that they had byn called before the commiſſioners for nevv opinions, Iohn Fox beſtovveth vpon them a canonization of holy confeſſors, vvhich yf vve cōfer vvith the venerable Saints of the oppoſite rancke of our Catholike Calendar, vvill appeere moſt ridiculous, and this is ſo much as occurreth for this moneth.

Mother Seaman. Mother Bennett.

The ende of October.

OF THE MARTYRS AND CONFESSORS

OF FOX HIS CHVRCH,

For the Moneth of Nouember,

Both vnder Kinge Henry the eyght, and Qu. Mary.

CHAP. XV.

THE firſt and laſt dayes of this Moneth of Nouember, are left by Fox to the Saints of our ancient Calendar; the firſt to the feaſt *of all Saints* (for which we are much beholding vnto him) & the laſt to *S. Andrew* the Apoſtle: and after theſe two, all the other dayes are repleniſhed vvith new diuiſed Saints of his owne: as for example the ſecond day of this moneth, that before conteyned in our Calendar the *Commemoration of all ſoules departed*, is quite put out, and in place therof, is put in the feſtiuall day of one *Richard Mekins* a poore boy of London, burned in Smithfield, vnder *King Henry* the eyght, the next yeare after the ſtatute of ſix articles vvas publiſhed; and that (yf Fox ſay truely) for ſpeakinge only againſt the Sacrament of the Altar. And then after him vpon the next two dayes: to witt, the third

Richard Mekyns. Fox, *pag.* 1097.

and

Richard Spencer.

and fourth, are ſett downe for Martyrs, three others as good as the former, vvho are *Richard Spencer* an Apoſtata prieſt, become a ſtage-player for lacke of a better occupation, togeather vvith his fellow commediants *Ramſey* and *Hewyt*, of vvhome Fox vvryteth only theſe vvords.

Fox *ibid.*

Ramſey & Hevvyt commediants.

2. *About the ſame tyme alſo* (to witt *anno Domini* 1541.) *a certayne Prieſt vvas burned at Salisbury vvho leauinge his papiſtry, had marryed a vvife and became a player in Enterludes vvith Ramſey and Hewyt, which three vvere all condemned and burned; againſt whome, and eſpecially Spencer, vvas laid matter concerning the Sacrament of the Altar, &c.* This is all that Fox vvryteth for canonizinge theſe his commediant-martyrs, and ſtill note that the beginninge of proteſtancy in Prieſts, is the gettinge of a woman; but now yf ſome of his other Saints, that ſtand in this Calendar, ſhould be iudges in theſe mens cauſes that were Sacramentaryes, as *Luther, Melancthon, Eraſmus, Farrar, Taylor, Barnes* and others that defended the reall preſence, which theſe men denyed; they would giue ſentence that they died heretiks, and not Martyrs, as * before we haue ſhewed. And of the laſt named: to witt, *Doctor Friar Barnes*, Fox takinge in this very place occaſion to ſpeake, (for that the forſaid boy *Mekins* ſaid at the fire ſide, that he had learned his hereſie againſt the Sacrament, of the ſaid *Friar Barnes*) very grauely noteth in the margent theſe words: *And how could he take that learninge of D. Barnes, when D. Barnes was neuer of that opinion?*

* *Sup. Oct. num.* 38.

Fox *pag.* 1097.

3. This is Fox his queſtion; and I would aske him againe another, to witt; how could *Mekins*, *Spencer* or *Hewyt*, be fellow-martyrs and placed in the ſame Calendar with *Doctor Barnes*, yf they died for that opinion, which *Doctor Barnes* did neuer allow of, but was earneſtly againſt yt? And I take yt, that my queſtion is harder to ſolue, then his: for that to his, yt is eaſily anſwered, that any heretike or ſectary may open the dore to further hereſies, then himſelfe doth like or hold for the preſent, as *Arrius* did to many ſects after him; and *Luther* to the Anabaptiſts and Sacramentaryes: and the reaſon is for that they once infringing the authority of the Church (which holdeth all in order,) and preferring their new diuiſes and ſingular opinions, they do ſhew the way for others to inuent alſo as they did, and euer to add ſomewhat of their owne heads. And ſo much of this.

Hovv one may teach the vvay to more hereſies, then himſelfe holdeth.

4. Vpon the next three dayes after this againe, to witt, the 5. 6. and 7. Iohn Fox ſetteth downe three other Martyrs, vvhich are *Iohn Porter*, a young ſeruingman or apprentice that died in Newgate, and *Thomas Bernard* & *Iames Morton* artificers burned at Lincolne, the next yeare after 1542. Of *Porter* Fox wryteth no more but this: *This Porter vvas a freſh young man and bigg of ſtature, vvho by diligent readinge of the ſcripture, and by hearinge ſuch ſermons, as then vvere diligently preached by them, that vvere ſetters forth of Gods truth, became very expert, and becauſe he could read vvell and had an audible voyce, he read the Bible* to great

Iohn Porter. Thomas Bernard. Iames Morton.

Fox pag. 1101.

to great multitudes of people that did reſort to heare him in London. Thus Fox of his freſh younge man. And then he ſaith that ***B. Bonner*** takinge the matter very greuouſly, and accuſinge him that he did not only read the ſaid Engliſh Bible to all commers (which was permitted at that tyme by K. Henryes order) but made hereticall comentaryes alſo, expoſitions and interpretations vpon the ſame, ſent him to Newgate, where he died, and ſo became a Martyr. And more then this is not to be found of him in Fox: and conſequently I do not ſee with what equity he can make him a Martyr, ſeing he died in his bedd naturally, but he maketh and vnmaketh what he will in this kind.

Ibidem. 5. Of the later two, he wryteth only theſe words: *About the ſame tyme Iohn Longland, Biſhop of Lincolne burned two vpon one day, the one named Thomas Bernard, the other Iames Morton; the one for teachinge the Lords prayer in Engliſh, the other for keepinge the Epiſtle of S. Iames tranſlated into Engliſh, &c.* So he. And truly yf a man will beleeue Fox in his narration, he may: but to me it appeareth cleerly a moſt abſurd fiction, that men ſhould be burned for this only, but that they might perhaps be apprehended and examyned vpon like ſuſpition, by hauinge and vſinge prohibited books, and after found to be heretiks; and ſtandinge in the ſame, might come to be burned, but for bare hauinge ſuch books, is incredible; and as for *S. Iames epiſtle*, whome their maiſter Luther (for that it ouerthroweth euidently the foundation of his new ghoſpell of *only faith)* called *ſtramineam,* that is, *a ſtrawy or ſtubble epiſtle,* I ſe no probability in the world, that eyther the Proteſtants of thoſe dayes ſhould ſo much delight themſelues with yt, or that the Biſhopp ſhould take the reading therof ſo heinouſly, as to puniſh it by death; but rather he ſhould be glad to haue Proteſtants read that epiſtle, by which ſo cleerly their doctrine is confuted. But theſe are the improbable lyes and fictions of Iohn Fox, which he frameth with great facility euery where, for the feeding of his owne, and other mens fancyes.

About S. Iames Epiſtle in Engliſh.

6. Next after theſe vpon the eyght day of this moneth, is placed *Maiſter George VViſchart* Scottiſhman martyr, accuſed of ſedition and hereſy in Scotland in the yeare of Chriſt 1546. the laſt yeare of K. Henryes raigne of Englād. He was condemned and hanged on a gibbett, and burned vnder the ſame. His arraignment and condemnation was very ſollemne in the preſence of the Gouernor of *Scotland,* the Earle *Hamelton* afterward Duke of *Schatelroy,* & moſt of their nobility, as alſo of the *Cardinall Beton* Archbiſhop of *S. Andrewes* & primate of Scotland, togeather with all, or moſt of the Biſhops: Which great meetinge being made in the citty of *S. Andrewes,* the ſaid *George VViſchart* was brought forth publikely to anſwere to his accuſations, which you may ſee ſet downe in Fox at large, euery article of accuſation (being 18. in number) beginninge thus yf Fox ſay truely. *Thou falſe heretike, renagate, traytor, and*

George VViſchart.

The arraignement of Maiſter George VViſchart Scottiſhman. Fox pag. 1156.

and theeſe, deceyuer of the people thou deſpiſeſt the holy Kirke, & contemneſt my L. Gouernours authority, &c.

7. This was the exordium to euery article. But the ſubſtance of all the accuſations, conteyneth (as I haue ſaid before) partly ſedition, and partly the common hereſies of that tyme, againſt the number of 7. Sacraments held by the Church, as alſo in particular againſt Confeſsion, Confirmation, faſtinge, vowes and the like; but his ſeditious, and rebellious contempt, conſiſted in that he preſumed to preach without licence, and being forbidden both in the Cardinalls and Gouernors name, he perſeuered therin. And further being excommunicated by his ordinary the Biſhop of *Brothen* for his ſaid contempt, he continued therin notwithſtandinge. And when he was accuſed therof in this publike audience he anſwered no otherwiſe, but contumeliouſly applyinge that of the Prophett *Malachias*, to his Paſtors and Superiors: *I ſhall curſe your bleßings and bleſſe your curſings*. And to the other points and articles about hereſie, he anſwered, accordinge to the ordinary ſcoffinge and contemptuous manner of new ghoſpellers in thoſe dayes, though not very reſolutely or diſtinctly, as not being yet thorowly ſettled in all points of what ſect to be, as may appeare by his anſwers to ſundry articles, and namely to the ſixt about the *reall preſence*, which he was accuſed to haue denyed, but he would not yeeld therunto: ſayinge only, that he had reported, *that a Iew in Germany had ſcoffed therat,* but

The contẽptuous behauiour of *George VVishearty*.

Malach. 2.

but he denyed the ſame to haue byn ſpoken by himſelfe; ſo as yt ſeemeth he was yet but ſome Nouice in Lutheraniſme, by his trauayle through Germany, & no perfect Zwinglian, yf he were of any ſetled ſect at all, which is more like that he was not at that day, though accordinge to the veyne and feruour of hereſie in thoſe dayes, he was content to dye for any one of his opinions rather then to recall the ſame.

8. And thus much for his religion: but for his perſon, Iohn Fox ſetteth downe a certayne deſcription of him when he ſtudied in *Cambridge*, ſome three yeares before he was burned in Scotland. And by this deſcription he may ſeeme to haue byn ſome extrauagant phantaſticall fellow, fitt to begin or broach any hereſie or new fancy whatſoeuer. Yow ſhall heare Fox his relation, and therby iudge of him, for that he cyteth the ſame out of the teſtimony of one that liued with him. *About the yeare* (ſaith he) of our Lord 1543. there was

Fox *pag.* 1155.

in the vniuerſity of Cambridge one *Maiſter* ,,
George VViſchart, commonly called *Maiſter* ,,
George of *Bennetts Colledge*, a man of tall ſtature, ,,
pold-headed, and on the ſame a round french ,,
capp of the beſt, iudged of melancholy com- ,,
plexion by his phyſiognomy, blacke hayre, ,,
long-bearded, coomely of perſonage, well ,,
ſpoken after the countrey of Scotland, *&c.* ,,
He had on him for his habitt of clothinge, ne- ,,
uer but a mantle freeſe-gowne to the ſhowes, ,,
a blacke *Millan* fuſtian dubblett, and playne ,,

A deſcription of George vviſchart, one of the firſt Proteſtants of Scotland.

„ blacke hoſen, courſe canauaſe for his ſhirts,
„ white fallinge bands, and cuffes at the hands,
„ all which apparell he gaue to the poore, ſome
„ weekely, ſome monethely, ſome quarterly,
„ as he liked, ſauinge his french capp, which he
keeped the whole yeare, *&c.* He lay hard
vpon a powſſe of ſtraw, and courſe new cana-
uaſe ſheets, which when he changed he gaue
away: he had commonly by his bedd ſide a
tubbe of water, in which, his people being in
bedd, the candle put out, and all quiett, he
„ vſed to bath himſelfe, *&c.* He taught with
„ great modeſty and grauity, ſo that ſome of his
„ people thought him ſeuere, and would haue
„ ſlayne him, but the Lord was his defence, *&c.*
„ 9. This is *VViſchart* his deſcription by a Proteſtant, that liued in houſe with him in *Cambridge*. And yf yow weigh the ſame well, yow will thinke, that he was as fitt to madneſſe as martyrdome; and his continuall hauinge a tubbe of water by him, may ſmell of ſome *Iewiſh* or *Moriſh* ſuperſtition. But yet finally after much diligence vſed to recall him from his opinions, ſtandinge obſtinately therin, he was condemned and burned in Scotland, whervpon inſued ſoone after a lamentable Tragedy to the Cardinall Beton, by whoſe authority he was condemned. For that at the very ſame tyme that this *VViſchart* was burned, ſome of the nobility and gentry of Scotland, being infected with hereſie, and fearing their owne ſkynnes by *VViſcharts* example, (ſaith **B.** *Leſley*) and others enuyinge the ſaid Cardi-

The cruell tragedy of murderinge the Cardinall of S. Andrevves.

Leslæus in hiſt. Scot. anno 1546.

Cardinalls greatnes in Scotland conſpired his ,,
murder, & performed the ſame in moſt barba- ,,
rous ſort vpō the 29. of May next enſuing, nine ,,
perſons were the cheefe doers therof, the prin- ,,
cipall of whome, was one *Normā Leſley*, togea- ,,
ther with an vncle of his, of the ſame name, *&c.* ,,

10. It is horror to read this ſtory, how cruelly the murder was commytted, firſt by getting into his Caſtle of S. Andrewes by treaſon, and then breakinge into his chamber by violence, and murderinge him in his bed, he crying out (ſaith Fox) *alas, alas, ſlay me not, I am a Prieſt.* The circumſtances of their villanous behauiour towards him, in hanginge him out at the wyndow tyed by the pryuy parts, and other ſuch beaſtlynes as are not to be vttered: yet doth the cruell and hypocriticall hart of this our Fox ſeeme greatly to reioyce therin, addinge further moſt blaſphemouſly, *that yt vvas the ſpiritt of the Lord, that ſtyrred them vp to do this fact*; wherin yow may ſee his deſperate ſpiritt in puritaniſme. But yf yow will read the laſt chapter of the fourth booke of *Dangerous Poſitions*, ſett forth in England by publike authority againſt the ſaid Puritans, in the yeare of Chriſt 1593. yow ſhall ſee this whole ſtory ſett downe at large out of Scottiſh wryters, and cenſured by our Proteſtants of England, for an vniuſt, barbarous, & villanous act, though allowed at that tyme by *Caluyn*, *Knocks*, and others; which *Knocks* being then in Scotland, and priuy to the conſpiracy as yt ſeemeth, ranne preſently to the ſaid Caſtle of S. An-

Fox *ibid.*

Note Fox his vvicked and bloudy ſpiritt.

The booke of dangerous poſitions imprinted at London *anno* 1593.

drewes ſuppriſed by the murderers and there defended by the word, that which they had cruelly commytted before by the ſword: ſo as Fox and they were all of one ſpiritt and religion, notwithſtandinge his hypocriticall diſſimulation of meekenes in other places. And thus much of *VViſchart*, and his burninge.

Io. Kirby. Roger Clarke.

11. Vpon the next two dayes after this martyrdome of *George VViſchart* in Scotland, there follow in England *Iohn Kirby* and *Roger Clarke* martyrs in Fox his Calendar, the one burned at *Ipſwich*, the other at *Bury* vnder K. Henry the 8. vpon the ſame yeare 1546. They were both poore labouring men wholy vnlearned, yet being peruerted once, with the perſuaſions of certayne of Zwinglius ſect, they offered to dy moſt willfully *for denyall of the reall preſence in the Sacrament*, gloryinge & boaſtinge therin ſo much, that Iohn Fox wryteth, *Kirby* the former of the two to haue ſaid to a gentleman that viſited him in the priſon: *Ah Maiſter VVinkefield be at my burninge, and yow ſhall ſay, there ſtandeth a Chriſtian ſouldiar in the fire.* He wryteth further of the ſaid *Kirby*, that when he came to the fire ſide at *Ipſwich* to be burned, a learned man named *Doctor Rugham* being appointed to preach vpon that article of the *reall preſence* of Chriſts body in the Sacrament, *Kirby* though he were ignorant, and wholy vnlettered (as Fox himſelfe confeſſeth) yet tooke he vpon him to cenſure that ſermon from ſentence to ſentence. But let vs heare the words, of Fox his narration, themſelues.

Fox *pag.* 1122.

An inſolent and fooliſh bragg of Kirby.

12. Then

Fox *ibid.*

12. *Then Maiſter Doctor Rugham* (ſaith he) *entered into the ſixt Chapter of S. Iohn* (about the Sacrament) *vvho in handlinge that matter; ſo often, as he alleaged the ſcriptures, and applyed them rightly, Kirby told the people that he ſaid true, and badd the people beleeue him, but when he did otherwiſe; he told him agayne,* yow ſay not true; *and to the people, beleeue him not good people, vvhervpon they adiugded Doctor Rugham for a falſe Prophet, &c.* Lo, is not here a goodly matter, and the world turned vp ſide downe, that ſo poore and ignorant a fellow ſhall iudge the learned? and that the people muſt hold the Doctor for a falſe Prophet, for that yt pleaſed the labourer to iudge him ſo in expoundinge S. Iohns ghoſpell, and to miſlike this or that in his ſpeech about ſo high a miſtery, as the labourer could not poſſibly vnderſtand the ſame? I would *Martyn Luther* had the handlinge of theſe ignorant preſumptuous men in this article, we ſhould haue quickely heard what iudgmẽt he would haue giuen vpon them, as yow may perceaue by that yow haue read *before, and ſhall do more afterward, in the 17. Chapter of this treatiſe, where his words and cenſures are put downe more largely. And ſo we leaue theſe two willfull fellowes, there being nothinge wrytten ſingular of the ſecond (that is *Clarke*) for that he ſeemed only to follow the other and to applaude what he ſaid, and ſo for good fellowſhip burned with him alſo, ſo went the world in thoſe dayes of maddinge ſpirites.

Strange folly and preſumption of the ignorant.

**Sup.menſ. Oct. nu.*38.

13. From theſe fellowes Iohn Fox leapeth

backe ſome 15. yeares, and telleth vs a longe ſtory of the martyrdome of one *Richard Bayſield* who had byn a profeſſed monke and Prieſt of the Abbey of *Bury*, and being Chamberlayne (as he ſaith) of that Abbey, and therby his office requiringe him to prouide for gheſts and pilgrymes that came to the houſe, he fell acquaynted at length with two brickmakers of London, *Maxnell* and *Stacy*, that ſould briks to the monaſtery, and they being ſecretly infected with new opinions by reading the books of *Tyndall*, and other Engliſh Sectaryes of that tyme, they perſuaded the monke to read ſuch bookes alſo; and for fittinge his turne, they preſented him two ſeuerall Treatiſes of *Tyndall*, the one called *The VVicked Mammon*, the other; *The obedience of a Chriſtian man; vvherin* (ſaith Fox) *this monke proſpered ſo mightely in two yeares ſpace, that he vvas caſt into the priſon of the houſe, and ſore vvhipped, &c.* And after this being brought before the Biſhop of *VVincheſter* and others, vpon the yeare of Chriſt 1528. he abiured all his forſaid new opinions, and did pennance for them, for ſo ſay the 6. and 7. articles here now obiected againſt him, to witt, *that he iudicially abiured the ſaid articles, before the ſaid Biſhopps, and made a ſollemne oath vpon a booke, and the holy Euangeliſts to fulfill his pennance, &c.* But after this he comminge acquaynted with a more learned Doctor and nearer to his vocation, which was *Friar Barnes*, that came ſometymes as a gheſt to the foraſtiery of the ſaid Monaſtery of Bury wherof *Bayſield* had the

Richard Bayſield Monke of Bury.

Maxnell and Stacy brickemakers made Bayſield an heretike.

Ibid. pag. 931.

Ibid. art 6. *&* 7. *pag.* 931.

care, by his good counſell and inſtructions he reſolued to go further then the brickemakers had brought him before, that is to ſay to be a good Proteſtant and renagate friar indeed, and to caſt of quite his monks weede, as he did preſently, and ſtole out of the monaſtery, ran ouer the Seas to Tyndall, tooke a woman by his direction, nay as *Syr Thomas More* wryteth, he aſſured himſelfe to two weomen at once, one in *Brabant* and another in *England*, and after this made himſelfe a great marchant of hereticall books, and came into England with diuers packs of them, which were taken with him, and are named in the Iudiciall ſentence giuen againſt him, & recorded by Fox, to witt diuers volumes of *Martyn Luther*, and others of *Oecolampadius*, ſome alſo of *Zwinglius*, others of *Pomeranus, Lambert, Melanchthon, Brentius, Bucer, Filinus, Capito, Tyndall* and others, and then he being demaunded; *whether he beleued the forenamed books to be good, and of the true faith?* he anſwered ſaith Fox, *that he iudged they were good, and of the true faith.* And being asked further, whether *Zwinglius, Oecolampadius*, and others, whoſe books he brought in, were of one faith with *Luther?* he anſwered *that he ſuppoſed they held the ſame doctrine that Luther did, but varyed in ſome points.* And being asked of what Sect Zwinglius was, he ſaid, *he thought that he held with Luther in ſome points, &c.*

Bayfield after periury caſt of his coole, and aſſured himſelfe to two weomen at once.

Fox *pag.* 932.

Bayfields confeſſion about Lutheran & Zwinglian books.

14. Thus Fox. Wherby yow ſee the wiſemans anſwere, ſayinge; firſt, that they varyed in ſome points, and then that they agreed in

ſome points, and yet that all held the ſame doctrine, and were of one Religion and faith. *Syr Thomas More* ſaith, that this *Bayfield* being taken now the ſecond tyme, offered to abiure againe, & diſcloſed all his brethren, but when he perceaued that for his relapſe he muſt be burned notwithſtandinge; he choſe to dy an heretike, then to recant, ſo ſaith *Syr Thomas More* that liued in thoſe dayes, and knew the man; neither hath Fox any thing to reply to this graue teſtimony of *Syr Thomas More*, *but only that he is not to be beleeued in his affirmation againſt Bayfield, for that he vvas partially affected to the Popes Religion.* But whether *Syr Thomas More* or Iohn Fox be more credible in their aſſertions, the one affirminge yt vpon his owne knowledge, as being preſent and liuing at the very ſame tyme, the other denyinge yt vpon heare-ſay or fancy of his owne 40. yeares after; I leaue to the iudgement of the diſcreete reader, eſpecially yf he compare the conditions of the partyes togeather, the one being a man of ſtrict truth, the other of looſe & large conſcience in lyinge vpon euery occaſion, as by infinite examples yow haue ſeene and ſhall ſee in this Treatiſe againſt him.

See Syr Thomas more in his preface to the anſvvere of Tindall.

Fox *ibid.*

15. There enſue after this Apoſtata monke-martyr, in the Calendar fiue Confeſſors that died in the Caſtle of *Canterbury*, where they were impriſoned for their new religion; their names are *Iohn Clarke* labouringe man, *Iohn Archer* weauer, *Dunſtan Chitenden* and *VVilliam Foſter* artificers, and *Alice Potkins* wife of *N. Potkins.* All

I. Clarke.
I. Archer.
Dunſtan Chitendē.
VVilliam Foſter.
Alice Potkins.

Fox *pag.* 1773.

All theſe (ſaith Fox) *did not only dy in the forſaid Caſtle of Canterbury, but vvere alſo ſtarued, and pined away, for lacke of meate, &c.* Which how probable a thinge yt is, there is no man of reaſon, but will eaſily diſcerne. But howſoeuer they died, moſt obſtinate and peeuiſh people they were, whileſt they liued. *Alice Potkins* being aſked of her age, anſwered, *that accordinge to her old age ſhe had* 49. *yeares; but accordinge to her yonge age, ſince ſhe learned Chriſt, ſhe vvas but of one yeare old, &c.*

The age of Alice Potkins.

16. *VVilliam Foſter* being aſked why he could not abyde, that the Croſſe ſhould be borne in proceſsion, & why he refuſed to cary a candle in his hand vpon Candlemaſſe day, he ſaid: *That for the Croſſe, yt was as needfull to carry the gallowes about yf his Father vvere hanged, as the Croſſe: for that Chriſt died theron, and that a dung-forke in his hand, vvas as good as a candle on Candlemaſſe day.* Which was a fitt anſwere, (yow ſee,) for a dung-former, one of his occupation. And as for their agreement of beleefe in matters of Religion, we may eaſily imagine what it was, they being ignorant and each of them ſo obſtinate, as what once they apprehended, they would defend euen vnto death: and partly alſo yow may gheſſe by Fox himſelfe, who wryteth thus: *Although certayne of theſe vpon ignorant ſimplicity ſwarued a little in the number of Sacraments, ſome grauntinge one Sacrament, that is the body of Chriſt hanginge on the Croſſe; yet in the principall matter touching the doctrine of ſaluation for faith to ſtay vpon, and in diſagreeing from the dreaming determi-*

Fox *ibid.*

Fox *pag.* 1773.

Phantaſticall doctrine allovved by Fox.

terminations of the Popiſh Church, they moſt agreed, &c. So wryteth Fox appointinge the vnity of his people as yow ſee, to conſiſt in the diſagreeinge from vs, rather, then in agreeinge amonge themſelues. And as for the Sacrament of Chriſts body hanginge vpon the Croſſe, which Iohn Fox ſaith heere that ſome of his people, *did only graunt to be a Sacrament, and ſome more*, I know not what he meaneth thereby, nor how ſome could graunt this to be not only a Sacrament, but the only Sacrament of Chriſtians. And yet Fox relateth yt heere as yow ſee, and ſeemeth not greatly to miſlike yt, wherby yow may perceaue, that he and his people were wiſe alike in many things. And ſo much of them.

Io. Hooke. Iohn Hallingdale. VVilliam Sparrovv. Richard Gibſon.

pag. 1772.

17. After theſe Confeſſors do follow other foure Martyrs, *Iohn Hooke, Iohn Hallingdale, VVilliam Sparrow*, and *Richard Gibſon.* Of the firſt Fox wryteth no more words but theſe: *I read that in this preſent yeare* 1556. *vvas burned one called Iohn Hooke, a true vvitneſſe of the Lords truth at Cheſter.* And this is all that he hath of that his *true witneſſe of the Lords truth,* not telling vs any further, eyther what that truth was, for which he was burned, nor how truly he defended the ſame.

18. As for the other three, *Hallingdale, Sparrow* and *Gibſon,* whome he calleth alſo *conſtant wittneſſes of Chriſt*; they were all three burned in Smithfield vpon the yeare 1557. after much labour in vaine taken with them, to inſtruct & reduce them. *Hallingdale* being a ſimple igno-

rant man, beſides other particular hereſies, ſtood reſolutely vpon this point. *That generally* (ſaith Fox) *thoſe that of late had byn burned* (vnder Q. Mary) *were no heretiks at all, but did preach truly the ghoſpell, vpon whoſe preaching he grounded his faith and conſcience, accordinge to the ſayinge of S. Iohn in the* 18. *Chapters of his Reuelations vvhere he ſaith, that the bloud of the Prophetts and of the Saints, and of all that were ſlayne vpon earth was found in the babylonicall Church. By vvhich* (ſaith Fox) *is vnderſtood the Church, vvherof the Pope is head, &c.* Behould the franticke preſumption of this ignorant artificer, who would needs proue out of the Apocalips, that all thoſe that were burned in Q. Maryes tyme were true Saints of God, and that his faith and conſcience was ſufficiently grounded vpon them, and their preachings, without any further triall; and this for that they *vvere put to death by the* Popes *Church.* By which argument he may found himſelfe alſo vpon the faith and preachings of the Anabaptiſts, and all other ſectaryes burned by the ſame Church. But to go forward; Fox ſaith of his conſtancy in this aſſertion, that he being of B. Bonner further demaunded, whether he would perſeuer, and ſtand in theſe his opinions, he made anſwere; *that he would continue and perſiſt in them to the death, &c.*

Fox *pag.* 1838.

Hallingdales faith grounded vpon the preaching of heretiks.

19. And the very like courſe tooke the other two his companions *Sparrow* and *Gibſon*, who had one circumſtance more then *Hallingdale* to aggrauate their fault, which was, that they had ſubmitted themſelues before, and were fallen

VVilliam Sparrovv a ballad-ſeller.

Ibid. col. 2.

The obſtinacy of VVilliam Sparrovv.

Ibid. col. 2.

fallen into relapſe. *VVilliam Sparrow* was a ſeller and ſpreader of wicked and ſeditious ballads, and was conuinced of ſome in the open court as Fox alſo Confeſſeth. *He granted* (ſaith Fox) *to the ſixt article, that he did ſell the ſaid ballads then ſhewed and read before him, &c.* And then being charged with his former ſubmiſsion made in the yeare before to the Biſhopp: he anſwered: *I am ſory that euer I made yt, for yt was the worſt deed that euer I did*; adding further vnto them: *hold vp your abhomination ſo long as yow can, &c* And then being demaunded what ground of learninge he had, to cleaue to theſe his opinions, he made anſwere, and ſaid; *that all the lawes now vſed* (meaninge the Eccleſiaſticall lawes) *are naught and abhominable, &c.* Thus farre Fox. Wherby yow may perceaue what manner of people they were, that anſwered nothinge directly to any point demaunded, but only raged and rayled. And yet when *B. Bonner* asked this ballad-ſeller, whether he would not be content to be perſuaded to change his mynd? he made aunſwere (ſaith Fox) *that he would not go from his opinions*; and adding thervnto ſaid: *That vvhich yow call hereſie* (ſpeakinge to the Biſhopp) *is good and godly: And yf euery hayre of my head vvere a man, I vvould burne them all, rather then to go from the truth, &c.* So hee.

20. The ſame anſwers or very like, made the third companion of his crew, *Gibſon*, but that in ſome things he was more arrogant and obſtinate then the other two. For he refuſed to ſweare before his ordinary *B. Bonner*, and

denyed him to be his ordinary. And when the Biſhop ſpake vnto him to put him in remembrance of himſelfe; he ſaid, *he could not beare the Biſhops bablinge, boldly proteſting and affirming* (ſaith Fox) *that he vvas contrary and enemy to them all, in his mynd and opinion, although he had aforetyme kept yt ſecrett, for feare of the law, &c.* And being told of excommunication, he ſaid to the Biſhopp: *bleſſed am I, that am curſed at your hands.* And for that many articles were obiected by the Biſhopp againſt him, about new hereſies; he exhibited nine other articles or demaunds vnto the Biſhopp moſt preſumptuouſly, to be anſwered by him, conteyninge very fond and arrogant matters; *as, vvhether any man of vvhat ſtate or calling ſo euer may vſe Lordſhipp or power ouer any man, for faithes ſake, or ſecreſie of his conſcience?*

Fox *pag.* 1839.

The pride and arrogancy of Richard Gibſon.

Ibidem.

Gibſon poſeth his Biſhopp.

Item, *by vvhat euident tokens Antichriſt may be knowne and his miniſters?*

pag. 1839.

Item, *vvhat the beaſt is, in the reuelation, that maketh vvarre vvith the Saints of God?*

Item, *vvhat the gorgeous and glitteringe vvhore of Babylon is, &c.* And other the like demaunds appertayning all to contumely and contempt, as yow ſee; wherby yow may perceaue the ſpiritt of thoſe men, full dronken with hereticall pride and obſtinacy. Of whome yet Fox concludeth this ſtory, with theſe patheticall words: *Thus this valiant ſouldiar fightinge for the goſpell and ſincere doctrine of Gods truth and Religion, againſt falſhood and error, vvas committed vvith his fellowes vnto the ſecular power, &c.* And thus much of them.

Ibid. col. 2.

21. There followeth the yeare of Chriſt 1558. and laſt of Q. Mary; in beginninge wherof vpon this moneth are placed two Foxian Martyrs burned at Ipſwich, *for the ghoſpell of Chriſt* (ſaith Fox) *and his euerlaſtinge teſtament*, to witt, *Alexander Gouch*, and *Alice Dryuer*, or rather *Alice Dryuer* and *Alexander Gouch*, for that the woman was the doctor of the man, which yet yow muſt note was not her husband, but a crafteſman dwelling not farre from her, and by occupation (as Fox ſaith) a weauer of ſhredded-couerletts, who vſing to her houſe at *Grosborrow* in Suffolke, was inſtructed by her in the new ghoſpell. And at length they two being taken togeather in a *Haygulfe* (as he ſaith) by a Iuſtice of peace (no fitt place for ſuch a coople to be conuerſant togeather) they were carryed to the Aſsiſes at *Bury*, and from thence afterward ſent priſoners to *Ipſwich*. *Alexander Gouch* was about 36. yeares old, and *Alice Dryuer*, the wife of a certayne huſbandman, was of 30. There is no mention at all of her husband, but only of this ſuſpitious takinge of them togeather in the forſaid *Haygulfe*, wherby a man may eaſily gheſſe, how light a ghoſpellinge ſiſter ſhe was: yet doth Fox make ſuch accompt of her, and of her rare learninge in the ſcriptures, as of no one ſiſter more in all his hiſtory, ſettinge downe two large diſputations which ſhe had with *Doctor Spencer* Chancelour to the Biſhop of *Norwich*, & other Doctors that aſsiſted him; All which ſhe brought to be dumme and mute, by her wiſe

pag. 1857.

Alexander Gouch. Alice Driuer.

Alice Driuer a famous doctrix.

wiſe oppoſitions, anſwers, and alleaginge of ſcriptures, yf yow will beleeue Fox, who playeth alſo the notorious Reynard, and fraudulent companion in this, as in many other things: and ſo I thinke yow will ſay alſo, when yow haue heard the conferences, wherof heere I ſhall ſett downe part in his owne words, and therby yow may make a gheſſe of all the reſt.

22. But yet before we enter to relate her diſputations; yow muſt note, that at the forſaid aſsiſe of *Bury, where* (ſaith Fox) *ſhe did boldly ſtand to confeſſe Chriſt crucified, defyinge the Pope with all his papiſticall traſh*, ſhe likened Q. Mary then raigninge to *Iezabell, for vvhich her eares were cutt of immediatly* (ſaith he) *by commandement of Syr Clement Higham cheefe iudge, and ſhe ioyfully yelded to the puniſhment, thinkinge her ſelſe happy, that ſhe vvas accompted vvorthy to ſuffer any thinge for the name of Chriſt, &c.* So as now hauinge loſt her eares for the liberty of her tongue, ſhe came to diſpute with the ſaid Doctors at Ipſwich without her eares in the forme followinge.

pag. 1857
col. 2.

Alice Driuers ears cutt of for vndutifull vvords.

23. First (ſaith Fox) ſhe comminge into the
place where ſhe ſhould be examined with a »
ſmylinge countenance, Doctor Spencer the »
Chancelor ſaid: why woman doſt thou laugh »
vs to ſcorne? »

Alice. Whether I do, or noe, I might well »
inough, to ſee what fooles ye bee.

Ibid. col.

The diſputation of Alice Driuer vvith D. Spencer.

Chancelor. Why are ye brought before me? and why are ye laid in priſon?

Alice. Yow know yt better then I.

,, *Chancelor*. No by my troth woman, I know
,, not why.

,, *Alice*. Then haue ye done me much
,, wronge, thus to impriſon me, and know no
,, cauſe why.

,, *Chancelor*. Woman, woman, what ſaiſt
,, thou to the bleſſed Sacrament of the Altar?

,, At thoſe words (ſaith Fox) ſhe held her
,, peace, and then a great Chuff-headed Prieſt
,, ſtandinge by asked her, why ſhe anſwered not
,, the Chancelor?

,, *Alice*. Why Prieſt (quoth ſhe) I came not
,, to talke with thee, but with thy maiſter. Yf
,, thou wilt that I talke with thee, command
,, thy Maiſter to hold his peace. And with that
,, (ſaith Fox) the Prieſt put his noſe in his capp
,, and ſaid no more.

,, *Chancelor*. Anſwere to that I demaund
,, of yow.

,, *Alice*. I neuer read nor hard of any ſuch Sacrament
,, in the ſcripture.

,, *Chancelor*. Why? what ſcriptures haue yow
,, read I pray yow?

,, *Alice*. I haue, I thanke God, read Gods
,, booke.

,, *Chancelor*. Why? what manner of booke is
,, that yow call Gods booke?

,, *Alice*. It is the old, and new Teſtament.
,, What call yow yt?

The arrogancy of Alice Driuer.

Chancelor. That is Gods booke indeed.

Alice. And that ſame booke haue I read
throughout, but yet neuer could find any ſuch
,, Sacrament there. Notwithſtandinge I will
grant

graunt yow a Sacramēt called the *Lords ſupper.* „
And ſeing I haue graunted yow a Sacrament, „
ſhew me what a Sacrament is? „

Chancelor. It is a ſigne. And then one *Doctor* „
Gaſcoyne ſtandinge by ſaid: It was a ſigne of a „
holy thinge. „

Alice. Yow haue ſaid the truth Syr: It is a „
ſigne indeed, I muſt needs graunt yt: and therfore „
ſeing yt is a ſigne, yt cannot be the thing „
ſignified alſo. „

Gaſcoyne. Then ſtood vp *Doctor Gaſcoyne* and „
made an oration with many faire words, little „
to the purpoſe, & in the end therof asked her, „
yf ſhe did not beleeue the omnipotency of „
God, and that he was able to performe what „
he promiſed? „

Alice. Yea truly. But I pray yow, did he „
euer promiſe that he would make the bread „
his body, in the Sacrament? „

Gaſcoyne. What ſay yow to *take, eat, this is* „
my body? are they not his words? „

Alice. Yes I cannot deny them. But I pray „
yow was yt not bread, that he gaue them? „

Gaſcoyne. No, yt was his body.

Alice. Then was yt his body, that they did
eat ouernight.

Gaſcoyne. Yea, yt was his body.

Marke the argument of a ſpincer againſt a Doctor.

Alice. What body was yt then, that was „
crucified the next day? „

Gaſcoyne. It was Chriſts body alſo. „

Alice. How could that be, when his diſciples „
had eaten him vp ouer night, except he had „
two bodyes, as by your argūment he had: one „

” they did eate ouer night, and the other was
” crucified the next day. Be ye not aſhamed
” to teache the people, that Chriſt had two
” bodyes?

” *Gaſcoyne.* With that Gaſcoyne held his
” peace, and made her no anſwere (ſaith Fox)
” for as it ſeemed he was aſhamed of his doings.
” Then the Chancelor lift vp his head from the
” cuſhion, and commanded the gaylor to carry
” her away.

Alice Driuer triumpheth ouer the Doctors.

Alice. Now when ye be not able to reſiſt the truth, ye commaund me to priſon: well the Lord in the end ſhall iudge our cauſe, I wis, I wis, this geere will not go for good pay-
” ment then, *&c.*

24. Thus farre Fox. And this was the end of the firſt diſputation, wherin *Alice* the ſpinſter ſett vp (as yow ſee) and blanked both *Doctor Spencer* the Chancelor, and *Doctor Gaſcoyne* his aſsiſtant, as alſo the chufheaded Prieſt with his noſe in his capp, by her learned anſwers framed out of Fox his owne braine. For no man of wiſdome will imagine (I weene) that *Alice Driuer*, though ſhe were neuer ſo prachant & forward in hereſie, and bold through the pride therof, could make ſuch a conference of her ſelfe, with ſuch learned men as the aforenamed were, eſpecially yf yt be true, that ſhe had loſt her eares firſt for her intemperate ſpeech; yet was her bragg of hauinge read the Bible throughout, fitt for a woman of her trade.

25. The two obiections which ſhe is taught

The aunſvvere to Alice Driuers tvvo obiectiōs.

to make before may ſeeme perchance to the ſimple and vnlearned, to haue ſome little ſhew of difficulty: the firſt that yf the Sacrament of the Altar be a *ſigne, yt cannot be alſo the thing ſignified: and that yf* Chriſts *diſciples did eat his body really, in the ſupper, the ſame could not be crucified the next day vpon the* Croſſe, theſe are (I ſay) two oppoſitions framed out of I. Fox his highe & deep diuinity, and attributed to the woman, as though ſhe had vttered them of her ſelfe; which yet euery meane ſcholler amongſt Catholiks can eaſily anſwere. For firſt wheras *S. Auſten* ſaith; *that a Sacrament is a viſible ſigne of an inuiſible grace* (which Fox would make as though the Doctors of *Ipſwich* had not byn able to bring forth) this definition, I ſay, is fully verified in the Sacrament of the Altar. For that albeit there be not the ſubſtance of bread and wyne, after the words of conſecration; yet are there the externall accidents of bread and wyne, as colour, quantity, taſt, and the reſt, which are viſible ſignes both of inuiſible grace, receaued, (vvherin principally conſiſteth the trew nature of a Sacrament) and beſides are ſignes of Chriſts reall body conteyned vnder them, and of his body in heauen remayninge their after an other manner, and of his death vpon the Croſſe, and of the vnion of his myſticall body the Church, & other ſuch miſteryes ſignified therby as ancient Fathers do expounde & declare, and yet neuer any of them did heerby go about to exclude the trew reall preſence of Chriſt vnder

Colligitur ex Aug. lib. de ciuit. cap. 5.

thes ſignes as Sacramentaryes do at this day, wherof we haue ſaid more in the third Chapter of our reuew of diſputations, in the end of this booke.

26. And as for the ſecond point, touched by *Alice Dryuer* of Chriſts body receaued by Chriſt himſelfe, & his Apoſtles the night before his paſsion, we ſay accordinge to the Catholike faith, that the ſame body of Chriſt our Sauiour, that died on the Croſſe, was eaten by his diſciples, (yea by Chriſt himſelfe alſo) the night before in the ſupper; *ipſe comedens, & qui comeditur* (ſaith *S. Hierome*) he that was eaten was one of the eaters alſo: and yt was the ſelfe ſame body, though not in that ſenſible fleſhly ſhape, as the *Capharnaites* moſt groſſely immagined, but exhibyted in another forme; and the very ſame that now is eaten dayly by infinite Chriſtians throughout the world, and hath byn euer ſince his paſsion and reſurrection, and ſhalbe to the worlds end; and yet this body is neyther multiplyed nor diminiſhed therby: to which effect *S. Chryſoſtome* ſaith, *vve eate now the ſelfe ſame body vvhich vvas crucified on the Croſſe, vvhich vvas beaten and putt to death, vvhich the Magi did adore in the maunger, &c.* And againe in another place. *Eadem eſt oblatio, quam modò ſacerdotes cuiuſcunque meriti conficiunt, quamq́ue dedit Chriſtus ipſe diſcipulis ſuis.* It is the very ſelfe ſame oblation, that our Prieſts now, though neuer ſo vnworthy do make, and vvhich Chriſt himſelfe deliuered to his diſciples. *Nihil habet iſta quam illa minus*: this oblation,

Hier. ep. ad Hedibid. quæſt. 2.

Ioan. 6.

Chriſ. hom. 24. in 1. ep. ad Cor.

Ibid. hom. 2. in ep. 2. ad Tim.

Ibidem.

tion hath nothinge leſſe in yt, then that had, „
vvhich vvas the true fleſh and bloud of „
Chriſt. „

27. Now then yf Iohn Fox and his ghoſpellinge ſiſter, haue not eyther ſo much faith as to beleeue this, or vnderſtanding to conceaue yt, no maruayle though ſhe inſulted ſo fooliſhely vpon the Doctors of *Ipſwich*, ſayinge, *that they muſt graunt Chriſt to haue two diſtinct bodyes, for that the one vvas eaten the night before, the other crucifyed the next day after.* But the Catholike faith vvhich yeldeth ſo much to the omnipotency of Chriſt, as to confeſſe and beleeue that he can make his body, to be in many places at once, and to be receaued wholy of infinite people at one tyme, remayninge ſtill, one, and the ſelfe ſame body; this faith (I ſay) hath no more difficulty in beleeuinge this article, then diuers others as repugnant to vulgar ſenſe, and appearance of humayne reaſon then this. And ſo I leaue Fox and his woman to their infidelity, and ſhall go forward to recyte another diſputation, which this his *Alice* had with the ſaid Doctors of *Ipſwich*, wherin he diſcouereth much more vanity, & humour of lyinge then in the former.

A ſecond diſputatiō of Alice Driuer vvith the Doctors of Ipſvvich.

28. For firſt he bringeth in his *Alice* vantinge and triumphing, that ſhe had ouercome them the day before. Yeſterday (ſaith ſhee) I asked yow vvhat a Sacrament vvas, and yow ſaid yt vvas a ſigne, and I agreed thervnto, confirminge the ſame vvith the ſcriptures, and now yow come, and aske me againe.

,, *Chancelor.* Thou lyeſt, naughty woman, we
,, did not ſay that yt vvas a ſigne.
,, *Alice.* Why Maiſters, be ye not the ſame
,, men yow vvere yeſterday? vvill yow eat
,, your ovvne vvords? are ye not aſhamed to ly
,, before all this multitude?
,, *Gaſcoyne.* Then ſtood vp *Doctor Gaſcoyne,* and
,, began to talke of the Church, *&c.*

A good doctrix that knevv not the vvord *Church* to be in the ſcripture.

Alice. I pray yow, vvhere fynd ye this vvord *Church* vvrytten in the ſcriptures.

Gaſcoyne. It is vvrytten in the new Teſtament.

Alice. I pray yow ſhew me the place.

,, *Gaſcoyne.* I cannot tell the place, but there
,, yt is.
,, *Alice.* I thought ſo much indeed, that yow
,, vvere little acquainted vvith the new Teſtament:
,, ſurely yow be a good Doctor.
,, *Gaſcoyne.* I am as good a Doctor as yow.
,, *Alice.* Yow may vvell know I thanke God,
,, that I haue exerciſed the Bible, els could I not
,, haue anſwered yow (to Gods glory be it ſpoken)
,, as I haue done.

Ibid. col. 2.

Fox. Thus ſhe put them all to ſylence, that
,, one looked on another, and had not a vvord
,, to ſpeake.

Fox a more foole then all the reſt.

Alice. Haue ye no more to ſay? God be honoured, yow be not able to reſiſt the ſpiritt of
,, God in me a poore vvoman. I vvas an honeſt
,, poore mans daughter neuer brought vp in
,, vniuerſityes, as yow haue byn, but I haue
,, dryuen the plowgh before my Father many a
,, tyme I thanke God; yet notwithſtandinge in
defence

defence of Gods truth, and in the cauſe of my „ maiſter Chriſt, by his grace, *I vvill ſett my foote againſt the foote of any of yow all, in the mayntenance, and defence of the ſame.* And yf I had a thouſand liues, they ſhould go for payment therof, *&c.*

Alice her foote againſt any Doctors foote.

29. Thus farre Fox. And I haue thought good to put downe theſe two conferences more at large, that therby yow might perceaue his veyne in vauntinge and lyinge, for ſettinge forth the veyne glory of his ghoſpellers: and yet had he not witt ſufficient to ſee vvhat is for him and vvhat is againſt him. For vvhat can be alleaged more ridiculous, then for *Alice Driuer* to ſtand vvith the Doctors that the vvord *Church* vvas not to be found in the new Teſtament, which allmoſt is found in euery Chapter, or that none of them could ſhew any ſuch place, or that they vvould deny that vvhich they had ſaid the day before, that the Sacrament *vvas a ſigne*? (except they meant an only bare ſigne) or vvhat can be diuiſed more preſumptuous and intolerable, then this laſt glorious ſpeach of this his fooliſh ghoſpelling ſiſter, affirming that ſhe had *vanquiſhed thoſe Doctors by the ſcriptures*? and that *the ſpiritt of God ſpake in her*, and that ſhe would *ſett her foote to any mans foote vvhatſoeuer*, and other like fooleryes; vvhich, yf Fox had had any one dramme of vvitt or diſcretion, he vvould neuer haue brought forth in this place as to her prayſe; of vvhome he addeth in the end, that laſtly ſhe vvas burned at *Ipſwich*, togeather vvith

Conſiderations vpon the former inſolency.

Alexander Gouch the couerlett-weauer before mencioned, vvho vvas taken vvith her in the hay-mowe; of vvhome Fox ſpeaketh very little, but, *that he vvas conſtant, denyinge the reall preſence in the Sacrament, accordinge to the doctrine deliuered by Alice Dryuer, vvith vvhome he vvas condemned, & burned at Ipſwich the fourth of Nouember* 1558. And ſo much of them. Fox *ibid. col.* 2.

30. In this ſame yeare 1558. Iohn Fox appointeth vs out three other Martyrs burned at *Bury* in Suffolke vpon one day, though he allow them diuers dayes in his Calendar; but in relatinge their Acts and Geſts he only telleth vs their names: to witt, *Phillipp Humfrey, Iohn Dauy*, and *Henry Dauy* his brother, addinge theſe words; *that theſe three good men ſuffered martyrdome at Bury for the true teſtimony of Ieſus Chriſt*, and that *Syr Clement Higham a fortenight before the Queene died, did ſue out a vvryte for the burninge of theſe godly & bleſſed Martyrs*. And this is all which he vvryteth of them. Philipp Humfrey Io. Dauy. Henry Dauy. Fox *pag.* 1859.

31. The laſt that vvere burned in this moneth and yeare, and in the vvhole raigne of Q. Mary (that died vpon the 17. day therof as is knowne) vvere fiue at *Canterbury*, three men and two vveomen not aboue ſix dayes (ſaith Fox) before the death of Queene Mary, vvhoſe names are *Iohn Cornford* of *VVortham*, *Chryſtophor Browne* of *Maidſtone*, *Iohn Hurſt* of *Aſhford* artificers & poore labouring men, togeather vvith *Alice Snoth*, and *Katherine Knight* ſpinſters and labouringe vveomen: of all vvhoſe condemnations and articles Iohn Fox wryteth Io. Cornford. Chriſtophor Brovvne. Io. Hurſt. Alice Snoth. Katherine Knight.

teth thus: *The matter vvhy they vvere iudged to the fire, vvas, for beleeuinge the body of Chriſt not to be in the Sacrament of the Altar, vnles yt be receaued; ſaying moreouer, that vve receaue another thinge alſo beſids Chriſts body, vvhich vve ſee, and is a temporall thinge, according to S. Paul. The things that be ſeene be temporall, &c.* This was their firſt article, vvhich of likelyhood, neyther they themſelues vnderſtood, being ſimple people, nor Iohn Fox that relateth the ſame; for partly this article ſauoureth of Lutheraniſme, acknowledginge the body of Chriſt to be in the Sacrement *in vſu*, when yt is vſed or receaued; and that with Chriſts body we receaue alſo ſome temporall thing, to witt bread: wherevnto notwithſtandinge the place of *S. Paul* to the *Corinthians* is moſt abſurdly applyed.

Fox pag. 1362.

2. Cor. 2.

Moſt abſurd applyinge of ſcripture by ignorãt people.

32. For that *S. Paul* talking of the glory and benefitts of the life to come, and comparinge them with thoſe of this life, ſaid: *Quæ enim videntur, temporalia ſunt, quæ autem non videntur, æterna.* Thoſe things that are ſeene with our eyes in this world, are durable for a tyme only: but thoſe things that are not ſeene with the eyes of the fleſh, but hoped for in the next life, are euerlaſtinge. Now, vvhat application may theſe vvords haue (I pray yow) to the purpoſe heere alleaged by theſe fond heretiks? to witt, that for ſo much as the things of this life are viſible, and the things of the next life inuiſible, therefore muſt there bee as well the ſubſtance of bread in the Sacrament, as the body of Chriſt, accordinge to the Lutherans opinions,

2. Cor. 4.

nions, for that they ſee the accidentes: Do yow not ſee how theſe people that talke nothinge but of ſcriptures, do abuſe ſcriptures, when they come to alleage them euery one to their owne purpoſe?

33. But let vs heare ſome other articles togeather with their reaſons out of the ſcriptures: *Item* (ſaith he) *they vvere condemned for confeßinge that an euill man doth not receaue* Chriſts Ioan. 6. *body; becauſe no man hath the ſonne, except yt be giuen him of the Father.* How hangeth this togeather trow yow? But heare further. *Item for ſayinge* (ſaith Fox) *that yt is idolatry to creep to the Croſſe, for that S. Iohn ſaith: Little Children beware of images.* And by theſe few places of ſcripture ſo fondly alleaged and applied by theſe ignorant ſectaryes, for reaſons of their hereticall aſſertions, a man may ſee what people they were, and how learnedly and fittly they alleaged the ſcriptures, amonge whome the weomen were euer lightely the moſt forward; And Iohn Fox telleth vs heere a wonderfull tale of *Katherine Knight* aliàs *Tynley*, one of this company, how ſhee became firſt to be a ſcripturian; Fox pag. 1862. *ſhe fell* (ſaith he) *vpon this place of ſcripture in Ioel the prophett, vvhich ſhe had ſeene, not by readinge of the ſcriptures (for ſhe had yet in manner no taſt of religion) but ſhe had found yt by chance in a booke of* Ioel. 2. *prayers: I will powre out my ſpiritt vpon all fleſh, and your ſonnes and your daughters ſhall propheſy; your old men ſhall dreame dreames; and your young men ſhall ſee viſions; and vpon the maydes, and vpon the ſeruants in thoſe dayes I vvill powre out my ſpiritt, &c. VVhich*

place of ſcripture after ſhe had ſhewed to her ſonne Robert Tynley dwellinge in Maydſtone, and he had expounded the ſame vnto her, ſhe began to take hold of the ghoſpell, growinge more and more in zeale, and loue therof, and ſo continued vntill her martyrdome, &c. Thus wryteth Fox of one of his prophetiſſes, how ſhe came to take hold of the ghoſpell, to propheſie, dreame dreames, ſee viſions, and to aſſure her ſelfe that ſhe had the ſame ſpiritt of God in her.

Hovv Katherine Knight became firſt a ghoſpeller, and to knovv that ſhe had the ſpiritt in her.

34. Of the other vvoman alſo *Alice Snoth* he telleth another tale, that ſhe being at the fire ſide, called for her God-fathers and God-mothers, asking them; *vvhat they had promiſed for her at her baptiſme? and then immediatly* (ſaith Fox) *ſhe rehearſed her faith, and the Commandements of God, and required of them yf there vvere any more that they had promiſed in her behalfe? And they ſaid no. And then ſaid ſhee: beare witneſſe then, that I dy a good Chriſtian vvoman, &c.* This heroicall act recounteth Fox of his maid *Alice Snoth*; and as though by this he had giuen a great blow to *B. Bonner*, that in his articles and interrogatoryes was wont to aske, why they departed from the faith wherin they were baptiſed, he maketh this note in the margent: *Heerby B. Bonner may ſee that the Martyrs died in the ſame faith, vvherin they vvere baptized, by their God-fathers and God-mothers.*

Ibid. col. 2.

Fox his tale of Alice Snoth.

Fox *ibid.*

35. But who doth not ſee the folly of this marginall note? For *B. Bonner* meant the ancient Catholike faith, wherin they for the moſt part and all their anceſtors were baptiſed; and for their perſeuerance in that faith

did their God-fathers & God-mothers make their promiſes. And yf *Alice Snoth* had rehearſed or profeſſed that faith to her God-fathers and God-mothers at the fire ſide, ſhe needed not to haue byn burned; and ſo Fox (yow ſee) playeth the foole in this place, both in text & margent, as he doth alſo in tellinge vs finally; that vvhen his forſaid fiue Martyrs vvere excommunicated, & ſeparated from the Church by ſentence of *B. Bonner*, they excommunicated him and his part againe, beginninge their ſentence thus:

Fox his Martyrs do excommunicat their Biſhops.

39. *In the name of our Lord Ieſus Chriſt ſonne of the moſt mighty God, and by the power of his holy ſpirit, &c. VVe do giue heere into the hands of Sathan to be deſtroyed, &c.* And vvith this they vvent to the fire; vvhere vve leaue them togeather vvith their curſe, vvhich no doubt fell vpon themſelues for their owne vvillfullnes. God bleſſe vs from all ſuch obſtinacy in blyndnes: And ſo an end of this moneth, remittinge the compariſon, as in the former, vnto that vvhich hath byn declared in the firſt two or three monethes.

Fox pag. 1862.

The ende of Nouember.

OF THE LAST MONETH, VVHICH IS DECEMBER;

VVhat Martyrs and Confeſſors it comprehendeth of Fox his Church;

And that the number of Confeſſors therin is greater then of Martyrs, vvherof K. Edward *the ſixt is the laſt, and ſhutteth vp this moneth and vvhole Calendar.*

CHAP. XVI.

§. 1.

THIS moneth being the laſt of all the twelue, Iohn Fox his ſtore of Martyrs grew ſhort, either forrayne or domeſticall, and therfore leauinge fiue dayes free to the old Saints of our Calendar (the greateſt liberality that hitherto he hath vſed) which are, *S. Thomas* the Apoſtle, the *natiuity of Chriſt*, the feaſts of *S. Stephen*, and of *S. Iohn Euangeliſt*, and *Childermaſſe* (for ſo he calleth the feaſt of the Innocents ſlayne by *Herod*): he ſo ſhuffleth togeather all theſe old Saints, as he obſerueth neyther the day, nor manner in his Calendar, which he found in ours: For that he placeth the feaſt of *S. Thomas* the Apoſtle (for example) vpon the 18. day which we celebrate vpon the 21.; then thruſteth he togeather betweene the 21. and 22. dayes (not allowinge them any more roome) foure feaſts, to witt, the *natiuity of our Lord, S. Stephen Martyr, S. Iohn Euangeliſt*, and *Childermas*: vvhich feaſts vve do ſerue vpon 4. diſtinct dayes, to witt the 25. 26. 27. and 28. and the next day after, vvhich is the 29. is the feaſt of *S. Thomas of Canterbury* vvholy diſplaced by Fox, vvherat I maruayle not, conſideringe his affection towards him; but why after him againe he ſhould diſplace *S. Syluester* Pope of Rome, that baptized our *Conſtantine* the great, and vvas accompted ſo holy a Pope by all antiquity, I know not, except yt vvere to place K. *Edward* the ſixt in his roome, a young head of a Church for an old.

2. But vve muſt beare all this toſsinge and tormoylinge of Iohn Fox, and take vvhat he giueth vs: and ſo hauing allowed vs but three dayes in this moneth for fiue ſo great Saints, as yow haue heard, and theſe alſo ſo diſorderly allotted; all the other dayes vvhich are 28. he deuydeth out to his Saints, but yet ſo, as he giueth the more places to Confeſſors or rather Profeſſors of his religion, vvhether they haue ſuffered any thinge for yt or no. Which courſe yf vve vvould follow in framinge out a Catholike Calendar of this our tyme only (that is to ſay of Engliſh alone that haue ſuffered for their faith vnder one only Prince, to vvitt, the late Queene), vvho gloryed notvvithſtandinge much in the ſtile of rare clemency; no man is there of diſcretion, that will not eaſily ſee and conſider, that beſides great

numbers of excellent Martyrs, we might alſo ſett downe Confeſſors twenty for one, to the number of thoſe which Fox picketh out, both from at home, and from all forrayne nations, to furniſh his Calendar in this kynd of Confeſſors.

VVhat manner of Cõfeſſors Fox gathereth togeather of his Church in this moneth.

3. And that which is moſt ridiculous of all, he gathereth them not only from all partes of the worlde, but alſo from all kynds of ſects & profeſsions, though neuer ſo different and repugnant in opinions amonge themſelues, wherof I may giue yow ſundry examples, euen in this one moneth. For he hath ſome vnder K. *Richard* the ſecond, which were *Lollards*, as two gray friars, on the fifth day: ſome vnder *H. Henry* the ſixth, as *Thomas Rhedonenſis*, that was a Frenche Wickliffian vpon the 24. day; diuers vnder K. *Henry* the eyght, of diuers countreyes & ſundry religions, as *Melanchthon*, a Lutheran, *Peter Martyr* a Zwinglian, *Martyn Bucer*, frend to both, *Eraſmus Roterodamus*, frend to neyther, *Picus Mirandola* a zealous Catholike againſt them all: yea Fox fetcheth in a Iew alſo, put to death in *Conſtantinople*, for being conuerted to Catholike Religion, and ſtandinge therin vntill death. So as Fox compoundinge his Calendar for this one moneth, of ſo different ſorts and ſectes of men, and religions; doth ſhew what he hath done in all the reſt togeather. But now from this generality we ſhall paſſe to examen the particulars, according as euery ones meritt requireth, deuyding the ſame into two parts; the firſt ſhall con-

teyne the Martyrs and Confeſſors that haue ſuffered any thinge in this moneth, for Fox his Religion; the ſecond ſhalbe of other certayne Confeſſors, or Profeſſors that he put in only for honouringe his Calendar, vpon perſuaſion that they fauored ſomewhat his religion though they ſuffred nothing for yt.

Of Foxian Martyrs and Confeſſors, that ſuffered in this moneth vnder K. Henry the 8. Qu. Mary, and other forraine Princes, for hereſies. §. 2.

VVilliam Tracy. Peter Sapience.

4. The firſt two dayes of this moneth are aſsigned to *VVilliam Tracy Eſquier Confeſſor,* and to *Peter Sapience Martyr*: and they ſeeme in his Calendar to be referred both to one yeare, to witt, 1534. which was the 25. yeare of the raigne of K. *Henry* the eyght, but ſeekinge afterward for the ſaid *Peter Sapience* his ſtory in Fox his Acts and Monuments, I find nothing at all of him; nor the man ſo much as named eyther there, or in his Index of the whole worke. For which cauſe, and for that his ſaid name ſoundeth not as though yt were Engliſh, we are driuen to thinke that he was ſome out-landiſh poore companion, whoſe name Fox did borrow to fill vp a place in his Calendar, puttinge out the noble virgin and Martyr *S. Bibiana*, whome he found in our Calendar vpon the ſecond day of this moneth,

neth, to make this his Martyr roome.

5. But as for the other ſquire *Tracy*, Fox wryteth that he was of *Totingdon* in Gloceſterſhire, and cominge to dy he made a certayne extrauagant Teſtament, with diuers words soundinge towards the new doctrine of Luther, which was freſhly ſpronge vp in thoſe dayes; and amonge other things he ſaith therein (as Fox relateth): *Touchinge the buryinge of my body, yt auayleth me not, vvhatſoeuer be done thervnto, &c.* This draweth to *Diogenes* his religion, yf yow remember, who would be caſt to the dunghill with a ſtaffe by him. But what more? paſſeth he no further? yes. For preſently after he proceedeth to ſpeake againſt the meritts of good works, ſayinge: *that a good man maketh good works, but good works do not make a good man, &c.* And other ſuch things, tending to hereticall ſenſes, as was eaſy to ſee. Wherfore the ſaid Teſtament being brought (accordinge to order) to the Biſhopp of Canterburyes court by *Tracyes* ſonne to be proued, after his Fathers death; the Biſhopp would not paſſe yt, but callinge a conuocation of Biſhopps and learned men, adiudged the ſame to be hereticall, & ſo gaue ſentence that the body of the ſaid *Tracy* (hauinge proued belike that he was an heretike indeed) ſhould be caſt out of holy ground, and burned, and ſo yt was executed as Fox ſaith, vpon the yeare 1532. which is two yeares different from that he aſsigneth in his Calendar; and for this cauſe yt pleaſed Fox to make him a Confeſſor of his Church, as in like manner

Tracy his hereticall Teſtamẽt *anno* 1531. Fox *pag.* 951.

Ibidem.

Tracyes Teſtamẽt proued hereticall by the Archb. of Canterbury.

he made *VVickliffe* a Martyr before, for the very ſame cauſe; to witt, for being burned after he was dead, though yt be likely that the one felt as much payne as the other, in their burninge. But Fox hath authority to beſtow the titles of Martyrs or Confeſſors as he pleaſeth, and vpon whome he pleaſeth, eyther with meritt or without. And ſo we will not ſtand with him in this point of *Tracyes* canonization, but paſſe to thoſe that enſue.

6. Vpon the third day of this moneth, he placeth the feſtiuall triumph of martyrdome, of one *George Bucker*, otherwiſe named *Adam Damlipp*, who was hanged, drawne, and quartered in *Cales* for treaſon againſt K. Henry the eyght, as his proceſſes do ſhew, and Iohn Fox confeſſeth; but yet for that he had byn an Apoſtata Prieſt, and had byn heretofore called before *B. Cranmer*, and other Biſhopps at *Lambeth* about the Sacrament of the Altar, and for denyinge the *reall preſence (for that the learned, godly & bleſſed Martyr Cranmer* (ſaith Fox) *vvas then yet but a Lutheran,*) and for that at the ſame tyme, he deceaued the ſaid Biſhops, geuinge them the ſlipp, when he ſhould haue appeared the ſecond tyme before them (and this by warninge and colluſion of *Cranmer* himſelfe, betrayinge his fellow Biſhopps, and the Kings commiſsion alſo, yf Fox ſay truly:) for this cauſe (I ſay) though afterward this *Damlipp* being taken againe and ſent ouer to *Cales*, he was hanged, drawne and quartered for treaſon as hath byn ſaid, and not burned

Adam Damlipp an apoſtata prieſt, hanged dravvne and quartered in *Cales*, an. 1545.

Fox *pag.* 1115.

at all: yet will Fox needs haue him a Martyr, For thus he wryteth of his death.

7. At his death (ſaith he) *Syr Raſe Ellerker* knight-marſhall of *Cales*, would not ſuffer the innocent and godly man to declare eyther his faith, or the cauſe he died for, but ſaid to the executioner; *diſpach the knaue, haue done*; and *Syr VVilliam Mote* a Prieſt being appointed there to preach, declared to the people how *Damlipp* had byn a ſower of ſeditious doctrine, and albeit he had byn pardoned for that by the generall pardon, yet he was condemned for being a traytor againſt the Kinge: to which when *Adam Damlipp* would haue replyed, the foreſaid knight-marſhall would not ſuffer him, &c. *And ſo moſt meekely, patiently and ioyfully the bleſſed and innocent Martyr tooke his death, &c.* And thus you ſee Iohn Fox canonizeth Martyrs at his pleaſure, yea maketh them Innocentes.

pag. 1120.

Damlips death for treaſon.

8. There follow vpon the fourth and fifth dayes in Fox his Calendar, firſt, *an old man of Buckingamſhire Martyr*, and then, *two gray friars Martyrs.* But of the friars, I find no narration afterward in Fox his Acts and Monuments: and accordinge to the yeare which he appointeth to their martyrdome, yt ſeemeth improbable, that they ſhould be martyred in England that yeare, being 1381. which was the fifth of the raigne of *K. Richard* the ſecond, when Wickliffes fauourers were in their ruffe and borne out by *Iohn of Gaunt*, Duke of *Lancaſter* that ouerruled all, & Fox himſelfe confeſ-

Tvvo gray friars ſaid to be martyred vnder K. Richard the 2. 1381.

ſeth that duringe this Kings raigne none ſuffered greatly for *VVickliffes* Religion; ſo as I know not where to find out theſe two friars in thoſe dayes, nor I thinke Iohn Fox himſelfe. But as for the *old man of Buckinghamſhire,* (yf he be the ſame) Fox wryteth thus: *About vvhich yeare* (to witt 1500.) *or in the next yeare followinge, the 12. day of Iuly, vvas an old man burned in Smithfield, &c.* And this is all that I can find recorded in Fox his Acts and Monuments of any ſuch old man; yet for that he agreeth here, neyther in day, moneth nor yeare, with that which he aſsigneth in his Calendar, yt putteth me in ſome doubt, whether he be the ſame or noe; albeit it be a very ordinary matter in Fox his Acts & Monuments, to differ in day, yeare, and moneth from himſelfe in his Calendar, as often I haue noted before; and ſo no great argument can be grounded theron to or fro.

The old man of Buckingamshire. Fox *pag.* 671.

9. Next after theſe three, enſue fiue other each one occupyinge his day in the Calendar, to witt 3. Confeſſors, *Iohn Hilton, Iohn Coignes* and *Robert VVard,* for that belike they were called to accompt for new opinions; and then two Martyrs, the firſt, *a ſcholler of Abbeuile* in France (as yt ſeemeth) as the other a *Iew* martyred in *Conſtantinople.* And as for the firſt 4. I canne find nothinge in all his Acts and Monuments of them, nether by way of his table or Index, or of the yeares he aſsigneth of their trouble, which are 1513. 1517. and 1522. But of the *Iew* martyred in *Conſtantinople* vpon the yeare 1528. he hath a ſhort legend, ioyned with a pa-

I. Hilton. Io. Coignes. Robert VVarde. A ſcholler of Abbeuile. A Ievv martyr.

a pageant in print, wherin the Iew lyeth dead, and 2. or 3. Turks ſtaring wickedly vpon him. But Fox doth not tell vs how the Iew was put to death, but only wryteth this: *There was a certaine Iew dwelling in the Citty of Conſtantinople, and there receauinge the Sacrament of Baptiſme, vvas conuerted, and became a good Chriſtian; vvherof when the Turks vnderſtood, they were vehemently exaſperate againſt him, and fearinge leaſt his conuerſion ſhould be a detriment to their mahemeticall law, they ſought meanes how to put him to death, vvhich in ſhort tyme after they accompliſhed, &c.*

Ievv martyred in Conſtantinople *anno* 1528. Fox *pag.* 886.

10. Behould heere the whole legend or narration of this martyred Iew. About whome I would aske of Fox, how he prooueth him rather to be his Martyr, then oures, if he were a Martyr at all? For that being conuerted in *Conſtantinople* in the tyme heere mencioned, yt is not like that he could be a Proteſtant, but rather of that religion, wherof Chriſtians are in *Conſtantinople*, where they haue maſſe publikely, proceſsion with the *bleſſed Sacrament*, images in their Churches, and other ſuch points, which in Fox his Religion is Idolatry and abhomination. And how then doth he ſay that *this Iew became a good Chriſtian, &c.* And ſo putteth him in for a Martyr of his Church? But this we muſt aſſcribe vnto the pouerty & impurity of his ſaid Church, that taketh vp all ſcrapps whatſoeuer, and from whence ſoeuer to make vp a number. But now are we to paſſe from theſe petty Martyrs, to a famous Saint and Martyr indeed, that hath his feſti-

uall day vpon the 10. of this moneth, named *Richard Hunne* a marchant-taylor of London, who in the fifth yeare of the raigne of Kinge Henry the eyght (which was of Chriſt 1514, and three yeares before the beginning of Luther) was called before *Richard Fitz-Iames*, then Biſhop of London, and accuſed of certayne articles to the number of ſix, tendinge partly to ſedition and partly to open hereſie: as for example, the firſt was that he had read, taught, preached, publiſhed, and obſtinately defended; *that payinge of tithes, vvas neuer ordayned by God, but by couetuouſnes of Prieſts.* Which was a ſpeciall article of * *VVickliffe* to make Prieſts odious, as before hath bin ſhewed. The ſecond article was, *that Biſhopps and Prieſts be the ſcribes and pharaſees, that crucyfied Chriſt, &c.* The third, that one *Ioane Baker* abiured of many great hereſies a little before, *vvas wrongefully puniſhed by the Biſhopp, for her opinions, vvhich he himſelfe* (to witt *Richard Hunne*) *offered to defend, &c.*

Richard Hunne marchāt-taylor accuſed of hereſy & ſedition an. 1514.

Fox *pag.* 737.

* *Se before Cap.* 3.

11. Vpon theſe articles & ſome other, partly denyed by *Hunne*, and partly confeſſed & ſubmiſsion offered for them, he was commytted priſoner to *Lollards Towar*, & there ſome dayes after found dead hanginge vpon a ſtaple of Iron, in his owne girdle of ſilke, and herevpon a roſe a great queſtion, whether *Hunne* had hanged himſelfe for feare of future iudgement and puniſhment (eſpecially hauinge a booke of his taken by the Biſhopp, which had both theſe and more odious hereſies in yt, as after ſhalbe ſhewed) or vvhether he vvas made

away by the procurement of him, that had the cheefe commandement ouer that priſon, which was an old aged man named *D. Horſey* the B. of London his Chancelor. In which controuerſie, Iohn Fox will needs haue yt that he was murdered, and conſequently alſo martyred. And for proofe therof he dilateth himſelfe exceedingely, and alleageth diuers coniecturall reaſons ſett downe, as he ſaith, by ſome of the crowners queſt in thoſe dayes, who went vp, and found the body hanginge, as namely for that his countenance was faire, his head combed, his cap ſtanding right on his head, his necke leaninge to one ſide as broken, his eyes cloſed, the ſtoole ſtandinge by vpon a bolſter, and ſome other like probabilityes, whervpon the ſaid crowners queſt, being ſimple men (as yt ſeemeth) were induced to thinke, that yt was not ſo likely that *Hunne* had hanged himſelfe altogeather by himſelfe, but that he had ſome other help. And this in effect is ſaid on Iohn Fox his ſide, with diuers other allegations of examinations, letters, and wrytings tendinge to that purpoſe.

Allegatiõs of Fox for Hunnes murder.

Syr Tho. More and Alanus Copus defend that *Hun* ſlevv himſelfe.

12. But on the other ſide, *Syr Thomas More* firſt, and then againe *Alanus Copus* handling the matter; the former againſt *Tyndall*, the ſecond againſt *Iohn Fox* himſelfe, who in his firſt edition of his *Acts and Monuments* had ſet forth this *Hunne* for a very principall Martyr of his Church, for that he was one of the firſt that held new doctrines vnder K. Henry the 8. *Yea a double martyr* (ſaith Fox) *for that he died both*

for religion and Iuſtice togeather: *Syr Thomas More*, I ſay, who liued in thoſe very dayes when the fact fell out, ſheweth great authority and arguments to the contrary, which after yow ſhall heare. But *Alanus Copus* taketh vpon him to ſhew two things: Firſt that the death of this *Hunne*, being very doubtfull for the cauſes which after ſhall appeare, yt is much more probable that he made himſelfe away, for auoydinge greater puniſhment; then that any of the B. of Londons people ſhould do yt, eſpecially *Doctor Horſey* his Chancelor, ſlaundered therwith by Fox, and other heretiks. The ſecond point is, that albeit yt could be proued, that he had ſuffered ſome violence in priſon by the hands of ſome priuate men (as ſhalbe proued that he did not) yet could not that iuſtly be called martyrdome, no more then they are properly martyrs, that are ſlayne by theeues on the high way, but chiefly for that *Hunne* was giulty of many vile hereticall doctrines alſo, which Fox himſelfe will ſcarſe hold for tolerable, as after ſhall appeare. And theſe are the two points which the ſaid *Alanus Copus* doth verify.

Alan. Cop. dial. 6. pag. 114.

13. And for proofe of the firſt point he beginneth with the argument of *Caßius*, *Cui bono?* what commodity could the Biſhops Chancelor or any other Catholike officer expect by committinge ſo foule a murder vpon *Hunnes* perſon? For as for his goods, they were all cōfiſcate to the K., ſo as they, nor any of them could receaue any profit thereby; as on the con-

The firſt proofe of Alanus Copus.

contrary alſo no hurt or loſſe by his life. Neyther is yt ſo much as pretended by the aduerſary, that he had any ſecretts to vtter againſt any of the Cleargy, wherby they ſhould ſeeke to take away his life by ſo great iniuſtice. But yow will ſay perhaps, that yt was hatred, and reuenge that moued them, for that he had endeauoured to gett out *a premunire* againſt a Prieſt, that had ſued him in the Archbiſhops Court for a mortuary, which *Hunne* pretended ſhould haue byn donne in the K. Court. This *Alanus*proueth to be vayne, for that the temporall iudges hauing ſitten vpon the caſe, had determyned, that yt belonged to the ſame Archbiſhops Court, which was thought no ſmall cauſe of *Hunnes* deſperation alſo, & inductiō to this wicked fact, for that he ſaw himſelfe abandoned by that iudiciall ſentence, of all hope of reuenge which he had threatened.

14. And beſides this, yf the Biſhopp, and his officers had had ſo great hatred & deſire of reuenge againſt *Hunne*, they had the occaſion in their hands, which was to burne him for hereſie, yf he had lyued; For that beſides the former ſix articles which he had in ſubſtance acknowledged (though in ſome he had denyed the manner of vtteringe them) *he had collected* 13. *more out of the prologue* (ſaith Fox) *of his English Bible*, remayning in the Biſhops hands: wherof the fifth is; *that poore men and idiotts haue the* Fox pag.
truth of the ſcriptures, more then a thouſand Prelats, 738.
religions men, and Clarks of the ſchooles. The eleuenth was; *that the very body of Chriſt is not in the Sacrament*

Nevv heretical articles againſt Hunne.

Sacrament of the Altar. The 12. *that he damned the vniuerſity of Oxford vvith all degrees and facultyes in yt, &c.* Vpon which articles & other proofes, the ſaid *Richard Hunne* after his death was condemned publikely of hereſy, by a iudiciall ſentence of the Biſhops of *London, Durham* & *Cales*, & thervpon accordinge to Eccleſiaſticall cannons, his body was commaunded to be deliuered to the fire. For feare of which ſentence in his life, and for greeife that he could not preuayle in his ſute of *Premunire* againſt the pariſh Prieſt, that ſued him for a buryinge-ſheete or mortuary for his ſonne, yt is preſumed that he tooke that deſperate courſe by help of the diuell to hang himſelfe.

Hunnes frends ſuſpected of hereſy.

15. And yet for that he was welthy, and had a daughter marryed to one *VValpole* a marchant in London, that was of ſome power in the citty, and the moſt of his kinred and acquaintance being thought to be ſomewhat infected by him alſo with Wickliffian hereſies (as diuers alſo of the Crowners Queſt were ſuſpected to be) they made a great clamour about his death both in the citty & court, for which cauſe the King did diuers tymes (ſaith *Syr Thomas More*) commaund the ſame to be examined, himſelfe ſometymes being preſent; And finally after all examinations made both by law and otherwiſe, the K. Attorney generall, gaue ſentence for the acquitting of *Doctor Horſey* and others, that had byn called into ſuſpicion for the ſame, which* Fox alſo confeſſeth, but ſaith yt was vpon fauour and ſollicitation.

pag. 744.

tion. But none ſetteth downe the matter more ſubſtantially then *Syr Thomas More* himſelfe, who was preſent, and then a Counſelour, and therfore yt is reaſon we ſhould heare him. Wherfore he being asked of his frend (as in his dialogue he wryteth) whether he knew *Hunnes* matter well, or noe, he anſwereth thus:

Syr Tho. Mores relation of Hunne, *lib. 3. dial. cap. 15. pag. 235.*

> Forſooth (quoth I) ſo well I know yt from top to toe, that I ſuppoſe there be not very many men that know yt much better, for I haue not only byn diuers tymes preſent my ſelfe at certaine examinations therof, but haue alſo many tymes ſunderly talked with almoſt all ſuch, except the dead man himſelfe, as moſt knew of the matter, which matter was many tymes in ſundry places examined, but ſpecially at *Baynards Caſtle* one day at great length, euery man being ſent for, that could tell any thinge about the ſame. And this examination was before diuers great Lords both ſpirituall and temporall, and others of the Kings Counſell, *&c.* I was preſent alſo at the iudgement giuen in Paules, wherupon his books and body were burned, *&c.*

16. Thus farre *Syr Thomas More*, addinge further, that hauinge vſed great diligence to ſearch out the ſame; could neuer find but that *Hunne* made himſelfe away, and that the partyes were guiltles, that were odiouſly ſlaundered therwith. Which only teſtimony of *Syr Thomas More*, made vpon his owne knowledge he being the man he was both in learninge, iudgement and tender conſcience, and liuinge

The authority of Syr Tho. More.

in that tyme, place, and dignity, wherby he might eaſily informe himſelfe, is, and ought to be of more credit with euery diſcreet man, then a hundred of Fox his tales, made vpon coniecturall reaſons only. But howſoeuer this matter was, for the manner of his death, certayne yt is, that he could not be a Martyr of Fox his Church, as *Alanus Copus* well proueth; partly for that he cõfeſſeth in this place, *that in moſt points, Hunne was a Papiſt, heard maſſe, and vſed his beads in the priſon*; partly alſo for that diuers of thoſe hereticall articles, wherin he differed from vs, and was condemned by vs (as before yow haue heard) do not agree with the doctrine of Fox his Church at this day. In which reſpect he wryteth in the margent of his text thus: *Hunne no full Proteſtant.* So as euery way, this our Fox ſheweth himſelfe a ſimple fellow, in makinge ſo great accompt of this Martyr, whome yet he graunted not to haue byn fully of his religion. Perhaps he may be at the full moone. And ſo much of him.

Pag. 743.

17. Next vnto *Richard Hunne*, commeth in *Iohn Tewexbury* martyr, a leather-ſeller of London vnder King Henry the eyght, who being infected with readinge certayne ſeditious books of *Tyndall*, eſpecially that which he intituled: *The vvicked mammon* (vvhich booke conteyned nothinge in effect, but an odious inuectiue againſt Biſhops and Prelates of the Church) grew to be ſo willfull and obſtinate, in likinge and approuinge therof, as being called before *Tonſtall* B. of London, and brought

Io. Tevvexbury leather-ſellar.

brought into open conſiſtory about the ſame, he offered to defend all points of doctrine therin held, as yf yt had byn the ghoſpell. Whervpon he was examined of diuers particular articles therin cõteyned, as for example: *That the diuell holdeth our harts ſo hard, that it is impoßible to conſent to Gods law.* Wherunto he anſwered (ſaith Fox) *that he found no fault in yt.* Another article was; *that Peter, and Paul; and other Saints, that be dead, are not our frends, but their frends, whome they did help, when they were aliue.* To that he ſaid alſo, *that he found no yll in it.* Another was, *that euery one is Lord of whatſoeuer another man hath.* To that he anſwered (ſaith Fox) *what law can be better then that?* Another article was, *that the Iewes of good intent and zeale, put Chriſt to death*: To that he anſwered: *That yt is true, and the text is playne inough for yt, &c.*

Fox pag. 935.

Tyndalls opinions allovved by the lether-ſeller as alſo by Fox.

18. Theſe and ſuch like were his anſwers to diuers propoſitions, taken out of that miſcheuous booke of *VVicked Mammon.* And he being at ſundry appearances gently and charitably exhorted by the Biſhopp, that for ſo much as he was a ſimple and vnlearned man, he ſhould not ſtand ſo ſtiffely, in peculiar opinions; but he would not harken therunto, a long tyme, which greatly contenteth Iohn Fox, who wryteth thus vauntingly of this Martyr: *In all points of religion, he openly did diſpute in the Biſhopps Chappell and pallace, and vvas ſo expert and prompt in his anſwers, as Touſtall, and all his learned men vvere aſhamed that a leather-ſeller ſhould ſo diſpute vvith them, vvith ſuch power of the ſcriptures and heauenly*

Fox pag. 934.

uenly vviſdome, that they vvere not able to reſiſt him, &c.

19. Thus wryteth Fox of the ſtoutneſſe of his Martyrs for 2. or 3. of the firſt ſeſsions, approuinge (as yow ſee) his hereticall doctrine, as well for the community of all things with the Anabaptiſts, as other blaſphemyes before noted, to haue proceeded from the heauenly wiſdome of God. *But* (ſaith he) *in the next ſeſſion, he ſubmitted himſelfe, and abiured his opinions vpon the eyght of May* 1529. *and vvas inioyned pennance of bearinge faggots, &c. Notwithſtandinge the ſame Iohn Tewexbury after two yeares confirmed by the grace of God, and moued by the example of Bayfield aforeſaid, that vvas burned in Smithfield, did returne, and being apprehended againe, vvas condemned and burned alſo in Smithfield, &c.* — Fox *ibid.*

20. And this is the ſtory of *Iohn Tewexbury* the leather-ſeller; to whome Fox adioyneth two Confeſſors, *Iames Gore* that dyed in the priſon of *Colcheſter*, *for the right and truth* (ſaith he) *of Gods word*; and *VVilliam VViſeman* cloth-maker of London, that diceaſſed, in *Lollards Tower*, and was buryed in the fields. And from theſe Fox paſſeth to his rubricate Martyr *Iohn Philpott* preacher, of whome now we muſt alſo ſpeake in order, though with much breuity in reſpect of the tedious prolixity vſed therin by him. — Iames Gore. Fox *pag.* 1629. & 1630. VVilliam VViſemã.

21. First then this *Iohn Philpott* was a gentleman borne of Worſhipfull houſe in *Hampſhire*, & afterwards brought vp in ſtudy of the *Cyuill* law in new Colledge in *Oxford*, for the ſpace of — The ſtory of Iohn Philpott burned for hereſie.

of 6. or 7. yeares, where Fox noteth that he gaue himſelfe to the ſtudy of tongues, eſpecially to the Hebreue tongue, which he being a lawyer doth well ſhew, that euen then he was touched with ſome humor of new fancyes, the Hebreue tongue being litle needfull to that profeſsion. Afterward he trauayled into *Italy*, and *Rome*, & returning home Prieſt, got the aduouſon of the Archdeacon-ſhipp of *VVincheſter* through *B. Gardeners* fauour, by vertue wherof he gott alſo at length the preſentment, when yt fell voyd vnder *Doctor Poynett*, who in *K. Edwards* dayes was intruded in *Gardeners* place, that was depriued by *Cranmer* and *Ridley*. In which depriuation, this *Philpott* alſo was a wittneſſe & agent againſt *Gardener*, and reiected by him as more then halfe franticke or madd, or (to vſe his phraſe) *altered in his wits:* which humor was diſcouered in him diuers wayes, not only during the tyme of *K. Edwards* raigne, but alſo by his furious and phantaſticall behauiour in the conuocation-houſe in the beginninge of *Q. Maryes* raigne, wherof yow ſhall heare more particulars afterward in the *Re-vew* of the ten diſputations: for that matters of religion being referred by Q. Mary to the ſaid conuocation-houſe to be diſcuſſed firſt amonge themſelues and the Eccleſiaſticall perſons, being the ſame yet that had byn in dignity vnder *K. Edward*, except ſome two or three that had byn committed before vpon ſpeciall cauſes; they all ſubſcribed vnto the Catholike articles propoſed, and namely the

Fox *pag.* 1630.

Philpott held for franticke by the B. of VVincheſter. Fox *pag.* 1229.

the *reall-preſence*, *Tranſubſtantiation*, and the *ſacrifice of the maſſe*, except fiue or ſix, to witt *Phillips* deane of *Rocheſter*, *Haddon* deane of *Exceter*, *Philpott* Archdeacon of *VVincheſter*, *Cheyney* Archdeacon of *Herford*, *Elmer* Archdeacon of *Stow*, and one other (ſaith Fox) but what he was he declareth not. Fox *pag.* 1282.

Theoppoſitions of ſix Proteſtants in the conuocation houſe, being the 18. of Septembre 1553.

22. Theſe halfe dozen then had licence to propoſe their doubts & arguments, & ſo they did for fiue or ſix dayes togeather, ſome Catholike man being alwayes appointed *ex tempore* to anſwere them, as *Doctor VVatſon*, *Doctor Morgan*, *Doctor Moreman* and others; the prolocutor being *Doctor VVeſton*: but when the Catholiks would haue had them to aunſwere againe in their turnes, accordinge to promiſe, yt was * refuſed by them; but as for *Iohn Philpott*, of whome the ſtory is, he behaued himſelfe ſo intemperatly, or rather impotently, in that aſſembly, as oftentymes by the prolocutor he was ſaid to be fitter for bedlam, then for diſputatiō. Among other things he made this Proteſtation there publiquely, *that in the Sacrament of the Altar* Chriſt is not preſent in any wiſe: *and this his ſayinge* (ſaith Fox) *he offered to proue before the vvhole houſe, yf they liſted to call him therevnto, yea before the Queens grace and her Counſell: and before the face of ſix of the beſt learned men of the houſe of the contrary opinions and refuſed none; and yf I ſhall not be able* (quoth he) *to mayntaine by Gods vvord that I haue ſaid, and confound thoſe ſix vvhich ſhall take vpon them to vvithſtand me in this point, lett me be burned vvith as many faggotts as be in London before*

Fox * *pag.* 1288.

Fox *pag.* 1289.

before the court gates; and this he vttered (ſaid Fox) *vvith great vehemency of ſpirite:* but yt was indeed with great vehemency of folly or rather fury, for he was not the beſt learned amonge them, though perhaps, the lighteſt witted; and his fond aſſertion ioyned vvith his ridiculous vaunt, doth make the thinge more manifeſt; for that none of his fellowes will hold commonly and in plaine words, that Chriſt is not any wayes preſent in the *Sacrament*: nay moſt of them to delude the people, and to auoyde the cleare teſtimonyes of the ancient Fathers will graunt in words, that his body and bloud are there *truly, ſubſtantially, naturally*, yea the very ſame body that he tooke of the virgin *Mary*, the very ſame blood that was ſhedd vpon the Croſſe, as yow ſhall ſee oftentymes and ordinarily graunted by *Cranmer, Ridley* and *Latymer* in their diſputatiõs, which we ſhall ſet foorth in the end of this booke eſpecially in the fifth Chapter, of the enſuinge *re-viewe*, where they anſwere the Fathers, and elſe where: and for example doe yow heare one place only of *Ridley* in his laſt examination before the Biſhop of *Lincolne: both yow & I* (ſaith he) *doe agree herein, that in the Sacrament is the very, true, and naturall body and blood of Chriſt, euen that which was borne of the virgin Mary, vvhich aſcended into heauen, &c. Only vve differ in modo, in the vvay and manner of being, vve confeſſe all one thinge to be in the Sacrament, and diſſent in the manner of being there, &c.*

Philpotts deſperate proteſtation.

Fox pag. 1598.

The diſagreing of heretikes about Chriſts being in the Sacrament.

23. Thus he, which is a farr different thinge from that which *Philpott* auerreth, *that Chriſt is*

no wiſe preſent in the Sacrament. And Fox himſelfe, that allwayes conformeth his aſſertion with thoſe hereticall opinions which for the preſent he relateth, affirmed before, as yow haue heard, that Chriſt is preſent in the Sacrament, neyther *ſpiritually nor corporally*; but heere to conforme himſelfe to *Ridley* ſaith the quite contrary, makinge this note in the margin; *Papiſts and Proteſtants in grauntinge the preſence doe agree; only in the manner of being they differ*: Which yf yt be true then we ar agreed indeed, for all our controuerſie is about the thinge yt ſelfe, to witt, whether the true body of Chriſt, the ſame which is in heauen, be truly & ſubſtantially in the *Sacrament*; and as for the manner, we graunt alſo that yt is a ſpirituall and Sacramentall manner of being there, farre different from that of Chriſts being in heauen, but yet the ſelfe ſame *true, reall* & *naturall* body; which yf *Fox* and *Ridley* do graunt heere truly, as in ſound of words they profeſſe; then are we agreed indeed; and then, what needed *Ridley* to haue gone to the fyre for this article, as he did; or what reaſon had *Philpott* to follow him therin, yf after they agreed in one opinion? or yf they were not (as by their words and contrary aſſertions may appeare, the one holding Chriſt to be preſent truely, ſubſtantially and naturally; the other in no wiſe at all) then how madd a vaunt was this, that he would confound by Gods word ſix of the learnedeſt men of the Conuocation-houſe, that ſhould oppoſe themſelues againſt his aſſertion? amongſt

See before in the introductiō.

Philpotts bragg in the Conuocation houſe.

amongſt which ſix, *Ridley* muſt be one as yow ſee, and Fox an other; and when they of the conuocation-houſe laughed at this his folly, he fell downe vpon his knees, cryed out, and wept, which was after obiected vnto him in his examinatiõs for a point of madnes, though Fox indeuour to excuſe the matter ſayinge; *he fell into an exclamation, caſtinge vp his eyes towards heauen, and ſaid: o Lord vvhat a vvorld is this, that the truth of thy holy word may not be ſpoken, and abidden by, & for very ſorrow & heauineſſe the teares trickled out of his eyes.* So Fox, but himſelfe excuſeth the matter otherwiſe afterward in his ſaid examinations, ſayinge *that he vvept vpon them, as Chriſt did vpon Hieruſalem, Scribes and Phariſees.* Fox pag. 1285. Fox pag. 1658.

24. And no leſſe diſtractedly, or rather furiouſly, did he behaue himſelfe in his conferences afterwards, & examinations with the Biſhopps, eſpecially in that vpon *S. Andrewes* day in the B. of Londons gallery, fiue Biſhops being preſent, and 9. or 10. Doctors and learned men beſides, where conferringe with *Doctor Morgan*, that ieſted ſomewhat at the aſſurance of his particular ſpirite, wherof he had vaunted exceedingly, *Philpott* fell into plaine fury, ſo as *Doctor Morgan* ſayinge: *yow rage now*; *Philpott* replyed, *thy fooliſh blaſphemyes haue compelled the ſpirite of God; vvhich is in me, to ſpeake that vvhich I haue ſaid vnto thee, thou enemy of all righteouſnes.* *Morgan.* Why doe yow iudge me ſo? *Philpott*; by thine owne wicked words I iudge thee: thou blynd and blaſphemous Doctor, *&c.* and againe a litle after; *I tell thee* Fox pag. 1653.

T 2 *plaine,*

plaine, thou art not able to anſwere that ſpirite of truth vvhich ſpeaketh vvithin me, for defence of Chriſts true religion: I am able by the might therof, to driue thee round about this gallery before me. And yf yt will pleaſe the Q. Maieſtie to heare thee and me, I vvill make thee for ſhame to ſhrink behind the dore. Thus he; and by this yow may know the mans veyne.

25. Fox ſetteth downe 14. ſeuerall examinations or conferences had with him, partly before particular commiſsioners, partly with the B. of London, and other learned men, partly before the Lords of the Councell, partly before many Biſhops togeather, and this both in priuate and publike, beſides many other conferences, which Fox affirmeth not to haue byn wrytten. All which paine and trauell was taken (no doubt) with him, in reſpect of his worſhippfull parentage, whereby he was of kynne alſo to diuers of the Councell, as namely to the *Lord Riche*; who being preſent at his ſixth examination, tooke great compaſsion of him to ſee ſo fond and willfull a humor ouer-rule him; in ſo much as hauing heard *Philpott* to make a large diſcourſe of his Church, different from the *Roman*; and perceauinge that after all was ſaid and done, he and his would reſt vpon their owne particular ſpiritts and iudgements, for triall of the true Church; the ſaid *Lord Riche* aunſwered in theſe words.

26. *Rich.* All heretiks doe boaſt of the ſpiritt of God, and euery man would haue a Church by himſelfe, as *Ioane of Kent* (burned of late

Fox pag. 1640.

Speaches betvveene the *Lord Rich.* and *Philpott* related by Fox.

late in K. *Edwards* dayes) whome I had my ſelfe for a ſennight in my houſe, after the wryte was out, for her to be burned; where my Lord of Canterbury (*Cranmer*) & *B. Ridley*, reſorted almoſt dayly vnto her: But ſhee was ſo high in the ſpirit, as they could doe nothing with her, for all their learninge, but ſhe went willfully to the fire, as yow do now.

Philpott. As for *Ioane of* Kent, ſhe was a vaine woman, I knew her well, and ſuch vaine ſpiritts be ſoone knowne from the true ſpiritt of God; for that the ſame abideth within the limitts of Gods word, nor ſtubbernely maintayneth any thinge contrary to the word, as I haue Gods word throughly on my ſide, *&c.*

Rich. By whome will ye be iudged? yow demaunded euen now ten learned men of the realme to deale with yow: what yf meanes be made to the Queene that yow may haue your requeſt: will yow promiſe to abide their iudgement?

Philpott. I will make your honors iudges that ſhalbe hearers of vs.

Rich. Yea, but will yow promiſe to agree to their iudgement.

Philpott. There be cauſes wherfore I may not ſo doe, vnleſſe I be ſure they will iudge accordinge to the word of God.

Rich. Oh, I perceaue yow will haue no man iudge but your ſelfe, *&c.*

27. Thus they went on, as Fox relateth. And by this litle taſt, yow may imagine, how all or the moſt part of the tyme was ſpent in

thoſe large & many examinations with thoſe kynd of men; which Acts notwithſtandinge, ar not ſett forth accordinge to the Originall in the Biſhops Regiſters, as Fox heere confeſſeth. For he ſaith, *that they ar but ſlenderly handled therin, eſpecially in behalfe of the anſweres.* So that yow muſt thinke, that all theſe conferences, are ſett downe by Fox, accordinge as *Philpott* did wryte them with his owne hand; who we may be aſſured, would not giue the worſt part to himſelfe, nor the victory to his aduerſaryes. And this is the creditt of moſt of theſe large relations found in Fox, that they were wrytten by the partyes, who had moſt intereſt to lye, as before yow haue heard in diuerſe narrations, aſwell of *Maundrell* the Cowheard, *Allerton* the Taylor, *Fortune* the Black-ſmyth; and others that wryte their owne triumphes. *pag.* 1658.

28. Well then, after all conferences, examinations, exhortations, inſtructions, perſuaſions, and the like in vaine vſed; *B. Bonner* was forced to giue ſentence againſt this man. And therefore comminge forth in publike conſiſtory at *S. Paules,* vpon the 13. day of December *anno* 1557. hauinge firſt obiected diuers articles of hereſie vnto *Philpott,* two were, that he had blaſphemouſly ſpoken againſt the ſacrifice of the maſſe, and *reall preſence* of Chriſts body in the ſame. Wherunto *Philpotts* aunſwere (ſaith Fox) in the regiſter is this: *That as touchinge the ſacrifice of the maſſe, and Sacrament of the Altar, I neuer ſpake againſt the ſame.* Vpon which words Fox maketh this note in the margent. *Heere eyther*

Philpotts anſvvere qualified by Fox. *pag.* 1658.

eyther the regiſter belyeth Maiſter Philpott, or els he meant, as not offendinge the law, therby to be accuſed, &c.

29. Thus patcheth vp matters Iohn Fox, and after few words he concludeth thus: *Bonner then not able vvith all his learned Doctors to ſatiſfie him* (M. Philpott) *fell to perſuadinge of him, &c.* But *Philpott* anſwered: *yow, and all other of your ſort are hypocrytes, and I vvould all the vvorld did know your hipocriſie, your Tyranny, ignorance, and idolatry, &c.* Yow ſee heere this vncharitable anſwere, vnto the charitable perſuaſion of the Biſhopp. And yet further, a little after in his laſt examination, he ſaid aloud before the people, anſwering to the Biſhopp and his aſſiſtants in iudgement ſeat: *God ſaue vs from ſuch hypocrits, that would haue things in a tongue that men do not vnderſtand.*

Fox ibid.

Philpotts rayling vpon the Biſhopps.

Biſhop. VVhome do yow meane?

Philp. Yow, and all others, that be of your generation and ſect, &c. And then turning him to the people, he further ſaid: *Oh all ye gentlemen, beware of theſe men and all their doings, &c.*

Lond. and others Biſhopps. VVith vvhat can ye „
charge vs? „

Philp. Yow are enemyes to all truth, and all your „
doings be naught, and full of Idolatry, ſauinge the ar- „
ticles of the Trinity, &c. Thus farre Fox. „

30. And after all this, and much more iniury receaued from him in words, the Biſhopps made him a new large exhortation, which Fox alſo ſetteth downe; but yt auayled nothinge; for he being in a furious veyne of rai-

linge and blaſpheminge, rendered nothinge but contumelious aunſwers; as when the Biſhopps, which were *London, Bath, VVorceſter* and *Lichfield*, asked him againe about the Sacramēt of the Altar, he anſwered: *Yf ye call yt the Sacrament of the Altar in reſpect of the Altar ſtone* (vpon which yt is offered) *then I defy your Chriſt, for that it is a rotten Chriſt, &c.* Behold this miſerable blaſphemous tongue, & what could the Biſhops doe with ſuch a tongue, but burne yt? And then (ſaith Fox) after other particular matters brought forth againſt him, eſpecially after the comminge in of the *Lord Mayor, the Biſhopps vvaxinge now vveary, &c. fell by fayre and flatteringe ſpeach to perſuade with him, &c.* Thus much confeſſeth Fox, and yet complayneth of cruelty againſt him, for that after all, they condemned him to be burned. And thus much of him.

Fox ibid.

31. In the next place after *Philpott*, do follow two other Foxian Martyrs, *Iohn Rough* and *Margarett Mering*, burned togeather at one ſtake in Smithfield. *Iohn Rough* was a Dominican friar of Scotland, who runninge from thence into England in the beginninge of K. *Edwards* dayes, tooke a woman for his wife named *Katherine*, (for this is alwayes their beginninge as often I haue noted) and procured himſelfe a benefice neere vnto *Hull* in Yorkeſhire: but after Q. Mary was entred, he fled out of England into *Frizeland*, & there with his woman became a knytter of cappes, and when yarne fayled them (ſaith Fox) and other neceſſaryes

Io. Rough a Scottiſh miniſter.

Fox pag. 1840.

for their occupation, they returned both into England againe, and learninge out that there was a ſecrett congregation of Proteſtant brethren and ſiſters in London, he gatt to be miniſter therof, as before we haue * ſhewed in the ſtory of *Simpſon*, that was deacon of the ſaid congregation. Where alſo we haue made mention of a certaine viſion that *Rough* had by night, of the ſaid *Simpſons* apprehenſion, wherevpon he cryed out twiſe to his vvoman; *Kate, Kate, my brother Simpſon is gone, ſtrike fiar and gett vp:* but himſelfe being ſoone afterward taken at Iſlington, vvhere the congregation ſhould meete, he vvas brought before the Councell, and by them remitted to the Biſhopp of London, to be proceeded againſt accordinge to forme of law in caſe of hereſie. For which, after diuers examinations, he vvas condemned and burned in Smithfield togeather with the forſaid *Margaret Meringe*, a poore buſy pratling vvoman of London, and ſiſter of the ſame congregation; of vvhome Iohn Fox vvryteth thus:

*29. *March cap.* 7.

32. *Maiſter Rough* being cheefe paſtor to the congregation (of vvhich *Margaret Meringe* vvas one) did not vvell like the ſaid *Margarett*, as ſomewhat to buſy, *&c.* Now vvhat they ſaw or vnderſtood further in her, we know not, but this followed: *Maiſter Rough*, the friday before he vvas taken, in the open face of the congregation did excommunicate her, out of the ſame company, and ſo ſeemed vvith the reſt, to exclude and cutt her of from their fellowſhipp

Margarett Meringe excõmunicated by Rough the miniſter. Fox *pag.* 1842.

„ lowſhipp and ſociety; vvherat ſhe being mo-
„ ued, did not vvell take yt, nor in good part,
„ but thought her ſelfe not indifferētly handled
„ amonge them. Whervpon, to one of her
„ frends in a heate ſhe threatened to remoue
„ them all, but the prouidence of God was
„ otherwiſe, &c. Lo heere the fallinge out betweene the paſtor, and the ſheepe, and how *B. Bonner* made the attonemēt betweene them afterward, by burning them both at one ſtake. For *Margaret* was as froward in matters of religion towards the ſaid Biſhopp, as ſhe had byn in points of diſcipline towards her *Rough* miniſter, that excommunicated her. For ſhe auouched before *B. Bonner* (as Fox recordeth) *that the maſſe was abhominable before the ſight of God, and before the ſight of true Chriſtian people; that yt is the playne cupp of fornication, and the vvhore of Babylon.* And that as for the Sacrament of the Altar; *ſhe beleeued there was no ſuch Sacrament, in the Catholike Church, and that ſhe vtterly abhorred the authority of the Biſhopp of Rome, vvith all the Religion obſerued in the ſame Antichriſts Church, &c.* And then being demaunded (ſaith Fox) yf ſhe would ſtand to theſe her aunſwers, ſhe ſaid: *I vvill ſtand to them vnto the death: for the very Angells of heauen do laugh yow to ſcorne; to ſee the abhomination, that yow vſe in the Church, &c.* And with this ſhe went to the fyre. And what would yow do to ſuch willfull people as theſe? or vpon what ground of knowledge could this madd obſtinacy be founded? but only vpon ſelfe-will, as in the Anabaptiſts, *Ioane of Kent, George*

Ibid. col. 2.

The inſolency and obſtinacy of Margaret Mering.

See Stovv *an. 4. & 5. Edvvardi ſexti.*

Paris, and the like, burned by the Proteſtants themſelues. Wherefore let theſe people go into their place.

33. Next vnto theſe Martyrs, Fox ſetteth vs downe a ranke of halfe a dozen Confeſſors togeather, that occupy ſix ſeuerall dayes in his Calendar. The firſt three are *Thomas Tyler, Mathew VVithers,* and *Iohn Dale,* all poore Crafteſmen, that were in trouble for the new ghoſpell vnder Q. Mary, vpon the yeare 1558. yet about the firſt two, Fox wryteth no ſtory or declaration in his Monuments that I can find, but of the third, which is *Iohn Dale,* he ſheweth how that for a ſpitefull raylinge ſpeech made publikely againſt the parſon of *Hadley* his paſtor, named *Maiſter Newell,* in the Church, and that openly, and in tyme of diuyne ſeruice, he was put into the common cage of the towne for three or foure dayes, and afterward ſent by *Iuſtice Moyle* to the goale of *Bury*, where he died, and therby was made a Confeſſor.

Thomas Tyler Matth. VVithers. Io. Dale.

34. The other three were *Iohn Glouer, VVilliam Playne* and *Elizabeth Lawſon,* who, for their impriſonment only for new opinions, are preferred heere by Fox to the dignity of Calendar-ſaints and Confeſſors. The firſt was impriſoned at *Lichfield* and *Couentry*: the ſecond in *London*, the third at *Bedfield* in Suffolke. And now how many Catholike Calendars vve might fill vp with people, that haue byn troubled and impriſoned for Catholike Religion only vnder the gouernment of the laſt Queene, euery man may conſider, yf vve would

I. Glouer. VVilliam Playne. Elizabeth Lavvſon.

Fox *pag.* 1556. 1927. 1877.

„ lowſhipp and ſociety; vvherat ſhe being mo-
„ ued, did not vvell take yt, nor in good part,
„ but thought her ſelfe not indifferẽtly handled
„ amonge them. Wherupon, to one of her
„ frends in a heate ſhe threatened to remoue
„ them all, but the prouidence of God was
„ otherwiſe, *&c.* Lo heere the fallinge out betweene the paſtor, and the ſheepe, and how *B. Bonner* made the attonemẽt betweene them afterward, by burning them both at one ſtake. For *Margaret* was as froward in matters of religion towards the ſaid Biſhopp, as ſhe had byn in points of diſcipline towards her *Rough* miniſter, that excommunicated her. For ſhe auouched before *B. Bonner* (as Fox recordeth) *that the maſſe was abhominable before the ſight of God, and before the ſight of true Chriſtian people; that yt is the playne cupp of fornication, and the vvhore of Babylon.* And that as for the Sacrament of the Altar; *ſhe beleeued there was no ſuch Sacrament, in the Catholike Church, and that ſhe vtterly abhorred the authority of the Biſhopp of Rome, vvith all the Religion obſerued in the ſame Antichriſts Church, &c.* And then being demaunded (ſaith Fox) yf ſhe would ſtand to theſe her aunſwers, ſhe ſaid: *I vvill ſtand to them vnto the death: for the very Angells of heauen do laugh yow to ſcorne; to ſee the abhomination, that yow vſe in the Church, &c.* And with this ſhe went to the fyre. And what would yow do to ſuch willfull people as theſe? or vpon what ground of knowledge could this madd obſtinacy be founded? but only vpon ſelfe-will, as in the Anabaptiſts, *Ioane of Kent, George*

Ibid. col. 2.

The inſolency and obſtinacy of Margaret Mering.

See Stovv an. 4. & 5. *Edvvardi ſexti.*

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Fox *pag.* 1556.1927. 1877.

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vvould vvryte Acts and Monuments, as Fox hath done.

35. Neyther are his Martyrs, vvhich preſently to theſe he adioyneth, of much more conſideration, to witt *Nicolas Burton* an Engliſh marchant burned in *Syuill* of Spayne for Zwinglian opinions, vpon the yeare 1562. and *Thomas Rhedon* a french Carmelite friar (though Fox make him an Earle in his Calendar) burned at *Rome* for Wickliffian hereſies, aboue a hundred & twenty yeares before that againe, to witt *anno Domini* 1436. duringe the raigne of K. *Henry* the ſixt of England, though of each of theſe Martyrs, Fox ſetteth forth a pittifull painted pagent of their burninge and hard handlinge. The marchant (he ſaith) was taken in *Cadiz* by a familiar of the Inquiſition, caſt into priſon, and after 14. dayes ſent to *Syuill*: *But in the meane ſpace, he ſo inſtructed* (ſaith Fox) *the poore Spanish priſoners in the word of God, that in ſhort ſpace he had vvell reclaymed ſundry of them, &c.* For vvhich he vvas afterward condemned and burned in *Syuill*, as he had vvell deſerued, yf he vvent about to infect vvith hereſie, the inhabitants of that moſt Catholike countrey and citty. Though Fox his tale of his *inſtructinge the priſoners vvith the word of God*, hath no probability: For that ſuch as are in priſon for ſuſpition of hereſie in thoſe countreyes, are not ſuffered to cõuerſe with other priſoners, as Fox imagineth, as it vvas permitted in Q. Maryes tyme in England, vvherof vve ſhall haue occaſion to ſpeake more afterward

Nicolas Burton. Thomas Rhedon.

Fox pag. 1865.

ward in the 17. Chapter of this Treatiſe. And ſo much of **Burton.**

Thomas Rhedonenſis a French Carmelite friar burned at Rome *anno* 1436.

36. As for the Carmelite friar, ***Rhedonenſis,*** (whome Fox in his Calendar calleth Earle; but it may be, it was of error, & that it ſhould haue byn left to the other followinge, which is *Iohn Picus* Earle of *Mirandula*) he telleth vs, that he goinge into Italy, and carryinge vvith him diuers books of *Iohn VVickliffe*, *Iohn Huſſe*, and the like, thinkinge to reforme the friars of his order there, he was by them accuſed to the Inquiſition of *Rome*, and there after conuiction he was finally degraded and burned. Neyther are there any particularityes vvhich are vvorth the notinge in this behalfe. But now hauinge conſidered further, I find that Fox hath put this man twiſe into his Calender, both tymes vnder one yeare, to witt 1436. and therfore in this place I meane to leaue him out, eſpecially for that the fooliſh madd fellow hath made ſuch an embrullery betweene his Saints and Catholike Saints in this moneth, as that, except vve accommodate the matter amonge them, they cannot ſtand togeather, no, not the natiuity of Chriſt yt ſelfe, nor *Saint Stephen, Saint Iohn Euangeliſt*, nor *Saint Thomas* the Apoſtle can haue their due places, as before vve haue ſhewed more largely in the beginninge of this Chapter.

The

The ſecond part of this moneth, conteyninge ſeauen ſingular Confeſſors.

§. 2.

37. Wherfore to draw to an end of this moneth and of the whole yeare, Iohn Fox aſsigneth vs for the laſt ſeauen dayes, ſeauen ſeauerall Confeſſors and Saints to furniſh the ſame, which yf we conſider them well, we ſhall ſcarce find any one of them all to agree with his fellow, or with Fox himſelfe in all points of Religion. Their names are, *Picus* Earle of *Mirandula* an Italian; *Eraſmus Roterodamus* a Flemminge; *Martyn Bucer, Paulus Phagius,* and *Philipp Melanchthon* Germans: *Peter Martyr* an Italian, and K. *Edward* the ſixt of England. Of vvhome breifly vve ſhall ſpeake in order. And as for *Iohn Picus* Earle of *Mirandula*, yt is ſtrange madneſſe in Fox to bring him in for a Saint of his Church, being a man in all points ſo oppoſite vnto his Religion, as any man lightly that liued in his tyme; nor can I imagine, why the madd fellow ſhould draw him vnto his Calenlar, except yt were for that he was a great frend of Friar *Hieronymus Sauonarola* of Florence, whome before * yow haue heard treated of, and haue ſeene him taken out of Fox his Calendar againe; and the like ſhall yow now heere of this *Picus Mirandula*, of whome (though Fox make him a Confeſſor

The ſtory of I. Picus Earle of Mirādula.

* 31. *May. cap.* 9.

of his Church in the Calendar) yet comming to his hiſtory of Acts and Monuments, I do not find any ſufficient narratiõ made by him, of the Acts and Geſts of this *Picus*; but only that he nameth him amongſt other learned men of his tyme, in the beginninge of the raigne of K. *Henry* the 7. But on the other ſide, there are againſt Fox, to proue him a foole in this point, many arguments. Firſt the life of the ſaid *Picus* wrytten in Engliſh at large by *Syr Thomas More*, in the beginning of his works; vvhich doth ſhew him in all things to haue byn a Catholike,

Fox *pag.* 670.

Syr Thomas More in the life of Picus Earle of Mirãdula.

28. There is another life alſo of the ſame man, vvrytten in Latyn by *Franciſcus Picus* nephew to the ſaid *Iohn Picus*, vvherein the ſame thinge is moſt euidently proued, and that amongeſt other points, he declareth, that this Earle *Iohn Picus*, had a purpoſe (yf he had liued) to haue wrytten a great worke againſt all hereſies and heretiks, that haue rebelled againſt the Roman Catholike Church, from the beginning of Chriſtian Religion vnto our dayes, but eſpecially againſt ſuch heretiks, whoſe reliques remayned in his tyme in diuers corners of the world, as *VValdenſians, VVickliffians, Lollards, Hußits*, and the like. Againe the ſame ſtory ſheweth, that euery friday in the yeare, this Earle *Picus* chaſtized his body in remembrance of the bleſſed paſſion of our Sauiour, with faſtinge, diſcipline, and other mortification; & that at his death, after receauing moſt humbly the bleſſed body and bloud

Franc. Picus in vita Io. Pici.

bloud of Chriſt, he would neuer let go out of his hand a certayne Crucifix, which he held, and therin for his ſpeciall deuotion, which are no ſignes of a good Proteſtant. And finally that he had a firme intention to haue made himſelfe a Dominican friar, yf he had liued, which he would not haue done, yf he had byn but lightly touched with any motions of Fox his faith.

Tho. Mor. in vita Io. Pici cap. 4.

39. And *Syr Thomas More* addeth further, that *Picus* had certaine reuelations from God about that vocation. And beſides all this, are extant his owne wrytinges, that more clearly then any thinge els, ſhew him a Catholike: which vvrytinges vvould not haue byn permitted among vs, yf they ſauoured any thing at all of hereſie, ſo vigilant are the gouernours of our Church, and haue byn euer in all ages, to note and forbidd all books and wrytinges, that are but ſuſpected to conteyne different doctrine from the vniuerſall and Catholike, that is taught amonge vs, and that vvith very great reaſon as vve haue ſhewed at large in the * *VVarn-word* againſt *Syr Francis Haſtings* and O. E. And therfore to thinke that ſo many of *Earle Picus* his vvorks ſhould be permitted amongſt vs, yf they did conteyne any hereſie at all, is great ſimplicity in Fox. For as the works of *Eraſmus Roterodamus* are forbidden for ſome errors, though he were no Proteſtant: (as preſently ſhal be ſhewed) ſo vvould theſe other alſo yf they gaue the like cauſe. Which is not ſo, but rather are permitted read and

* VVarn-vvord. *Encount. 1. cap. 15.*

highly comended by Catholiks, namely thoſe of *Picus Mirandula*, as yow may ſee not only in the two forſaid wryters of his life, *Syr Thomas More*, and *Iohn Franciſcus Picus*, but alſo by a later graue learned vvryter *Antonius Poſſeuinus* of the Society of IESVS, in his *Bibliotheca Selecta*, or *Choice-library*, vvhere he maketh profeſsion to giue his cenſure of all authors that are allowable, and ſpeakinge of this *Ioannes Picus*, he ſheweth firſt, that he had his excellent learning moſt ſtrangely by his only ſtudy and particular inſpiration of God. And then talkinge of his 12. learned and pious books wrytten by him *contra aſtrologos iudiciarios*, againſt thoſe that fortell thinges to come by aſtrology, he ſaith thus.

Ant. Poſſeuin. l. 1. Bibl. Select. cap. 3.

40. *Picus Mirandulanus Princeps, duodecim libros ſublimitate eruditionis referſit, quibus iſtam, vt diximus, aſtrologiam expugnauit.* *Picus* Prince of *Mirandula*, made twelue bookes, repleniſhed with all height of learninge, wherby he ouerthrew all this kind of Aſtrology iudiciary, as before we haue ſaid, *&c.* Neyther doth he giue any worſe cenſure of him and his works then this, which he would not do, yf he had wrytten conforme to Iohn Fox his new learninge. Yet true yt is, that *Earle Picus* being extraordinarily forward in learninge, had certaine phyloſophicall controuerſies with ſome ſchoolemen, proceeding from his great ſharpneſſe of witt, but nothinge tendinge to difference of faith or matters of religion; which I could wiſh we myght ſay truly of the ſecond

Ant. Poſſ. l. 15. c. 13.

VVhether *Eraſmus* vvere a Proteſtant or no?

man named in this ranke, to witt *Eraſmus Roterodamus* who vpon like, though leſſe ſharpenes of wytt, and farre meaner knowledge in ſchoole diuinity (but yet more raſh and confident in himſelfe) paſſed further in his youth to reprehend and ieſt at certayne defects or abuſes, as to him they ſeemed, then afterward in his old age, he receaued eyther comfort or creditt therby, or could ſo eaſily remedy, as he ſaw the inconueniences and hurts that had enſued therof.

41. And this his caſe is; as yf ſome one or other in England, diſguſted with ſome things that paſſe in gouernment, and offended with ſome particular magiſtrats or officers of the Prince; ſhould ſpeake or wryte ſo bitterly and contemptuoſly againſt the ſame, that albeit himſelfe had no meaninge to condemne the whole gouernment, or to ſet other men in rebellion; yet others lighter, or worſe affected then himſelfe, and lyinge in wayte for ſuch an occaſion, ſhould by his wrytings be animated to paſſe further, and to breake forth into open defection; and ſo after all the realme ſett on fire and infinite ſlaughters, thefts, rapynes, ſacriledges and other hurts commytted, the cauſe therof ſhould be layd vpon the other mans wrytinge, who meant not ſo farre perhapps, but yet guilty of high cryme (no doubt) and great fault, for giuinge ſuch occaſion.

42. And in very like ſort paſſed the matter with *Eraſmus*, who ſeing himſelfe better lear-

ned (as he thought) then many others of his tyme (eſpecially in the tongues, and ſtudy of humanity) and therby made high mynded, (which is euer commonly the next ſtepp to a downefall) pricked on alſo with emulation againſt certayne religious orders, whoſe vocation he had more raſhely, then religiouſly left; contemninge moreouer their manner of ſchoole-ſtudy, which in great part he vnderſtood not, and offended with their rude ſpeach; thought yt the beſt way for remedy in the one, and ſome reuenge in the other, and for oſtentation alſo of ſingularity in them both, to wryte bytterly, ieſt, and carpe freely at whatſoeuer he liſted. Which liberty of ſpeeche *Martyn Luther*, and his brood comming ſoone after, and findinge yt in his wrytings, they tooke occaſion thereby to paſſe further then yt ſeemeth *Eraſmus* euer meant, whereof enſued the prouerbe before mentioned, *that Eraſmus layed the egges, and Luther hatched the ſcorpions*: and as ſome others do note very fittly to the purpoſe, to ſhew the beginninge and progreſſe of hereſies. *Eraſmus innuit, Lutherus irruit, Eraſmus dubitat, Lutherus aſſeuerat.* Wherſoeuer „ *Eraſmus* did but point with his fingar, Luther „ ruſhed vpon yt, where *Eraſmus* did but doubt, „ Luther affirmed. So as vpon *Eraſmus* dubitations, Luther framed aſſertions and aſſeuerations; And not only Luther and Lutherans, but all the peſtilent ſect of new Arrians in our dayes, began vpon certayne doubtfull queſtions, and interpretations of *Eraſmus*, whether

The cauſe of *Eraſmus* his diſorderly wrytinge at the beginninge.

Poſſeu. in biblioth. Se-lect. lib. 1. cap. 20.

All heretiks dravv *Eraſmus* perforce to their Church.

ſuch, or ſuch places of ſcriptures vſed againſt them by the auncient Fathers, were well applyed, or no? Wherof yow may read at large in the forſaid *Poſſeuinus* in his *Bibliotheca*, and not only theſe Arrians and Lutherans, but all ſects and ſectaryes lightly that after roſe vp, would needs perſuade the world (as Fox doth heere of his ſect of Caluiniſts alſo) that *Eraſmus* was of their opinion, Church, and congregation, which though himſelfe denyed moſt earneſtly vpon euery occaſion, yet would they haue yt not ſo beleeued.

Marianus Victorius in Scol. in S. Hier.

43. And on the contrary ſide, Catholiks ſeeing his raſh & temerarious wrytings, both in cenſuringe the Fathers works, and otherwayes (in which kynd one author only noteth aboue 600. errors of his cenſuring *S. Hieroms* epiſtles) as alſo that all ſects, and hereſies founded themſelues vpon him, wrote no leſſe ſharpely againſt him, then againſt heretiks themſelues, which himſelfe ſeeing, was in a miſerable plight, and could not tell what to ſay or do: yet tooke he this reſolution to wryte againſt the head of all theſe ſectaryes, to witt, *Luther* himſelfe in the controuerſie of free will, takinge vpon him to refute that brutiſh booke of his, intituled, *de ſeruo arbitrio*, of ſlauiſh will; where amonge other things *Eraſmus* wryteth thus, as *Cochlaus* alſo relateth the ſame.

Eraſ. apud Coclæum an. Domini 153[illegible]. pag. 268.

44. *Vide, quam ſibi non conſtent hominum iudicia, &c.* Behould how different mens iudgements are, Martyn Luther cryeth out, that I do not

ſo much as vnderſtand thoſe things, that he ,,
wryteth againſt Papiſts, and that I do ſcarſe ,,
conceyue theſe groſſe and ordinary points, ,,
and ſo do ſay nothinge indeed to the purpoſe; ,,
but on the other ſide, the other ſide obiecteth ,,
againſt me, that Luther hath taken theſe his ,,
ſubtilityes for the moſt part out of my books: ,,
but I ſay againe, the moſt that I wryte, I ,,
tooke out of the books of ancient Fathers: but ,,
as for Luthers books, yf yow take out of them ,,
exaggerations, reproches, ieſts, idle bablings, ,,
extrauagant ſpeaches, exorbitant aſſeuera- ,,
tions, and other ſuch things, that agree with ,,
Iohn Huſſe and *VVickliffe* and ſome other ſecta- ,,
ryes; there would little remayne of his owne ,,
for him to glory of: ſo that I for my part, am
content rather to delight my ſelfe with theſe
groſſe things (as he calleth them), then with
his ſubtilityes to trouble the peace of all Gods
Church, as he doth, and to ſett one citty with ,,
another in tumult, the people with their ,,
Princes, and Biſhops, and Princes with them- ,,
ſelues togeather by the eares: albeit I am not ,,
ſo dull neyther, as not to vnderſtand thoſe pa- ,,
radoxes of *Martyn Luther*, which coblers and ,,
ſpinſters can ſing vnto vs without booke. And ,,
truly yf there were in his books nothing falſe ,,
and erroneous in doctrine, yet the vnbrideled ,,
liberty which he vſeth of rayling, doth infect ,,
and poyſon the mynd of his readers, eſpecial- ,,
ly ſimple people, and doth breed nothinge els ,,
but ſchiſme and diuiſion. ,,

Eraſmus iudgment of Luthers vvrytings & ſpiritt.

45. This iudgement gaue *Eraſmus* in thoſe

Eraſmus accuſed by Luther of Atheiſme.

dayes of Luthers ſpiritt & wrytinge: & when Luther waxinge angry with him, obiected atheiſme, and that he beleeued nothinge indeed, but ſought ſecretly to bring all religion in contempt by wrytinge on both ſides (behold the miſery that falleth on them, who are cold and indifferent in matters of Religion)

Coclæus ib. pag. 268.

Eraſmus being marueloully afflicted therwith,
aunſwereth thus: That which Luther obie-
,, cteth againſt me, to be an Atheiſt, and to en-
,, deauour to weaken all Religion by my wry-
,, tings, and therby to bringe in paganiſme; is ſo
,, foule a ſinne, as yt belongeth rather to diuells,
,, then to men; And I nothinge doubt that ſo
,, impudent a ſlaunder will euer be beleeued
,, againſt me, by any that hath read my works, or
,, haue, by domeſticall life, knowen my man-
,, ners; would God I had ſo well kept his diuine
,, commandements in life, as I am free & quiett
,, in conſcience, for thoſe things that appertaine
to faith, and beleefe. For touching my life and
manners, I do euery day with ſighes and ſor-
row of my hart cry to God for mercy, whome

Eraſmus his proteſtation of being a Catholik.

,, yet I do not deſire euer to be mercifull vnto
,, me, yf euer any leaſt cogitation of Atheiſme,
,, or of this diabolicall purpoſe obiected to me
,, by Luther, did euer ſo much as mooue my
,, mynd. I do not ſay for weakening of all Chri-
,, ſtian faith, as he obiecteth, but yf I haue euer
,, had cogitation to ſlyde away my ſelfe from
,, the Catholike faith, *&c.*

46. Lo *Eraſmus* his proteſtation for his conſtancy in the Catholike faith. But yet one

place more I cannot omytt, out of his ſaid worke wrytten for *free-will* againſt Luther, whereby yow may perceaue his opinion of him and his: *Certè multi Lutheri diſcipuli, &c.* Truly many ſchollers of *Luther* (ſaith he) are ſo vnapt to publike tranquillity, that the Turke himſelfe is ſaid to hate the Lutheran name, only for the hatred of ſedition, and to haue forbidden them to liue in his dominions, though he tolerate with Chriſtians, that are contrary to his doctrine. What ſhould I recount heere the diſſention that is amongeſt theſe ghoſpellers? their bloudy hatred? their bytter contentions, nay their ſingular inconſtancy? Luther himſelfe hauinge changed his opinion ſo often, & yet new paradoxes ſpringinge vp from him dayly? Of which diſſention and inconſtancy, what euery man ought to thinke, let vs learne, yf yow pleaſe, out of Luther himſelfe, to the end, that this heretike with his owne ſword may cutt his owne throate. *Chriſt* (ſaith Luther in his commentary vpon the fifth pſalme) *doth not fight with heretiks any other way commonly ſo much, as by ſendinge amonge them a certayne factious ſpiritt of diſſenſion. For that by this diſcord amonge themſelues, there followeth euer their owne ruyne and perdition.* Behould a notable propheſie of *Luther* concerning himſelfe and his followers, &c,

Eraſm. l. 3. de libera arbitrio.

Luther held, for an heretike by *Eraſmus.*

47. Thus farre are the words of *Eraſmus* touchinge Luther, and Lutherans. By which yow may ſee, that *Luther* and he can hardly ſtand for Saints in one Calendar, as Fox heere

Eraſmus euer defended the reall preſence.

appointeth them, ſeeing *Eraſmus* pronounced him for an heretike, as yow haue heard. But vvhat of the *Zwinglians*? did *Eraſmus* agree (thinke yow) any better with them? No truly. For in all his works he defended euer the *reall preſence* in the bleſſed Sacrament, with great conſtancy; And liuinge in *Baſill* amongſt the Zwinglians, he euer ſaid his maſſe very deuoutly to his laſt day; nor would he take any promotions or fauours offered by them, as both *Cochlæus*, *Surius* and others do teſtifie. And in particular *Surius* wryteth, that when certaine Zwinglians gaue out in diuers places, that he fauoured them, he purged himſelfe by all meanes poſsible.

Sur. in hiſt. anno 1526.

Conradus Pellicanus.

Leo Iuda.

Eraſmus purgeth himſelfe from fauouringe Zvvinglianiſme.

48. *Hoc tempore* (ſaith *Surius*) *Conradus Pellicanus, &c.* At this tyme *Conradus Pellicanus*, that of
,, a Franciſcan friar was become a Zwinglian,
,, and had in tymes paſt, whilſt he liued a friar,
,, in *Baſill* heard the Confeſsions of *Eraſmus*, began
,, to giue out amonge his ſecrett frends at
Zuricke, that *Eraſmus* did fauour Zwinglianiſme:
,, which ſlaunder *Eraſmus* did preſently
,, ſeeke to ſhake of by diuers wayes. But ſoone
,, after that againe, there was another Zwinglian
named *Leo Iudæ*, who ſettinge forth a
,, German booke, did wryte therin, that *Eraſmus*
,, and *Luther*, did agree in tymes paſt with
,, *Zwinglius*: which thinge *Eraſmus* tooke in moſt euill part, and albeit by his inconſiderate wrytings, he had giuen no ſmall occaſion of ſuch ſuſpitions and ſpeaches of him; yet certayne yt is, that the Zwinglians could neuer draw

him to their opinions, though he liued longe amonge them in *Baſill*. And this very yeare, he wrote an epiſtle vnto the *Heluetians*, that were gathered togeather at *Badyn*, to purge himſelfe from all ſuſpition of fauouringe Zwinglianiſme, &c. Thus farre *Surius*.

49. But *Eraſmus* himſelfe doth beſt declare himſelfe, and his owne meaninge, eſpecially towards the end of his dayes, when he now grew ould, and ſaw what ſuſpitious opinions men had of him, and namely in a certayne booke called: ***Spongia aduerſus Huttenum***: that is to ſay a ſponge to wipe away the blotts of hereſy, which *Huttenus* had laid vpon him, where amonge other words he wryteth thus: *Ante triennium*, &c. It is now three yeares gone ſince I proteſted publikely, in a certaine addition to familiar conferences had at *Louaine*; that I was moſt auerſed, and euer ſhould be, from the faction of theſe new ghoſpellers; neyther am I only auerſed from them my ſelfe, but do exhort alſo and procure all my frends to be alienated from them, ſo much as I can, &c. And in a certayne epiſtle to a frend of his, he wryteth thus: *Qui Luthero fauere videntur*, &c. Thoſe that will ſeeme to fauour Luther, do endeauour by all meanes to draw me vnto their parts, and thoſe that are againſt Luther, do ſeeke to dryue me into that faction by preachinge more odiouſly againſt me, then againſt Luther himſelfe. But I cannot be dryuen from my ſettled mynd by any ſuch diuiſe or battery: ***Chriſtum agnoſco, Lutherum non agnoſco***, &c.

Eraſmus in ſpong. aduerſ. Huttenum.

Eraſ. l. 16. ep. 11.

Eraſmus acknovvledgeth the church of Rome and not Luther.

co, &c. I acknowledge Chriſt, and I do not acknowledge Luther, I acknowledge the Roman Church, and her will I follow: whatſoeuer is oppoſite to the dignity of the Roman Church, beleeue moſt certaynely that this commeth not from *Eraſmus*, vnder what title ſoeuer yt be carryed abroad.

Eraſm. in ſpong. aduerſ. Huttenum.

50. Thus and much more hath *Eraſmus* in many parts of his works, to declare his owne diſagreeing with the ſectaryes of our tyme; as alſo to teſtifie, what a bad conceyte he had of them both for their life and learninge. And as for life, he wryteth his iudgement in diuers places, as namely in his forſaid Sponge: *Circumſpice mihi populum iſtum Euangelicum, & obſerua, &c.* Looke vpon this ghoſpelling people, and conſider whether there be leſſe laſciuiouſnes, pride, couetouſnes, and ſuch like vices in them, then amonge the papiſts, whome they deteſt,? bring me forth but one, whome this ghoſpell hath made ſober in dyett, of a banchetter; gentle and meeke, of a fearce man: liberall, of a rauenous or couetuous man: gentle ſpoken, of a rayler: modeſt, of vnſhamfaſt. But on the contrary I will ſhew yow many, that by this ghoſpell are made worſe then they were before. It may be that yt is an euill lucke to fall vpon the worſe ſort of them, but truly yt neuer happened to me yet to know any one man, that became not worſe by this ghoſpellinge. And beſids this, when I go at any tyme into their Churches, I do ſee them come out from their ſermons as poſſeſ-

Eraſmus iudgment of the effects of the nevv ghoſpell.

ſed with a wicked ſpiritt, their countenance ,,
ſhewing anger & fearcenes, as ſouldiars comming ,,
from the warlike ſpeach of a Captayne, ,,
exhortinge them to fightinge. Who did euer ,,
ſee one man in their ſermons hitherto, eyther ,,
to ſhedd teares, or knocke his breſt, or ſigh for ,,
his ſynnes?

51. Thus wrote *Eraſmus* vpon his owne experience, liuing dayly with theſe ghoſpellers. And in another place he telleth many particulars of his owne knowledge alſo, as for example. *Noui monachum qui pro vna duxerit tres, &c.* I haue knowne a monke who inſteed of one wife, marryed three, and I know a Prieſt, that

Eraſm. l. ad fratres infer. Germanica.

after he had married a wife, found out that ſhe ,,
was marryed to another before. And many ,,
other like examples are heere related of the ,,
marriages of monks, & nunnes, who do leaue ,,
one another after marriage by the ſame law ,,
or right, wherby they married them. I will ,,
not name vnto yow a certayne Prieſt, whipt ,,
heere in *Baſill* about the ſtreets for his wickednes, ,,
being of the ſame profeſsion that ,,
theſe ghoſpellers are; and when the executioner ,,
had brought him without the gates of ,,
the citty after whippinge, and lett him go, he ,,
teſtified publikely, that after he once addicted ,,
himſelfe to that ſect, he ran into all kynd of ,,
wickedneſſe. I will not ſay what he tould of the whole ſect, *&c.* Hitherto are the words of *Eraſmus*, wherby we may perceaue his good opinion of the Proteſtants in his dayes, and yet that was their primitiue Church, which

VVhat *Eraſmus* recounteth of the primitiue Church of proteſtāts.

ought to be the beſt, and thoſe men wherof *Eraſmus* ſpeaketh had *primitias ſpiritus*, the very firſt fruits of that new ſpiritt, ſuch as yt was.

52. And finally the longer *Eraſmus* liued, the more he was alienated from theſe ſorts of men, & entred more and more into himſelfe, ſeemed ſorrowfull for his former doings and vvrytings, vvherby he might any vvay ſeeme, to haue fauoured or furthered them; but eſpecially after the death and martyrdome of *Syr Thomas More* his deareſt, and greateſt frend, which happened in London vpon the yeare of Chriſt 1535. a little more then a yeare before *Eraſmus* death in *Baſill*; to vvhome the ſaid good knight had often told in his life tyme, that his manner of vvryting ſo ſcoffingly and dangerouſly in matters of Religion, vvould one day make his vvorks odious, & contemptible, and forbidden by the Church of God, vvhich he ſaw in great part to fall out in his owne dayes, and vvas incredibily afflicted therwith; And after the death of the foreſaid *Syr Thomas More*, he neuer ſeemed to take ioy or comfort of this vvorld, but pyned away; And *Surius* wryteth, that he ſaw and read an epiſtle of *Eraſmus* vvrytten vvith his owne hand, to a certayne charter-houſe monke about this tyme, vvhen he ſaw the vvorld go vvorſe and vvorſe, vvhich declared vvell the affliction of his mynd, eſpecially hauinge vnderſtood that this monke his deare frend, was ſore tempted by the heretiks to leaue his monaſtery, and to follow them. We ſhall ſet downe heere ſome

The death of Syr Thomas More moued greatly *Eraſmus* to deteſt hereſie.

vvords of the ſaid epiſtle, as they ſtand in Surius:

Sur. in hiſt. an. Domini 1536. pag. 290.

53. *Vereor* (ſaith he) *ne imponant tibi quorundam præſtigiæ, &c.* I am afrayd, leaſt the deceyts & inchantements of certayne men do deceyue yow, vvho vvith gorgeous vvords do ſett forth, and bragg of their Euangelicall liberty: Beleeue me, yf yow know how matters go abroad, yow vvould be leſſe vveary of the life yow haue taken in hand there. I do ſee a certayne kind of men ſpronge vp, from vvhome my heart and ſoule do vehemently abhorre. I ſee no man made better, but all vvorſe, for ſo many at leaſt as I haue knowne; in ſo much as I am vvonderfully greeued now, that I did in tymes paſt, preach & ſet forth in my books the liberty of ſpiritt, *&c.* Diuers cittyes of Germany are filled vvith Apoſtatates and renagats of monaſteryes, vvith marryed Prieſts, the moſt of them hungry and naked, but yet followinge ſenſuality, dancinge, eatinge, drinkinge and ſwillinge; neyther do they teach or vvill learne; no ſobriety of life, no ſincerity is among them; vvhereſoeuer they be, there all good diſcipline and piety is caſt vnder foote. I vvould vvryte vnto yow more about this matter, but that yt is not ſafe to commyt ſuch things to letters, *&c.*

Eraſmus ſoule abhorred heretiks before his death.

54. By this vve may vnderſtand, that the poore man was not only in affliction of mind, but alſo in feare of body, for that he lyued among heretiks at *Baſill,* that began to rage, this yeare more then before; yet goeth he forward in

Ibidem. in the ſame epiſtle ſayinge: what ghoſpell-liberty
„ is this, where yt is not lawfull for a man
„ to ſay his prayers? nor to ſacrifice? nor to faſt,
„ nor to abſtayne from fleſh? conſider what can
„ be more miſerable then theſe men, euen in
„ this life, *&c.* I would I were dead, but that yf
„ this little body of myne had neuer ſo ſmall
„ ſtrength to ſuſteyne life there with yow, I
„ had rather lead your life, then to be the chiefe
in Cæſars pallace. Wherfore my moſt dearly
beloued in our Sauiour, I do pray, beſeech &
obteſt yow, by our old frendſhipp, yea by our
euerlaſtinge frendſhipp, and by Chriſt himſelfe,
that yow will vtterly caſt out of your
„ mynd that wearynes which yow haue conceyued,
„ & do not yeld your eares to the pernicious
„ fables of theſe men, who after they haue
„ drawne yow into the pitt of perdition, they
„ will yeld yow no help at all; but only ſcoffe at
„ yow. Thus *Eraſmus.*

Eraſmus **vvisheth himſelfe a carthuſian tovvards the end of his dayes.**

55. And now lett Iohn Fox glory of him, in his Calendar, as a Confeſſor of his Religion. Yf *Eraſmus* were aliue againe; and ſhould heare that a Zwinglian or Caluinian wryter had putt him into a Calendar for one of the Saints of his ſect, how would he haue laughed at yt, ſeing he could not abſteyne from laughinge, that the Zwingliãs in his daies began to make Catalogues of their Saints, comparinge them to the old Saints, and Martyrs of the Catholike Church: *Vix temperabam à riſu, &c.* (ſaith he) *I could ſcarſe hold my ſelfe from laughing, vvhen I*
„ *heard them compare themſelues to Chriſt Apoſtles and*

Eraſm l. ad fratres Inf. German.

and Martyrs, &c. And againe. *Scio multos, non ſine* „ *riſu lecturos, &c.* I know that many will not „ read without laughter, that theſe men do „ compare their Martyrs with the ancient Martyrs „ of the Church, &c. So ſaith *Eraſmus.* But what yf he had read this ſtory of Iohn Fox, who doth not only compare, but preferre his Martyrs alſo, *before the ancient Martyrs, euen the beſt of them all, that be in the Roman Calendar?* for ſo he ſaith in his Latyn epiſtle to the Reader, as *before we haue ſhewed.

Fox ep. ad doctum lectorem. pag. 6.

* *Supra cap. 2.*

56. Well this ſhalbe ſufficient to declare & make euident, that whatſoeuer other worthy Saints Fox may haue of his Church or Religion, yet that *Eraſmus* by no reaſon can be his; of whome though the Catholike Church haue giuen a grieuous cenſure, for his raſh and erroneous wrytings: yet may we hope that by his laſt repentance, he hath obtayned remiſsion at the mercifull hand of almighty God. And *Syr Thomas More*, *Beda Natalis*, and ſome others of his frends, did exhort him greatly to make a vew and retractation of his works, after the example of S. Auguſtine, and by his owne cenſure of them, to preuent the cenſure of the Church; and ſome thinke, that he meant ſo to haue done, yf he had lyued ſome yeares longer, yet for that this is vncertayne, we muſt leaue all to the iudgement of God. And ſo inough of him. Now lett vs paſſe to the other, that do follow him in the Calendar.

57. There do follow for Saints vpon the 27. and

Martyn Bucer. Paulus Phagius.

The comming into Englãd of diuers Apoſtatates.

and 28. dayes of this moneth, *Martyn Bucer* and *Paulus Phagius*, two german marryed Prieſts, & the firſt a friar, who were with their wyues baniſhed from *Strasburge* a Proteſtant Citty in Germany, where they had preached diuers yeares. The cauſe yow ſhall afterward heare, which fell out about the beginninge of *K. Edward* the 6. his raigne, and ſo they were glad to haue the occaſion to come into England, the refuge at that day for all ſuch Apoſtataes; For that at the ſame tyme alſo, came in like manner two Italian friars, each man with his woman, *Peter Martyr* and *Bernardine Ochinus*: The former two were ſent to Cambridge to infect that vniuerſity: the third to Oxford, & the fourth was left to preach in Italian at London, we ſhall ſpeake ſomewhat of each one of them in order.

The ſtory of Martyn Bucer.

Bucer a Iew by lynnage.

58. Firſt then as concerninge *Martyn Bucer* the chiefe Cambridge-Saint (for that of *Paulus Phagius* there is leſſe to wryte, he being of leſſe accoumpt, & dyinge quickely after he came to that vniuerſity) yt appeareth by diuers wryters as well Proteſtants as Catholiks, that though *Bucer* were a man of great accoumpt among the new ghoſpellers at the beginning; yet through his inconſtancy in turninge from one ſect to another he loſt much reputation in the end. *Surius* in his chronicles, doth more exactly then others, obſerue his proceedings accordinge to the yeares; which heere breefly we ſhall runne ouer. Firſt then he was by linnage a Iew, and then made a Dominican friar,

of quicke witt, and more then ordinary learninge, but inconſtant and giuen to Senſuality; wherupon breakinge his vow of chaſtity, he tooke three weomen, one after another, for his wyues.

59. But his firſt manner of conuerſion, *Surius* wryteth in this order, by the teſtimony of many graue wittneſſes, as he ſaith: Soone after Luther had opened the way to new doctrines, *Bucer* went vnto him, to offer himſelfe for a follower, and to leaue his habitt, *&c.* But for that he ſeemed not as yet thorowly perſuaded, Luther asked him whether his conſcience were quiett or no, in the new way he had taken in hand? Wherunto he anſweringe no; the other ſaid; *abi igitur & pugna contra hanc conſcientiam, donec ea prorſus conticeſcat.* go and fight againſt this conſcience of thine vntill yt be quiett, and repugne no more. And ſo he did, & therby became a perfect follower of Luther for a tyme, and was placed by him in a benefice; But ſome years after, he began to like better the ſect of Zwinglius, and other Sacramentaryes, vnto whome he adioyned himſelfe in ſuch feruour of ſpiritt, as he inueighed eagerly both againſt Luther and his doctrine, vſinge very hard words againſt the ſame, as appeareth by an epiſtle of his to the cittizens of *Norenburge*, wherin he auoucheth, *that the doctrine of Zwinglius vvas ſent from heauen, and that the doctrine of Luther vvas new and quite oppoſite to ſcriptures*; and in another epiſtle to thoſe of *Eiſlinga*, he calleth the Lutherans *fanaticos*,

Surius in Comment. an. Domini 1526.

Sur. ibid. pag. 152.

Bucer in ad Nor epi. berg & eis slingenſ.

ſuyrmeros, furioſos, &c. fanaticall people, ſwermerans; furious, and the like. Wherof yow may read alſo *Genebrard*, in his cronograghy, to the ſame effect.

Genebr. in chron. an. 1526. pag. 446.

Sur. in cõment. anno 1529. pag. 153.

60. And furthermore *Surius* teſtifyeth, that wheras vpon the yeare of Chriſt 1524. a certayne Lutheran named *Ioannes Pomeranus*, had
,, wrytten certayne commentaryes vpon the
,, pſalmes, which worke *Luther* and *Melanchthon*
,, had highly commended by their ſeuerall pre-
,, faces, to the ſame; *Bucer* ſeeing that the ſaid
,, worke was read with great applauſe, did
tranſlate the ſaid commẽtary into the Dutch tongue, and impudently corrupted the ſame in fauour of the Zwinglian hereſie, namely in the third pſalme, makinge *Pomeranus* to ſeeme a Sacramentary, wherof the ſaid *Pomerane* complayned publikely out of hand, by diuers printed letters, both to *Brentius* and *Agricola*, which letters are yet extant. And the very
,, ſame fraud vſed *Bucer* ſoone after, in tranſla-
,, tinge Luthers owne commentaryes vpon the epiſtle of *S. Paul* to the Hebrues, peruertinge the ſame of purpoſe, as Luther himſelfe did complayne in his letters to his frends.

The impoſtures of Martyn Bucer at the beginning.

Vide epiſt. Pomeran. ad Brent. & Ioannem Agricolam an. 1526.

Vide epiſt. Luther. ad Typograph. VVittẽberg.

61. And this was the art of *Bucer* at the beginninge to ſett forward the Zwinglian ſect, for which being made odious to the Lutherans, he forſooke Saxony, & went to *Zuricke*, and other townes of the Zwitzers, perſuading them (therby to be the more gratefull to them) that Luther did not differ indeed from them in ſubſtance of doctrine, but only in

manner and forme of ſpeach, which neyther they would beleeue, nor Luther yeld vnto, but denounced them euery where for heretiks, as before yow haue heard in his ſtory, and ſhall againe after in the next chapter. Thus paſſed on *Bucer* vntill the yeare of our Lord 1536. (in which yeare *Q. Anne Bolen* was beheaded in England) at what tyme Luther calling a Synod at his owne houſe in *VVittenberge, Bucer* came thither with many other Zwinglians, and was by the authority and earneſt perſuaſions of his old Maiſter Luther, & of other Lutherans there preſent, recalled and drawne backe from Zwinglianiſme againe, and made to renounce the ſame publikely, as do teſtifie both *Functius* a Lutheran, in his chronicle of this yeare, and *Lauaterus* a Zwinglian in his Sacramentary hiſtory. And the Acts publike of the ſaid Synod yet extant, do make it cleere: Yea *Bucer* himſelfe afterward in his commentaryes vpon the ſixt Chapter of *S. Iohn*, and vpon the 26. of *Mathew*, doth aske forgiuenes publikely of God and his Church; *Quod multos Zuinglij hæreſi faſcinauerat*, that he had bewiched many with the hereſie of Zwinglius, *&c.*

A Synod in Luth. houſe at VVittenberg *anno* 1536.

Bucer recanteth Zuinglianiſme.

62. Of this notable defection alſo of *Bucer* from the Zwinglians, maketh mention the forſaid *Martinus Cruſius* his appaſsionate ſcholler, vpon the yeare 1551. wherin he died, ſayinge: *Defunctus eſt Bucerus, &c.* Bucer died at Cambridge in England vpon the ſecond of February in this yeare 1551. he hauinge byn firſt of the opinion of Zwinglius, about the

Martinus Cruſius p. 3. annal. Sueu li. 11. cap. 25.

,, Supper of Chriſt, did vpon the yeare 1536.
,, yeld to the ſentence of Luther, togeather with
,, the miniſters of *Sueuia*, and ſubſcribed with his
,, owne hand: he was my maiſter and ſingular
,, benefactor, *&c.* So he. But he doth not tell of his other changes afterwards, eſpecially in England, where he made ſhew to fauour Zwinglian doctrine againe, according to the humors of thoſe that their gouerned, but lett vs ſee yet ſome more of his behauiour, whilſt he remayned in Germany, before he entred England.

Bucer doubleth betvvene both ſects.

63. After *Martyn Bucer* had made his peace with Luther and Lutherans, and returned ſolemnely to their part againſt the Sacramentaryes, he was much troubled by the ſaid Sacramentary party their frends, as though he had betrayed them, and commytted Apoſtaſy from their religion: wher vpon he gat himſelfe to *Tigurine* alias *Zuricke*, the cheefe Zwinglian Citty of Zwitzerland, perſuading them that he could diuiſe a way of compoſition betwene them and Luther, as before hath byn ſaid: but they would not beleeue him, nor like of any ſuch compoſition, but proceeded on ſtill againſt Luther. And finally vpon the yeare of Chriſt 1544. (as* before we haue noted in the hiſtory of *Luther*) they ſet forth their publike confeſsion and profeſsion againſt him and all his, holdinge them for heretiks. Wher vpon *Bucer* being much greeued, retyred himſelfe from thence to *Strasburge*, and Luther on his part excommunicated them againe, with

* 18. *Febr.*

as grieuous a cenſure, as euer was giuen againſt any heretiks in the world.

64. But yet from this tyme forward, *Bucer* bare himſelfe as indifferent betweene both ſects, or as a mediator, to compoſe or vnite them togeather, as yow may perceaue by *Caluyns* letter of him to *Pharellus*, wherin he holdeth both *Bucer* and *Melancthon* in one predicament, as concerninge this point. But two yeares after this againe, he was forced once more to declare himſelfe an open Lutheran, at the conference of *Ratisbone* appointed by *Charles* the Emperor, betwene Catholiks and Proteſtãts of the confeſsion of Auguſta, vpon the yeare 1546. which was the yeare that K. Henry of England & Luther died, and *Charles* the Emperor began his warre in Germany. And in this Colloquy *Martyn Bucer* in the abſence of *Melancthon*, & ſome other his fellowes, being procurator for the Proteſtants, there was on the other ſide one *Doctor Maluenda* a learned Spanyard, ſpeaker for the Catholiks, who for more cleare proceedinge in the matter, cauſed firſt the Confeſsion of Auguſta to be openly read, which the Proteſtants had giuen vp vnto the Emperor, vpon the yeare 1530. for the grounded forme of their religion, wrytten by *Melanchthon* and allowed by Luther, and all their followers. Which confeſsion being publikely read, *Maluenda* demaunded of *Bucer* & the reſt, that ſeeing there had byn many editions of this confeſsion, whether they would ſtand to that which was

The Colloquy at Ratisbon. *anno* 1546.

Bucer cōfeſſeth himſelfe a Lutherā the third tyme at the colloquy of Ratisbone *anno* 1546.

See the reuevv of 10. diſput. after c. 1.

read, and condemne all other wrytinges contrary to the ſame, as well their owne, as of other mens? Wherat *Bucer* at the firſt began to ſticke and ſtagger, but at length being vrged, he ſaid plainly, that he would ſo do for his part. Whervpon he confeſſed himſelfe once againe a perfect Lutheran, as yow ſee, & condemneth all Zwinglian and Caluinian wrytings, that refuſe the ſame; which yet is like he would not haue done, yf he had knowne that he ſhould haue byn forced ſo ſhortly after to go into England, & teach Zwinglian doctrine there againe. Or at leaſt to pretende to do yt, for that in his harte he is thought neuer to haue beleeued the ſame, eſpecially in their principall article againſt the reall preſence, for which cauſe he was left out of the publike diſputatiō, held at Cambridge by *B. Ridley* about that matter, as after ſhall appeare.

* *Sur. in comment. an. 1546.*

Cruſius p. 3 annal. Sueuic. lib. 11. c. 25.

65. I leaue to proſecute what paſſed in the ſaid Colloquy at *Ratisbone*, remyttinge the reader to * *Surius*, and other wryters, that do ſett the ſame downe at more length, eſpecially the particular abſurdityes, wheruntо the forſaid *Maluenda* brought *Bucer* in diſputation, though *Bucers* ſcholler the forſaid *Cruſius* be not aſhamed to write, that he did ſo contemne *Maluenda*, and his aſsiſtents; that while they framed their arguments, he wrote letters hither and thither to his frends abroad, and then anſwered them in a word or two, & turned to wryte againe, all the whole auditory lookinge vpon him. Which thinge how probable it is, euery

man of iudgement will eaſily ſee, and therby diſcerne the ſhameleſſe pride of hereticall wrytings. And ſo much of that Colloquy.

66. From this ſpeache of *Ratisbone*, Bucer being wholy out of credit now, as yt ſeemeth, with the Zwinglians and Caluiniſts, retyred himſelfe vnto *Argentina*, where the Lutheran ſect bare rule at that day, and there the friar marryed one of his daughters vnto *Chriſtophorus Sellius*, a miniſter of the ſame tribe and towne, as appeareth by *Cruſius* in his ſtory *anno* 1551. when he talketh of this ſonne in law of *Bucer*, who with two other miniſters of *Straſburge Hedio* and *Lendglinus*, *equitarunt* (ſaith he) *ad VVittenbergenſes Theologos, de Concilio Tridentino deliberaturi*: they did ryde to *VVittenberge*, to conferre with the diuines of that Citty about the Councell of Trent, begon ſome 4. or 5. yeares before. And heere yow may conſider what a goodly conſultation this was, when 2. or 3. riding-miniſters, take vpon them to deliberate of ſo great and graue a generall Councell, at that of Trent was.

Cruſius ib.

67. But not long after *Bucers* returne to *Straſburge*, he and *Paulus Phagius* (who was another marryed Prieſt of the ſame Citty) were forbidden to preache any more, but rather to packe out of the towne, for their ſedition, which the forſaid *Cruſius* though greatly their freind, ſetteth downe in theſe words: *Argentinæ 2. Martij interdictū eſt Bucero & Fagio, ne amplius concionarentur, &c.* Vpon the ſecond day of March *anno* 1549. prohibition was made at

Cruſ. ibid. lib. 11. annal. c. 23

Strasburge to *Bucer* and *Phagius*, that they ſhould preach no more, wherupon the next day they made their laſt ſermons, *Phagius* his ſpeach was very graue and patheticall, out of the 7. of *Saint Mathew*, and after his ſermon he added theſe words: 1. I was called hither, and to the citty of Conſtance by order to preach.

Paulus Phagius his graue and pathetical ſpeache.

2. I haue taught & preached according to the confeſſiō of Auguſta theſe 30. yeares paſt.

3. Yow ſubiects muſt be quiett, and attempt nothinge by force, for vpholdinge the office of preachinge.

4. The magiſtrates are not guilty in this matter, they haue proued all they could for vpholdinge all the ghoſpell.

5. Read diligently at home Luthers Bible; admoniſh one another; remayne conſtant in the knowne doctrine; keepe your children hard to the Catechiſme.

6. Young men, pray to God, for that he may chance to heare yow ſooner, then the elder ſort, that haue more ſynnes.

7. Keep your preachers as long as they liue, in honor; thinke not that they remayne with yow for their bellyes ſake, the diuell perſecuteth them chiefly, who can do him moſt harme.

8. No body hath conuinced vs, that we haue a falſe doctrine, out of the ſcriptures; but wheras men deale with force, we muſt commend all to God.

9. I am held for a ſeditious preacher, notwithſtãding I haue neuer ſet on any man, *&c.*

10. Pray God for me, that I remayne conſtant in all croſſes, I am a man, Peter did alſo fall.

11. Yow Superiors, puniſh the exterior groſſe vices of thoſe that be vnder yow.

12. Read the 7. chapter of *Daniel*, the 15. of the firſt Epiſtle to the *Corinthians*, the 20. of the Acts, and the Epiſtle of *Iudas*, &c.

68. This is the graue and patheticall ſpeach, which *Cruſius* ſayth, that *Phagius* had at his expulſion out of *Argentina*, and that himſelfe was preſent when he ſpake theſe words, wherin he profeſſed himſelfe to haue bin a Lutheran, accordinge to the confeſsion of *Auguſta* for 30. yeares togeather; and now both he and *Bucer* were baniſhed from thence for ſeditious preachers, not by Catholiks, but by Proteſtants themſelues, which is euident by *Cruſius*: for that he wryteth, that two other Lutheran Doctors, *Gaſpar Hedio*, and *Ioannes Marbachius*, (who afterward was ſuperintendent of *Straſburge*, and ſet forth a terrible booke againſt all Sacramentaryes) were appointed to preach in their places. And albeit the day of their baniſhment was appointed the firſt of Aprill, yet went they not forth of *Argentina* (as *Cruſius* ſaith) vntill the fourth of Aprill: *Interea namq; latuerunt domi Catherina Viduæ Zelſij*; for that in the meane ſpace they lay hidden, at home in the houſe of *Catherine* the widdow of *Zelſius*, *teſte hoſpita noſtra Froſcheſſerina, cuius ſororem Agnetam Phagius in matrimonium habebat*; the wittnes wherof (ſaith he) is our hoſteſſe *Froſ-*

See *Sur. in commentar. anno.*1565.

Cruſ. ibid. l. 11. *c.*23.

cheſſerina whoſe ſiſter *Agnes*, *Phagius* had maryed, *&c.*

69. Lo heere the ſtory of theſe two Apoſtles, or rather Apoſtates expulſion out of *Strasburge*, related briefly by their owne ſcholler. And from thence they came into England leading their ſiſters with them, and were ſent to *Cambridge* to infect & peſter that vniuerſity, as before yow heard, teachinge for lucres ſake, and for pleaſinge thoſe that were in authority at that tyme in our countrey, the Sacramentary ſect; againſt which they had made proteſtation as yow haue heard, at their very departure out of *Argentina*. Theſe then are the two famous *Cambridge Saints*, vvhich Fox ſetteth downe for Confeſſors of his Church: Of which two, *Phagius* died ſoone after his comminge to Cambridge in the yeare 1549. but *Bucer* liued ſome 2. or 3. yeares after, to witt vnto the yeare 1551. Of his death men report diuerſly. For that ſome conſidering his inconſtancy in diuers ſects, & that his linage was of the Iewes, & that in diuers queſtiõs aſked him about diuorcemẽts, vſury, poligamy, & other ſuch points, he ſeemed to inclyne to Iewiſh opinions, or vpon what other arguments, I know not, they beleeued & gaue out that he died a Iew, wherof both *Surius, Genebrard, Lindane*, & other forrayne wryters, do make mention, out of the report of Engliſhmen that trauayled beyond the ſeas. But howſoeuer this was, ſure yt is, that both he and *Phagius* died heretiks, and no man can tell of what ſect.

Yt is thought that Bucer died a Ievv.

70. But as for *Bucer*, the ſentence of his condemnation ſett downe by *Cardinall Pole*, for the burninge of his body in Q. Maryes dayes in Cambridge, hath, (beſides other common & ordinary hereſies) that of the Manichies, *Omnia ſato, & abſoluta neceſsitate fieri,* that he held all things to happen by deſtiny and abſolute neceſsity. And more then this *Doctor Perne* maiſter afterward of *Peter Houſe*, held for a principall learned man, euen amonge the Proteſtants of thos dayes, for whome he diſputed vnder *B. Ridley* in the publike *Cambridge* diſputation, as after yow ſhall heare, gaue in publike teſtimony againſt him, as one that had byn his ſcholler, and very familiar with him in *K. Edwards* dayes; that touchinge *diuorcements* and *vſury, he held them lawfull, as the Iewes did, and that God was the author of ſinne abſolutely and properly:* howbeit for offendinge diuers mens conſciences, he ſaid that he durſt not teach the ſame openly. All which points and many other, yow may find in the depoſitions of *Cambridge-Doctors* at that tyme, which Fox alſo ſetteth downe, and chafeth wonderfully with *D. Perne* for teſtifying theſe things againſt him, which he ſeeketh to wipe of with this Rhetoricall defence. *Bucer* (ſaith he) *brought all men into ſuch admiration of him, that neyther his frends could ſufficiently praiſe him, neyther his enemyes in any one point, could find fault vvith his ſingular life and ſincere doctrine; a moſt certayne token vvherof may be his ſumptuous buryall, ſolemnized vvith ſo great aſsiſtance and gladnes of all the degrees of the vniuerſity, &c.*

Bucers bones burned in Cãbrige.

A ridiculous argument of Fox pag. 1775.

71. So Fox. And yf this be not a defence worthy of ſo wiſe a man, I leaue to the reader to conſider: For the ſame argument I may better vſe againſt him; ſeeing that all the vniuerſity afterward in Q. Maryes dayes, demanded to haue his bones taken vp againe, & burned for an heretike, as Fox himſelfe doth confeſſe, relatinge at large, both their orations, ſpeaches, ſermons, conferences, ſentences and iudgements about the ſame. So as heere I will make an end to ſpeake any more of *Bucer* and *Phagius*; only I muſt add a word of the teſtimony of the right honourable the *L. Pagett* in Q. Maryes dayes, cyted by *Doctor* * *Sanders* who heard him relate the ſame; And yt is, that the ſaid *L. Pagett*, hauinge byn a Proteſtant in K. *Edwards* dayes, and imployed in forraine Embaſſages, was interpreter one day betwene the *L. Dudley* Duke of *Northumberland* and *Bucer*, & thervpon recounted, that the Duke asking *Bucer* in confidence, whether the body of Chriſt were truly & really in the Sacrament?
„ He anſwered: that yf all be true, which the
„ Euangeliſts do ſett downe, yt muſt needs be
„ there, but whether we be bound to beleeue
„ abſolutely euery thinge ſett downe by them,
„ to be true or noe, he would not be iudge: Which anſwere moued greatly both the *Duke* and the *Lord Pagett*, to beleeue the Catholike opinion in that affayre, * and afterward in the revewe of diſputations yow ſhall ſee *Bucers* authority in this article, refuſed flatly by *Cranmer* and his fellowes. And ſo much

* *lib. 2. de Schiſm. Angl. pag.* 272.

* *Cap.* 5.

of theſe compagnions *Bucer* and *Phagius.*

Philip Melancthon his ſtory.

72. In the next place after theſe, cometh in *Philip Melancthon* for a Confeſſor alſo of Fox his Church, but yf the former two were Saincts for being Zuinglians, and for denyall of the reall preſence in the Sacrament, then can not *Melancthon* any way be a ſainct with them, who ſtoutly affirmed and defended the ſame reall preſence cõtrary to the Zuinglians, as partly yow haue heard teſtified before by *Tyndall* hymſelfe in his letter to *Fryth*, where he ſaith; *If Philipp Melancthon be admitted into France* (as the newes went, that he was) *then will he certainly plant the affirmatiue part in that kingdome*; and thervpon he perſuaded *Frith* to go ſoft and fayre in that controuerſy, vntill he did ſee the euent what would fall out. Now yf *Philipp Melancthon* were ſo reſolute in the affirmatiue of that doctrine, wherof Fox and his fellowes do hold the negatiue, and for holding of which negatiue he hath canonized ſo many for Saincts and Martyrs before; how can he and they be Saincts of one Church or Calendar?

Die 2. Iulij.

73. But to the end yow may perceyue, what manner of Sainct Fox hath picked out heere from the Lutherans, to beare a roome among his Caluinian Saincts, we ſhall recount ſomwhat more particularly what *Melancthon* was. He was borne (ſaith *Cruſius*) in a towne called *Bretta* in the countrey of Germany, named *Sueuia* or *Swoabenland*, vpon the yeare of Chriſt 1497. So as when Luther began his breach,

he was iuſt 20. yeares old: and the next yeare after he began to read publikely in *VVittenberge* where Luther liued, both *Homer*, and *S. Paules* epiſtle to *Titus* (ſaith *Cruſius*) that is to ſay, both Grammar and Diuinity, and ſoone after getting him a wiſe, he ioyned himſelfe in ſuch ſtrayte frendſhipp to Luther, as comonly they were called by their followers, *Paul* and *Titus*. And Luther was wont to ſay, when he would ſpeake of great matters to be done by great men, *Philippus meus & ego*, my Philipp and my ſelfe. This *Melanchthons* name in Dutch was *Swartz erd*, which ſignifyeth *blacke earth*; but by counſell of Luther, who had changed his owne name alſo from *Luder*, (as before yow haue heard in his ſtory) he called himſelfe *Melanchthon*, after the Greeke phraſe, which ſignifyeth as much as blacke earth in Dutch.

Hovv Philipp Melanchthō toke his name.

74. This man then being Luthers dearling, and profeſsinge ſome extraordinary ſkill both in the Latyn & Greeke tongue, Poetry, Rhethorike, and ſuch other ſciences, drew many other young mē after him of the like humour at the beginninge of Luthers ghoſpell, profeſsinge themſelues Champions thereof by their pennes and wrytings: and this endured ſome 4. or 5. yeares, vntill the abſence of Luther from *VVittenberge* at his *Pathmos* (as he called yt) vpon the yeare 1522. at what tyme *Carolſtadius* Archdeacon of *VVittenberge* hauing taken a wife, and being as yt were a ſpirituall Father to *Melanchthon*, in Luthers abſence, had perſuaded him (as *Surius* relateth) to con-

temne and burne all bookes of Philoſophy, Rhetoricke, and other ſciences, and only to ſtudy the ſcripture;. and therwithall to take vpon him ſome Mechanicall art, as many other ſchollers had done in *VVittenberge* by like perſuaſions; wheruopon *Melanchthon* reſolued to be a baker. But Luther returninge home brake all theſe deſignements, and ſoone after draue out *Carolſtadius* from *VVittenberge*, with his new wife, & made him to be a labouring man in the countrey. *Melanchthon* then being newly confirmed by Luther, tooke hoatly his part againſt all his contradictors, as namely the forſaid *Carolſtadius, Oecolampadius*, and *Zwinglius*, that ſoone after began their Sacramentary ſect againſt him, whome *Melanchthon* by many wrytinges endeauoured to refute: but eſpecially to preſſe and confound them the more, he gathered togeather a whole booke of ſentences, & authorityes out of the ancient Fathers for proofe of the *reall preſence*, againſt the Noueltyes of the Zwinglians doctrine. In the preface of which worke, being ſent to *Fredericus Myconius*, he wryteth thus:

Sur. in hiſt. anno 1522.

Melanchthons temptation to be a baker.

75. *Mitto tibi, &c.* I ſend vnto yow the places of ancient Fathers of the ſupper of our Lord, as I promiſed, wherby yow ſhall ſee, that the ſaid Fathers did thinke and beleeue, as we do; that is to ſay, *that the body and bloud of our Sauiour is truly preſent in the ſaid ſupper.* It is not ſafe for „ vs to go from the common ſentence of the „ ancient Church: we ſeeme dull vnto ſome, for „ that we do not ſee a Metaphore in the words „ of

Melancht. ep. ad Fred. Mycon. praf. veter. ſentent. de Cana Domini editis. anno 1530.

,, of the ghoſpell, *this is my body, &c.* But I do follow
,, the ſentence of the auncient Church,
,, which doth affirme the true body of Chriſt to
,, be in the ſupper, & do iudge that this beleefe
,, hath with yt the teſtimony of holy ſcripture;
,, nor do I find any reaſon, why we ſhould interprete
,, the word *body* (affirmed to be preſent)
,, to be the ſigne only of an abſent body,
,, *&c.* I know that *Carolſtadius* was the firſt that
ſtyrred vp this tumult about the matter, he
being a rude barbarous fellow, without learninge
or common ſenſe, ſo farre of was he
from hauing in him any ſigne or ſignification
of a holy ſpirit; nay there were manifeſt ſignes
,, of impiety in him, for that in all his doctrine
,, he tended to Iudaiſme, and began this controuerſie
,, of the ſupper, only for hatred of Luther,
,, not vpon any perſuaſion of piety. For
,, when Luther reproued his breakinge downe
,, of Images, he being inflamed with a beaſtly
,, greedynes of reuenge, ſought this plauſible &
,, vendible cauſe (of denying the reall preſence)
,, wherby to reuenge himſelfe & hurt Luthers
,, creditt, *&c.*

Carolſtadius tended to Iudaiſme according to Melancthons teſtimony.

76. Thus vvrote *Melancthon* of this vvhole controuerſie and authors therof, againſt Fox and his fellowes. And in the ſame place he vſeth many other reaſons to conuince the truth, as namely *cap. 3. Quid adferri poteſt, præter humanæ rationis iudicium, &c.* What can be brought for the Sacramentaryes, but only the iudgement of humaine reaſon, that Chriſts body cannot be but in one place, *&c. Sed omnes*

Ibid. cap. 3.

veteres ſenſerunt, iudicium rationis debere ſcripturæ cedere. But all ancient Fathers were of opinion that the iudgement of humaine reaſon ſhould yeld in this point to ſcripture. And in another place: *Fieri poteſt, vt alia ſententia blandiatur otioſo animo, quia eſt magis conſentanea humano iudicio.* Yt may be that the other opinion of the Sacramentaryes, may pleaſe an idle mynded man, for that yt is more conforme to humaine iudgement: but what tentation would theſe men feele in the end, when their owne conſciences ſhall diſpute againſt them, what cauſe they had to depart from the receaued ſentence of the Church: *tunc iſta verba; hoc eſt corpus meum, fulmina erunt:* then theſe vvords of Chriſt, *this is my body*, vvill be terrible thunderbolts vnto them, *&c.* Thus he.

Good reaſons of *Melancthon* to be conſidered for reall preſence. *Ibid. cap. 4.*

77. And yt were to long to alleage the many proofes and reaſons, which he bringeth for this doctrine, in this and other parts of his works, and therfore I will end with theſe his words to *Martinus Gerolitius* a paſtor and preacher: *Ego mori malim, quam hoc affirmare, quod Zuingliani affirmant, Chriſti corpus non poſſe niſi in vno loco eſſe, &c.* I had rather dy, then to affirme as the Zwinglians do, that Chriſts body cannot be but in one place at once. Lo heere *Melanchthon* was ready to dy againſt the Zwinglians. And how then can he be a Saint or Confeſſor of their Church?

Melancthon ready to dy in defence againſt the Sacramẽtaryes. *ep. ad Mart. Gerolit.*

78. And this were inough to ſhew Fox his folly, in ſettinge one downe in his Calendar for a Saint of his Church, that was his profeſ-

ſed enemy in beleefe. But yf we will conſider further, not ſo much what Catholike wryters haue left recorded of this *Melanchthon*: (for with this I know Proteſtants will not greatly be mooued) but what euen his owne men alſo, both Lutherans & Sacramentaryes haue left written of him; we ſhall find that *Melanchthon* could ſcarcely be a Confeſſor of any ſect or religion, for that he was conſtant and reſolute in none, though at the beginning, as hath byn ſaid, he was one of the chiefeſt pillars of the new ghoſpell in generall, vvhen as all ſtood in wrytinge againſt the Pope; vvhich *Melanchthon* did by Luthers direction at ſome 22. or 23. yeares of age; but afterward vvhen many diſtinct ſects grew vp, and each one deſired to eſtabliſh yt ſelfe, then was yt hard to ſay, of vvhich ſide *Melanchthon* vvas eſpecially towards his end. For as he grew more mature in iudgement; ſo diſcouered he more difficultyes on all ſides, and thervpon became ſo doubtfull euery vvay, as no man could tell of vvhat Religion he vvas indeed.

79. For firſt the Sacramentaryes, notwithſtandinge all that yow haue heard him vvryte againſt them before, vvill needs haue him to be of their opinion. *De Melanchthone* (ſaith Caluyn in an epiſtle to *Pharellus* in the yeare 1539.) *nihil dubites, quin penitùs nobiſcum ſentiat, &c.* Of

Calu. ep. 12. ad Pharell.

„ Melanthon do yow doubt nothinge but that
„ he is altogeather of our opinion, *&c.* And in
„ his aunſwere to *VVeſtphalus* a certayne Luthe-
„ ran, the ſame *Caluyn* vvryteth thus about the

contro-

Calu. in admonit. vlt. ad VVeſtphal.

All ſectaryes dravv Melancthon vnto their ſide.

controuerſie of the Sacrament. *Quod dixi, & quidem centies, ſi opus ſit, confirmo, non magis à me Philippum, quam à proprijs viſceribus poſſe in hac cauſa diuelli.* That vvhich I ſaid of *Philipp Melanchthon*, I vvill ſay againe a hundred tymes, yf yt be needfull, that *Philipp Melanthon* can no more be ſeparated from me in this cauſe of the Sacrament, then from his owne bowells. Thus confidently vvrote Caluyn of *Philipp Melanchthon* to be of his ſide. And the like did bragg other Sacramentaryes, as namely *Thomas Neogeorgius: Philippus non auſus eſt, viuo Luthero, palam fateri, quid ſentiret de Cœna Domini, &c.* Philipp Melanchthon, durſt not vvhilſt Luther vvas aliue to confeſſe openly, vvhat he thought of the ſupper of our Lord (behould how good a Confeſſor he was) for yf he had done, vvhat ſtyrres and tumults thinke yow, vvould fierce Luther haue moued againſt him? *&c.*

Tho. Neogeorgius.

80. I might alleage many teſtimonyes more, but theſe are ſufficient to ſhew vvhat a confeſſor *Melanchthon* vvas, vvhich durſt not vtter what he thought in ſo great an article of faith as this is. *Caluyn* vvill needs attribute yt to a certayne *mollities animi*, vveaknes or delicacy of mynd, much like vnto *Bucer*, that turned with euery vvynd, and vveather, vvhome in this point he compareth togeather. For vvrytinge to the forſaid *Pharellus* his Companion, vpon the foreſaid yeare 1539. Caluyn telleth a notable fiction and ly for creditt of the cauſe of his new ghoſpell, vvhich vvas that K. Henry of England had demaunded a certayne em-

baſſage to be ſent vnto him from the Proteſtant Princes of Germany, and that *Melanchthon* in particular ſhould be one: *Angli petitio fuit* (ſaith he) *vt legatio ad ſe noua mitteretur, cui adiungeretur Philippus, &c.* The petition of the King of England vvas to theſe German Princes, that a new embaſſage ſhould be ſent vnto him, and that *Philipp Melanchthon* ſhould be ioyned thervnto, to the end that the King might haue him by him, to vſe his counſell for orderinge of his Church. The Princes made no doubt to ſend the embaſſage, but did not like to ſend Melanchthon, *quod mollitiem animi eius ſuſpectam haberent,* for that they held for ſuſpect the ſoftnes or weakenes of his mynd. Neyther is *Philipp* himſelfe ignorant, or diſſembleth vvhat opinion men haue of him in this behalfe, though vnto me he did ſwere moſt ſolemnely, that this feare which the Princes had of him, vvas vayne; and truly ſo farre forth as I may perſuade my ſelfe, to know his mynd, I vvould truſt him in ſuch a matter, as much as *Bucer*, eſpecially the buſynes being vvith ſuch men, as vvould haue ſomewhat yelded to them, *&c.*

Calu. ep. 13. ad Pharell. anno 1539.

81. Behould heere two points out of Caluyns teſtimony: the firſt that K. Henry the 8. did deſire Melanchthon to be ſent vnto him, *to put in order his Church of England by his counſell;* vvhich I hould to be a very ly, & only ſpread abroad in Germany in thoſe dayes (as many others were) for credit of their new ghoſpell, and Proteſtant Religion. For that K. Henry

in the very end of this yeare 1539. named by *Caluyn*, began the parlament, wherin the terrible Statute of 6. *articles* vvas decreed; againſt vvhich Melanchthon wrote a large and long diſcourſe, yf we beleeue Iohn Fox; as in the Latyn *Certamen* of our Engliſh Catholike Church we haue ſett downe more at large: So as yt was not likely, that K. Henry being of that mynd in religion, which then he was, and reſolued to make that Statute againſt all Proteſtants, vvould ſend for *Melanchthon* to take his iudgement in ſuch a cauſe. The ſecond point in Caluyns letter is, that both *Melanchthon* and *Bucer* were men of no fortitude nor Conſtancy in Religion; but as weaklings, were ready to yeld to Princes what they demaunded. Which *Beza* alſo doth ſignifie plainly of *Melanchthon*, when he wryteth, that he deferred to preach publikely Caluyns doctrine: *Quia nondum ſatis, ad hæc inſtillanda, Principum aures ei patebant.* For that Princes eares lay not yet open inough vnto *Melāchthon*, to inſtill theſe things (of Caluyns doctrine) vnto them. And thus much of the Cenſure of Caluyn and Caluiniſts and other Sacramentaryes touchinge *Melanchthon*.

Cert. Eccl. Angl. anno 1550.

Theod. Beza l. cont. Pap. pag. 143.

82. But as for Catholiks yt were ouer longe to ſee what they do note againſt this vnconſtant and effeminate Confeſſor *Melanchthon*, eſpecially concerninge his mutability in opinions, vttered in two principall works of his, to witt his *Common places* and *Confeſſion* of *Auguſta*, with the Apology therof, wherin he hath

VVhat Catholiks opinion is of Melancthon.

* *Cap. de ſignis.*

Cap. de Sacramentis.

In loc. com. edit. vltima.

The incõſtancy of Melancthon.

Cap. de particip. menſ. Domini.

byn as varyous as the rayn-bow, changinge in euery edition diuers articles of Religion. As for example, in his firſt edition of *Comon places*, * he reiecteth the very name yt ſelfe of *Sacrament*; but in the laſt edition he admitteth yt plainly. Againe in the ſecond edition of his comon places, he ſaith, that *there are two Sacraments only, baptiſme* and the *Lords ſupper*: but in his Catechiſmes ſet forth after that, he ſaith, *there are three*, to witt, *baptiſme, abſolution*, and the *ſupper of the Lord*; which he confirmeth alſo in the Apology of his *Auguſtane Confeßion*, where he calleth abſolution *Sacramentum pœnitentiæ*: the Sacrament of pennance. But in his laſt edition of *Comon places* hauinge better thought of the matter, he holdeth foure Sacraments, for hauinge numbred the former three, he adioyneth theſe words: *Mihi maximè placet etiam addi Ordinationem, vt vocant, id eſt, vocationem ad miniſterium Euangelij*: It pleaſeth me „ moſt of all, that the Sacrament of *Order*, which „ men call *Ordination*, that is to ſay, the vocation „ to the miniſtery of the ghoſpell, be added to the former number of Sacraments. So as heere yow ſee *Melanchthon* his pleaſure muſt ſtand for a law of beleefe. For in his firſt edition of the ſame *Comon-places* he wrote thus: *Quid in mentem venit ijs, qui inter ſigna gratiæ, ordinem numerârunt?* What came in their mynd, I pray yow, „ that did number takinge of *Orders* among the „ ſignes of Grace? Wherunto a man might anſwere by asking of *Melancthon*: And what came in your mynd to add that now, which yow ſhut out before; & to change your opinion ſo often, not only in theſe points, but in ſo many more as are obſerued by Catholiks? which were ouer longe to be recyted in this place.

83. But now yf we leaue as well Catholiks as Sacramentaryes, and conſider what his owne men the Lutherans thought of him, & his inconſtancy, we ſhall ſee how fittly he is brought in by Iohn Fox for a principall Confeſſor. For firſt *Melancthon* himſelfe, ſeeing his owne men to murmure at his often changes, in his *Auguſtane Confeßion* and Apology therof, he wrote thus of that matter to Luther. *In Apologia quotidiè multa mutamus, ſubindè enim mutanda ſunt, & ad occaſiones accommodanda.* We do change euery day many things in our Apology, for that they are to be changed, & accommodated vnto occaſions as they fall out. And the whole Synod of Saxon diuines in their meetinge and Colloquy at *Altemberge*, in the yeare of Chriſt 1568. do ſett downe in their printed Acts theſe words. That Martyn Luther did oftentimes chide with *Philipp Melancthon* for his frequent changes of the Confeſſion of *Auguſta*, ſayinge: *Philippe, liber iſte non tuus eſt, ſed Eccleſiæ confitentis, ideò, non eſt tibi integrum toties immutare.* Philippe, this booke, is not thine, but of the confeſſinge Church, and therfore yt is not lawfull for thee to change yt ſo often. So Luther. And by this yow may ſee the ſure law of beleefe, which the Lutherans haue, who depend of this Confeſſion of *Auguſta*, as the ground of all their beleefe.

Melancht. ep. 2. ad Luth.

The iudgment of Lutherans touchinge Melancthon.

Theol. Saxon. in colloq. Altemberg. fol. 520.

84. But

The iudgment of Saxon diuines concerninge *Melancthō.*

Ibid. vt ſup. fol. 377.

Ibid. fol. 463. 464. 465.

84. But yt were to long to ſhew how theſe Lutheran Saxon diuines do diſgrace, and diſcreditt *Melancthon* in the Acts and Geſts of this Synod, for his inconſtancy in matters of Religion. For ſpeakinge of one controuerſie they wryte thus: *Affirmamus Philippum in hac controuerſia non ſentire cum Luthero, neque cum verbo Dei.* We do affirme that Philipp in this controuerſie doth not agree eyther with Luther, or with the word of God; And this is (forſooth) for that theſe Saxon diuines were ſtrict, & riged Lutherans, defendinge all things abſolutely that Luther did defend. And *Melancthon* when he came to be of more mature yeares, was a ſoft, and temperate Lutheran, defendinge Luthers opinions by diſcretion, takinge and leauinge what he thought beſt, wherupon they call him a *good-fellow*, and his *locos Theologicos*, theologicall places, they call *iocos Theologicos*, theologicall ieſts or playes. And albeit their narration of him be ſomewhat longe, yet ſhall I heere ſett downe ſome part therof, therby to know what *Melancthon* was, we ſhall ſay ſomewhat (ſay they) of Philipps Theologicall
„ places, but in few vvords and with mode-
„ ſty, *&c.*

In actis colloq. Altem. erg. fol. 402.

85. Firſt yt is knowne (ſay they) that he changed his ſaid places ſo oftentymes both in words and ſenſe, as yt is doubtfull what we
„ may beleeue, and what not. Secondly yt is
„ certayne that Luther did miſlike this often
„ changinge of his. Thirdly his old *places* were
„ more pure then his later, as pious men do

iudge

The cenſure of the Saxon diuines cōcerning *Melancthōs* common places.

iudge. Fourthly that Luther did not ſo much as looke ouer his later *places.* Fifthly that Luther being old, and eſpecially after his death the ſame *places* were chāged. Sixtly, that many things are found in theſe later *places*, which do diſagree with the word of God, and with Luthers wrytings, *&c.* And ſo much for his *places.* And as for the *Confeſſion* of *Auguſta*, we ſay in like manner, yt hath often tymes byn changed by *Philipp*, which he had no authority to do, ſeing other men had now made the ſame to be theirs by their ſubſcriptions, and he by ſo often changinge yt opened the way to the Sacramentaryes to creepe into yt alſo; And as for his other bookes they haue diuers things of great moment in them, which do neither agree with the Auguſtane Confeſsion nor with the word of God, as about *freewill*, about the *ghoſpell* and *law*, about *Iuſtification*, about the *ſupper*, about *Magiſtrates*, about *Antichriſt*, and the like; and how often Philipp was deceyued in many things, and ſuffered humaine infirmity, we had rather conceale in this place, yf by occaſion of this Colloquy we were not forced to call the ſame to memory. In the very tyme when the *Confeſſion* of *Auguſta* was firſt wrytten, yt is knowne, and may be ſeene by epiſtles yet extant, how couragiouſly Luther did erect and confirme *Melancthon*, who ſeemed to ſtagger; and what ado *Luther* had with him to make him leaue of all reſpect to the primacy of the Pope (which is the ſynew of Antichriſt) and how often Lu-

About *Melancthōs* books.

„ ther did pull backe *Melancthon*, when he was
„ runninge beyond his bands; and laſtly how
„ often Philipp did change and vary his owne
„ books, is ouer truly obiected vnto vs by the
„ papiſts, *&c.*

A ſtrange ſtory of Melancthon.

Conradus Schuffelb. lib. 2. Theol. Caluin. art. 10.

86. Hitherto is the diſcourſe of the ſaxon diuines concerning the Inconſtancy of *Philipp Melancthon*; but ſome other graue authors amonge them, do go further yet, and do touch him of impiety, as namely **Conradus Schuffelburgius**, in his worke, intituled *The Diuinity of Caluiniſtes*, wryteth this hiſtory of *Melancthon*: *Magiſter Ioannes Coliander, &c.* Maiſter *Iohn Coliander*, and a faithfull Doctor of the Church of *Brunſwicke*, did recount vnto me, that he did conferre at a certayne tyme with Maiſter *Philipp*
„ *Melancthon*, that before tyme had byn his
„ Maiſter, about this controuerſie, that we haue
„ now with Caluiniſts, (touchinge the *Reall preſence*)
„ vſinge many reaſons to perſuade him to
„ wryte, though yt were but one ſide of paper,
„ to reſolue men, that doubted whether he held
„ with Luther therin, or noe: wherat *Maiſter*
„ *Philipp* was very angry, and ſaid he had wrytten
„ inough; and yf he were forced to wryte
„ againe, he would wryte that which ſhould
„ awaken the whole world; & when the other
„ ſought to pacifie him, and ſaid yt was only for
„ their ſatisfaction, that doubted whether he
„ beleeued the bread of the ſupper to be the
true naturall body of Chriſt; *Maiſter Philipp* takinge
vp a little peece of paper from the
„ ground, and caſtinge yt away againe, with

Melancthon a vbiquitary.

great diſdayne, ſaid: yf the true naturall body of Chriſt, be in the bread conſecrated, as yow beleeue; why then may not the body of Chriſt be in this paper alſo, which blaſphemous word being heard out of the mouth of *Maiſter Philipp* himſelfe, *Maiſter Coliander* departed from him ſadd and wonderinge, *&c.* Thus wryteth he, ſhewinge therby *Melancthon* to be falne to the moſt abſurd hereſies of vbiquitaryes, that hold Chriſts body to be in euery thinge, as much as in the Sacrament.

The hard ſencēce of *Ioachinus Morlinus* of *Melancthon.*

87. The ſame author alſo alleageth another example of one *Doctor Ioachinus Morlinus* of the Citty of *Brunſwicke,* who ſaid one day in a publike leſſon, ſpeakinge of *Philipp Melancthon* (himſelfe alſo being a Lutheran) that albeit he had deſerued well of the Church, and of all learned men, by diuers of his wrytings, and had byn his Maiſter, yet doubted he greatly of his ſaluation, by reaſon of his errors about the articles of the *ſupper, freewill, Iuſtification* and the like. And therfore he ſaid: *In his (Philippe) laudet te Diabolus, & non ego.* In theſe points let the diuell praiſe thee (Phillipp) and not I: And then turninge to his hearers to ſhew his good will towards him, but euill iudgement, he ſaid: *Si poſſem ego redimere ſalutem Philippi noſtri præceptoris, &c.* Yf I could redeeme the ſaluation of our *Maiſter Philipp,* with the perill of my body and life, I would do yt; but he is taken out of this world, and carryed to the iudgement of the horrible Tribunall of the lyuinge ſonne of God, to plead his cauſe there, *&c.*

Ioach. Morlin. in publ. lect.

Ibidem.

And ſoe there muſt vve leaue him.

Melancthon iudged to be of no religion vvhen he vvas old.

88. Thus vvryteth he; and now hauinge brought *Philipp Melancthon* from Iohn Fox his Calendar to the Tribunall of Chriſt, like inough to be damned by the iudgement of his owne ſcholler, who knew him better then Fox; vve muſt leaue him there alſo and Fox vvith him, beſeechinge almighty God vve may find a more happy acceſſe thither, by keepinge one and the ſelfe-ſame Catholike faith, and liuinge accordinge to the precepts therof; then they and other ſectaryes haue found, or are like to fynd by their innouation, changes, and ſelfe-will choyces, wherof *Melancthon* had made ſo many, as in his old age findinge nothing to reſt in but his owne iudgmēt, he ſeemed to be of no religion at all, though he had framed a certayne ſect of himſelfe called *Adiaphoriſts*, or indifferent men, but properly *Melancthoniſts*. And *Vigandus* one of the Centuriators of *Magdeburge*, recountinge the heretiks amonge the new ghoſpellers, calleth this ſect of *Melancthon Coturnifices, ſeu Concionatores Chriſti & Antichriſti*, vveauers of ſhipmens hoſes, that „ preach partly Chriſt, and partly Antichriſt. So ſaith that hoate Lutheran. But *Melancthon* vvas none of them, but rather weary of them.

Ioan. Vigand.

89. And yt is to be thought, that yf he could with his honour and ſafty haue returned againe to Catholike Religion, he might eaſily haue byn intreated. And a thinge fell out not longe before his death, vvhich doth much confirme this opinion. For that he makinge a

certayne voiage in Germany, and comminge into an Inne, where a yonge gentleman was lodged before him, vvhen his name was knowne to be *Melancthon*, the ſaid gentleman though there was ſcarſe roome, yet was content, that the hoſt ſhould place him in part of the lodginge, which he had taken vp; ſoe they ſupped togeather, and had much curteous talke, and went to bedd. And in the morning being to depart (the ſaid gentleman being a Catholike, and hauinge vſed his prayers both at his goinge to bed, and ryſinge, which Catholikes are wont to do) *Melancthon* asked him of what Religion he was, who aunſweringe that he was a Catholike, the other with great inward feelinge as yt ſeemed, wiſhed him to continew ſo, for that albeit (ſaid he) ſome abuſes be in their Religion; yet had they pious order and diſcipline amonge them, which ſectaryes haue not. This hiſtory diuers graue men of that nation do recount for moſt certayne. And that *Melancthon* died vpon the yeare 1560. of no certayne Religion at all. And ſo will we leaue him, and paſſe to *Peter Martyr* the next Confeſſor that followeth after him in Fox his Calendar.

Melancthon ſeemed to vvish him ſelfe a Catholike in his old age.

90. This *Peter Martyr* then being an Italian by his country, and by profeſſion a friar, had his ordinary vocation to the new ghoſpell by deſire to haue a woman, as had alſo *Bernardinus Ochinus*, that had byn in like manner a friar of the order of *S. Francis*, both of them hauinge runne out of Italy to enioy the new Euangelicall

The ſtory of *Peter Martyr* & *Bernardinus Ochinus*.

licall liberty in Germany; & afterward when Charles the fifth had obtayned the victory ouer the Proteſtants, vpon the yeare 1547. they both made their refuge to England, each of them leadinge with him a nunne for his companion. And though *Bernardinus* ſtayed not longe in England, he yet went ſo faſt forward in that ſenſuall ghoſpellinge liberty of weomen, as he did not only praiſe poligamy, (as *Bucer* alſo had done accordinge to the teſtimony of *Eraſmus Alberus*, *B Gardner* and others) but wrote a booke moreouer therof, & printed the ſame allowinge openly the vſe of many wyues at once.

Bernardinus Ochinus his booke of poligamy.

91. But as for *Peter Martyr*, after great variety of new opiniõs, which he had paſſed through in Germany, before his comminge into England, when he came thither, he was content to offer himſelfe to the Archbiſhop Cranmer, and to the L. Protecter (as *Bucer* and *Phagius* alſo did) to hould and teach that Religion which ſhould be appointed him by the Act of Parlament, not as yet gathered togeather; vvhervpon he was ſent to read at *Oxford*, as *Bucer* was to *Cambridge*, and *Ochinus* was retayned to preache in Italian in London; but he takinge the matter in dudgen, that the other two were perferred before him, quickly retyred himſelfe backe againe out of England. And after his departure, there inſued that ridiculous accident, which we haue recounted before in the ſecond * part of this treatiſe, out of the teſtimonyes of *Doctor Saunders D. Allen*,

Sanderus l. 2. de ſchiſm. Anglic.

* *Cap.* 12. *num.* 34.

our late Cardinall and others, who were then preſent in the vniuerſity: to witt, that *Peter Martyr* beginninge to read the firſt Epiſtle to the Corinthians, & preſuminge that the Parlament would be ended before he ſhould come to the 11. Chapter, where the controuerſie of the Sacrament is handled, and conſequently that yt would be determyned by the ſaid parlament, what part he ſhould hould, eyther with *Luther*, *Zuinglius* or *Caluyn*, yt fell out contrary to his expectation, that he came to the ſaid place of the Apoſtle, before the Parlament could agree of the matter; vvhervpon he deferred and delayed, and ſent poſts oftentymes to *B. Cranmer* to haue it diſpached, which at laſt was done; And Peter went vp the next day to read and defend the ſame, as though there had neuer byn any doubt thereof.

Peter Martyr ſore imbroyled by the delay of the parlamēt.

92. The ſame *Peter* confeſſed alſo to *Barklett Greene gentleman martyr* (as * before yow haue heard in his ſtory) that at his firſt comminge into England, he was in diuers points a papiſt (though he had taught hereſies in Germany many yeares before) & this affirmed *Greene* in publike conſiſtory, but the good cheere of *Oxford*, togeather with the company of his woman, and other libertyes & diſſolutions of that tyme, made him iump of the Engliſh ſtates Religion; and yt is a markable point, which diuers did obſerue, that this man with his fellowes, comming as new Apoſtles to reforme and conuert the whole kingedome to

* *Ian.* 13.

Peter Martyr not fully reſolued in Religion vvhen he came into England.

their Religion, were neuer knowen to faſt one day (which yet was in frequent vſe with the Apoſtles of Chriſt, and with our Engliſh firſt Apoſtle *S. Auſten*) nor otherwiſe to chaſten their bodyes with *S. Paul*, but all was ſinginge of Pſalmes, all was banquettinge, and feaſtinge, merry tales and conuerſation, with theſe men, and their weomen, and frends, at the firſt entrance of their ghoſpell in England: ſo as yt was a ghoſpell of good newes indeed for them, that had run out of Italy, and Germany, or had byn baniſhed thence before.

93. But to returne to *Peter Martyr* in particular, he was noted preſently by all men, that were not partially affected or blynded with the paſsion of hereſie, to be of a very light behauiour and ſpeach, and that he would talke willingly of his woman, & of their too great loue & affections the one towards the other, more then modeſty might beare, euen in a ſecular man, and much leſſe in a friar. And at length when his ſaid nunne was dead, he did not only praiſe her publikely in a ſermon, but wrote a ſtrange complaint and wofull lamentation of the great want he found of her preſence, to *Syr Iohn Cheke* the Kings ſchoole-maiſter (then a great Proteſtant, but after a Catholike in Q. Maryes dayes) ſayinge amonge other vnſeemely points, that by loſſe & lacke of her, he was but *dimidiatus homo*, that is only halfe a man. And when afterward he went out of England againe, he is ſaid to haue gotten another preſently, though he were then ould.

The effeminate mynd of *Peter Martyr*.

ould. So as yf he came not to be *trigamus* with *Bucer*, yet was he *bigamus* at leaſt.

94. And now yt happened, that about the very tyme when *Peter Martyr* was ſent forth of England, *Conradus Pellicanus*, the Zwinglian preacher at *Straſburge*, who had byn a Franciſcan friar before, came to dye, and by that chance *Peter Martyr* had his place the yeare 1556. And ſome few yeares, after that againe he was appointed to go with *Beza* and other ten miniſters, to the conference of *Poiſye* in France in the yeare of Chriſt 1561. (the moſt part wherof were marryed friars and monks) there was he partaker alſo of the extraordinary delicacy prouided for him, & his fellowes, by certayne noble men, but eſpecially by weomen of France, that fauoured their ſects. Of which point I haue treated * largely before out of the Relation of *B. Claudius Sainctes*, that was preſent, and of *Genebrard* and other wryters of France yt ſelfe; as alſo of the irreconciliable diſagreement that was betweene *Theodore Beza* and *Peter Martyr* in points of doctrine at that conference, namely about the Sacraments of *Baptiſme*, and of the Lords ſupper; And this teſtifyed by their owne letters publiſhed by the Biſhop of *Metz* in a particular booke. And the originall letters were ſeene and teſtified by *B. Claudius Sainctes* in a booke wrytten to *Beza* himſelfe.

Sur. in hiſt. an. Domini 1556.

Peter Martyr vvent to the cōference of Poiſy.

* VVarnevvord *enc.* 2.0.4.*n.*12. 13. *&c.*

B. Pegnilliet. l. de diſſenſ. miniſtrorū in coll Poiſ. Sainct. in reſponſ. ad Apol. Bezæ.

95. Biſhopp *Genebrard* alſo that was preſent at the ſaid Colloquy or diſputation of *Poyſie* wryteth, that *Peter Martyr* was ſo vehement

Geneb. l.4. chron anno 1562. pag. 459.

againſt the Caluiniſts opinions about the preſence of Chriſt in the Sacrament, that he cryed out in the ſaid conference, *that for his part he vvould neuer agree to their monſtrous opinion,* wherby they affirmed, *reipſa quidem abeſſe corpus Chriſti, reipſa tamen ſumi,* that the body of Chriſt was really abſent from the bread, & yet really receyued therwith. By which diſſention, and other his proceedings as well with *Caluiniſts, Lutherans*, and *Vbiquitaryes*, who do hold that the body of Chriſt is euery where according to the former ſpeech of *Melancthon*, when he caſt away the broken paper (which *Melancthon* died the yeare before this Colloquy, to witt *anno* 1560.) *Peter Martyr* (I ſay) became ſo vngratefull to all kind of ſects, as the very next yeare after his goinge from *Poyſie*, to witt 1562. of very greefe of mynd, as ſome thinke, he died, though others add ſuſpition of poyſon alſo: for ſo wryteth *Genebrard* in the place before cyted. *Peter Martyr* (ſaith he) *the* 12. *of Nouember* 1562. *gaue vp the goſt, not without ſuſpition of poyſon giuen by Caluiniſts, from vvhome he had diſagreed in the meetinge at Poyſie. And he died at the very tyme, when he was preparinge to wryte againſt Brentius the Lutheran, who endeauored to bring in the monſtrous hereſie of Vbiquity, &c.* Thus he.

Geneb. ibid.

About Peter Martyrs death.

96. And this was the end of *Peter Martyr* vpon the yeare of Chriſt 1562. neyther do I ſee, what great cauſe Fox hath to bragge of this Saint, or to putt him into his Calendar, more then many other his companions, but only perhaps, for that he was more inconſtant

and ſingular then diuers others. Wherfore I ſhall ſtand no longer vpon him, but paſſe to the laſt Saint of this moneth, and whole Calendar, which is K. Edward the ſixt, a worthy Confeſſor, to ſhutt vp ſo large and worthy a liſt of Foxian Saints.

Why 10. Fox maketh King Edward the ſixth a confeſſor.

97. But firſt of all, why Fox determined to make this yonge *K. Edward* the ſixth a Confeſſor of his Church, I do not ſee any ſpeciall reaſon, but only his owne will; and for that perhapps he thought yt honourable to haue one King at leaſt in his whole Calendar; therby to be able to compare in part with our Catholike Calendar, that hath ſo many Kings and Queenes, both Martyrs, and Confeſſors of the Engliſh bloud, but Fox found none of his Religion, but only this child to beſtow that title on. For albeit he calleth K. Henry the eyght, now and then, a ghoſpeller, yet for that he burned ſo many of Iohns Goſpellinge people, he durſt not putt him in for a Saint in this his Calendar. *Q. Anne Bolen* alſo he praiſeth exceedingly in his Acts and Monuments, as a more forward ghoſpeller then the King himſelfe, and holdeth her indeed for a very Saint in his narration of her, and yet I knowe not how or why ſhe came not into this Calendar; But K. *Edward* the ſixth at his very entrance to his gouernement, though he were then but nyne yeares old; yet doth Fox place him, as the head of the Church in a high throne, deliueringe the Bible, and diſtributinge the ghoſpell to the whole Realme,

K. Edward the 6. confeſſor.

Fox *pag.* 961.

and

and the like, as we haue ſhewed largely in the firſt and ſecond * part of this Treatiſe.

*Part. 1. c. 12. part. cap. 12.

98. But in deed yf yt be true which moſt men do thinke, that the innocent child was made away afterward, & holpen to his death by thoſe that raigned vnder him, and would be loath that he ſhould haue come to raigne ouer them; but to ſerue to ſett vp new Religion in his name: then may he better be called a Martyr then a Confeſſor of Fox his ghoſpell; ſeeing yt is moſt likely, that yf that ghoſpell had not entred, nor the fatall mutation byn made from that which his Father left; & that the faithfull Counſelors aſsigned by K. Henry had byn ſuffered to continue about the child, who were remoued by pretenſe of their not fauouringe this new ghoſpell; moſt likely (I ſay) yt is, that the ſaid yonge kynge might haue lyued many fayre yeares afterward, yea euen to this tyme, ſeing he would not haue byn ſo old by diuers years, as the late Queene was at her death. And might haue left behind him much faire yſſew, for ſo much as the principall cauſe, which the nobility and people of Scotland alleaged in the yeare 1547. before the field of *Muſtleborrow*, why they would not conſent vnto the marriage agreed betweene the ſaid K., and their yonge Q. his Maieſties mother; was the difference of Religion, and the late innouation made therof in England.

The Calamity that fell to K. Edvvard and the realme by the nevv ghoſpell.

99. Now how heynous a cryme this was in thoſe Engliſh Counſelours, to imbue the innocent age of that young Prince with a contrary

trary Religion to his Father, and all his anceſtors, from the firſt Conuerſion of England to his dayes; & contrary to the expreſſe will, order, and commaundement of their Lord K. Henry, and their oath and promiſes for the ſame; God himſelfe did ſhew ſoone after by the euent that enſued; For that none of them all eſcaped vnpuniſhed, one cuttinge of the other, as was conuenient, for the puniſhment of ſo barbarous and heynous a ſinne.

The haynous crime of peruertinge King Edvvard in his Religion againſt his Fathers vvill.

100. In the Catholike doctrine founded both in reaſon, law of nature, and word of God, yt is held for a firme principle, that the power of the parents is ſo great ouer their children, vntill they come to full vſe of reaſon, that the children of very infidells may not be baptized, nor made of another Religion, then their parents are, without the free conſent of their ſaid parents, for that as their parents themſelues may not be forced to Chriſtian Religion by violence, except themſelues will: ſo may not their children in preiudice of their paternall authority. And yf this be true in drawing children to Chriſtian Religion from infidelity; and that the ſame were a moſt wicked Act in Catholike doctrine to attempt; how much more wicked was yt in theſe men to inſtill to the yonge Prince, a plaine contrary and oppoſite Religion, to the King his Father; he being yet vnder yeares of diſcretion to iudge therof, and his ſaid Father hauing vtterly forbidden the ſame vpon his death-bedd and Teſtament.

D. Thom. p. 3. q. 68. art. 10. & ſecunda ſecunda q. 10. art. 12. & omnes ſcholaſt. ibid.

101. And albeit his ſaid Lord and Father was now dead; yet did *patris poteſtas*, his power both of Father and King ouer him, continue all the tyme of his minority, and conſequently his will and commaundemement being knowen, togeather with his ſpeciall deteſtation of the Sacramentary ſect, vttered at his death, did cry out againſt this ſo notorious an iniury offered to his ſonne, and realme. But much more was this ſeene ſome yeares after, in the neereſt yong Prince of bloud, countrey, and kyn, vnto K. Edward in the world, who in the life, and ſight of his owne deareſt mother and Queene, (that both by words, proteſtations, and teares reclaymed againſt the ſame) was by much more forcible violence taken from her, in the very firſt monethes of his age, and made to be her enemy, whome yet he knew not, and was imbued with an oppoſite Religion vnto her, without her will, conſent, or likinge, an Act againſt all rule of reaſon, iuſtice, piety and Religion.

The violence vſed to the K. and Q. of Scotland. *Anno* 1566.

102. And truly, yt Princes may iuſtly, when they come to years of diſcretion and gouernement, take accoumpt of temporall iniuryes & abuſes committed againſt them, in their minority, by ſuch, as in their names did tyrannize both ouer their perſon and ſtate; how much more may, and ought they do yt in ſpirituall matters, that concerne their ſoule, and eternall ſaluation? But alas; the infirmity and corruption of mans nature is ſuch, as we feele more worldly and temporall loſſes, then ſpirituall

rituall and euerlaſtinge: and the diuell hath a more crafty and couert meanes to worke the ſame euen by our owne will, and approbation, eyther before or after the fact, offeringe the firſt iniury to our ſaid will and vnderſtandinge yt ſelfe, and drawinge the ſame to like of the iniury; euen as yf ſome company of theeues, had ſuch an art of ſtrange enchauntment, as after they had robbed and ſpoyled a man of the greateſt treaſure in the world, they could with ſome potion or charme make him like of yt, yea glory in yt, and thanke them for the ſame. And were not this a pittifull caſe thinke yow? yes truly. And this is the very caſe of Infants and Chriſtian children ſpoyled of their parents Religion, and brought vp in hereſy againſt their wills, with ſuch inchauntments of flattery, & inſtillations of liking the robbery yt ſelfe commytted vpon them, as by fraud they are brought to allow the ſame, and to loue & remunerate the robbers themſelues.

A dangerous enchauntemẽt of hereticall education.

103. And for example of this, I would aske any Engliſh noble-man at this day, whether yf his ſonne ſhould be ſtollen from him by Turkes or Mores, and made of their Religion, againſt the will of his parents, were this robbery, or violence, or no? and were this iniury to the child himſelfe, or not? Truly I thinke no man of common reaſon will deny, but that yt were the higheſt iniury that could be diuiſed, both againſt Father and ſonne. And yet notwithſtandinge, yf a man ſhould aske diuers of them that haue ſuffered this iniury;

Ochelli Baſſa & *Cicala Baſſa* Chriſtian children made Turks by force. But after liked therof.

(as for example *Ochelli Baſſa* and *Cicala Baſſa* in our dayes, borne of moſt Chriſtian parents, the one in *Calabria*, the other in *Sicilia*, but taken in their infancy, robbed of their Religion and countrey and made Turks) they will deny to haue receaued iniury, but rather great benefitt therby; & yet all true Chriſtians will iudge otherwiſe. And this is the caſe of all other hereſies in like manner.

104. But to returne to our K. Edward, of whome we began this ſpeache, albeit he had run this daunger alſo yf he had liued, to like of the iniuryes done vnto him by heretiks, and vpon that hope and preſuppoſition, no doubt they were donne by ſuch as were the authors therof; yet ſome are of opinion, that if he had had longer life indeed, yt would haue fallen out otherwayes, & that the feare therof ſhortened his dayes and haſtened his diſpatch. Truly I haue heard a very wiſe, and honourable man affirme, from the mouth of Q. Mary her ſelfe (of whoſe Councell he had byn) that ſhe with teares would often lament the memory of her deare brother K. *Edward*, ſaying that yf he had lyued, ſhe hoped verily to haue ſeene him a good Catholike, and to haue puniſhed exemplarly all thoſe wicked men, that ſo egregiouſly abuſed his youth & realme in his name. For that in diuers ſpeaches which ſhe had with him, wherein ſhe recounted to him what deadly hatred their Father K. Henry did beare againſt heretiks in his dayes, but eſpecially againſt the Sacramētaryes, whome

Q. Maryes report of King Edvvards diſpoſition.

now they had brought into England vnder his authority, and that he was the firſt Kinge of all Engliſh bloud, that euer allowed or imbraced the ſame, or admitted yt into that realme, and that all this would remayne vpon his ſoule afterward: theſe things (I ſay) and other the like, when ſhe tould the yong King, with thoſe effectuall words, which ſhe well could, the innocent child would fall a weepinge with her, and ſay that he was priuy to none of theſe doyngs; but yf euer God gaue him life, he would take accoumpt of them all one day; And further promiſed his ſaid ſyſter to remember his Father & grand-father, and to keep ſecrett what ſhe had told him, without vtteringe any of theſe conferences to his vncle the Protector, or others; as indeed he did not (which ſhewed his diſcretion and fidelity to his ſiſter) albeit thoſe of the chamber ſeeing him ſadd after ſuch talke, began to ſuſpect ſome ſuch thing, and thervpon in his later yeares would not permitt her to haue acceſſe vnto him but very ſeldome, and with great iealoſy. And this was all the Confeſsion of Fox his faith which K. *Edward* euer made, to our knowledge, and therby lett the reader iudge, how worthily he is made heere a Calendar Confeſſor of his Church & Religion. And ſo with this we ſhall leaue both the one and the other, and end this our examen of Fox his whole Calendar, other matters ſhalbe handled afterwards in their dew place, & particularly in the obſeruations followinge.

EYGHT SEVERALL OBSERVATIONS AND CONSIDERATIONS ABOVT THE PREMISSES:

VVherin is conſidered vvhat perſons are left out, and vvhat are put into Fox his Calendar; how they are canonized; vvhat ſpiritt and agreement of Religion they had among themſelues; whether they were lawfully puniſhed, or no, and ſuch like pointes.

CHAP. XVII.

ALBEYT I cannot doubt, but that the diſcreet and iudicious reader, in pervſinge ouer the former Story of Foxian Martyrs and Confeſſors, hath made diuers notes and obſeruations vnto himſelfe, for his better memory and iudgement therin: yet ſome few alſo I thought good to lay togeather in this place, which are theſe that enſue. Firſt, that as ſundry people are put into this Calendar, for holy Martyrs and Confeſſors, very impertinently, and without any iuſt reaſon at all, as in pervſinge yow haue ſeene: ſo ſundry are left out alſo, that ſeeme ſhould haue had their place therin, with as great reaſon or greater then other of the beſt ſort that are preferred.

Firſt conſideration vvhy ſome

2. As for example, amonge the Lutheran Proteſtants, ſeeing Fox is content to admitt

ſome of them for Saints, yt ſeemeth that *Flaccus Illyricus*, *Vigandus*, *Faber* and their fellowes the *Magdeburgians* moſt highly deſeruinge of the Proteſtant Religion, by wrytinge their laborious and lying centuryes, ſhould haue byn admitted among the reſt. And the like may be ſaid of *Ioachinus VVeſtphalus* head ſuperintendent of Saxony, *Ioannes Brentius*, *Heſhuſius* and other ſuch chiefe German pillars of that ſide, who as well might haue byn Calendred, as *Melancthon, Phagius, Bucer*, and ſuch other, that haue their roomes in that ranke, except yt be perhaps, for that theſe men wrote more earneſtly againſt *Caluyn* and Caluiniſts; but ſo did alſo ſometymes *Melancthon* and *Bucer*, as before hath byn ſhewed.

are left out of the Calendar.

3. But yet a farre greater queſtion yt is, why the very firſt Fathers and founders of Sacramentary Religion yt ſelfe are left out of this Calendar, to witt *Carolſtadius*, *OEcolampadius*, *Zuinglius*, and *Caluyn*, though for the firſt three, that were immediate ſchollers of *Luther*, and firſt brake from him to begin the Sacramentary ſect, his ſeuere ſentence and condemnation of them, which we haue ſett downe before in the * ſtory of his life at large, togeather with his deteſtation of their ſpiritt (he being a Saint himſelfe alſo of this Calendar) might perhaps deteyne Iohn Fox, from canonizinge them in this place. But of *Iohn Caluyn* ſome other reaſon muſt needs be, which I cannot imagine to be other, but the notorious infamy of his life, as alſo the little likinge which the

* *Febr.* 18.

the ſtate of England had of him, & his actions, as well for denyinge the ſupremacy Eccleſiaſticall, to temporall Princes (which is the cheefe wall of their Religion) as alſo for ſettinge vp the dangerous plott of Puritaniſme, and ſpreadinge yt from *Geneua* into *England, Scotland, France,* and other places, as yow may ſee in the bookes of *Dangerous Poſitions*; *Suruey of diſciplinary doctrine*, and other ſuch Treatiſes written by our Engliſh Proteſtants againſt the Puritans, wherin they are ſo farre from makinge *Caluyn* and *Beza* Saints, as albeit for ciuilityes ſake, they giue them the titles of *Maiſter Caluyn*, and *Maiſter Beza*: yet yf yow reſpect the ſubſtance of that they write againſt them, they do make them the moſt notableſt deceyuers & cogginge companions, that euer were, and very knaues indeed, & firebrands of hell, vnder the titles of maiſters.

Of *Calnyn* and *Beza*.

4. And in this point do our Engliſh Proteſtants ioyne with the moſt learnedſt Proteſtants of all Germany, concerninge the notorious wickednes of *Iohn Caluyn*. For firſt the foreſaid Superintendent of Saxony *Ioachinus VVeſtphalus* doth lay open the ſame egregiouſly in an Epiſtle to Caluyn himſelfe, wrytten *anno Domini* 1557. prouinge him therin to be a moſt lyinge, and deceytfull heretike; And then in another booke written the next yeare after, intituled: *A Confutation of Caluyns lyes,* he performeth the ſame more largly; as doth alſo a famous Lutheran preacher, named *Samuell Auſterinus* in his booke intituled; *A demonſtration of*

the fallacyes of Iohn Caluyn, *&c.* Imprinted at *Laugnga anno Domini* 1591. And two yeares after him againe *Doctor Aegidius Hunnaus* in his booke intituled *Caluinus Iudaizans, Caluyn playinge the Iew in corruptinge, falſifyinge, &c.* printed at *VVittenberge* 1793. And fiue years after that againe *Doctor Albertus Grauerus* Reader of Diuinity, declaymeth the ſame more largely in his booke intituled: *Bellum Ioannis Caluini &* IESV *Chriſti, &c.* The warre betweene Iohn Caluyn and IESVS Chriſt, *&c.*

5. And laſtly, (for I will paſſe no further in this place) the booke of *Doctor Zacharias Riuandrus*, intituled *Lupus Caluinianus excoriatus*, the Caluinian wolfe ſkynned or vncaſed, doth giue vs aboundant teſtimony of this matter, to wit, to yeld vs ſome cauſe, why Iohn Fox, like a Fox indeed, did leaue out his *Maiſter Caluyn* from the Calendar of Saints, notwithſtandinge the great furniture therof is of his ſchollers and diſciples, ſo as in this particular, the ſayinge of our Sauiour holdeth not: *Non eſt diſcipulus ſuper magiſtrum.* The ſcholler is not aboue his maiſter.

6. And now as this firſt conſideration hath byn of them, that haue byn left out: ſo may the next be of thoſe that are putt in, which is a point of more length then the former, yf we would proſecute the ſame: but I will only as yt were with the fingar point towards yt, and therwith leaue yt to the Readers for their contemplation. It is then to be noted, that in the Calendar and ſtory therof, are compriſed all

The ſecōd conſideratiō, vvhat people be put into the Calendar of Fox.

all the heades of factions and ſects, that haue byn different from the knowne Catholike Religion, and oppoſite among themſelues for theſe three or foure laſt hundred yeares, as *VValdo* of *Lyons*, and his *VValdenſians*, the Earle of *Tholoſa*, and his *Albigenſians*, *Iohn VVickliffe* of England and his *VVickliffians*, *Iohn Huſſe* of *Bemeland*, and his *Huſsits*, *Iohn Ziſca* of the ſame nation, and his *Thaborits*, *VValter Lolhard* in Germany, and his *Lollardians*: and in our dayes *Martyn Luther* and his *Lutherans*, both ſectes *Molles* and *Rigidi*, *Vldericus Zuinglius*, and his *Zuinglians*, *Iohn Caluin* and his *Caluiniſts* both mingled and Puritans; and other the like: All which are allowed and commended by Fox eyther in his Calendar or hiſtory, though they did not a little diſagree, as well among themſelues, as with the Catholike Church, both in words, actions, manner of life, preachings and wrytings, as before hath byn ſhewed.

7. And wheras we that follow Catholike doctrine, are ſo exact for holding vnion therin, as we reiect and hould for wicked (accordinge to the Creed of *S. Athanaſius*, and firſt Councell of Nice) whoſoeuer doth not beleeue inuiolably the ſaid Catholike faith wholy and entirely in euery point, and do ſometymes condemne euen to death, and burne ſome for diſſentinge in one only point of faith, (as Iohn Fox himſelfe hath diuers tymes complayned) how can yt be, that he & his Church can gather vp and ty togeather in one vnion of faith and communion of Saints, all

See before in Taylor burned 9. *Martij*.

all theſe different and oppoſite heads, togeather with their members & followers? Truly, no other way, but only as Sampſon tyed his Foxes togeather by the tayles, though their heads and faces were oppoſite, and contrary one to another, which ſerued him not to plowgh or ſow, plant or tyll, but only to ſett a fire, waſt & deſtroy the corne vvhich others had ſowed before, which is the only office & peculiar vvorke, that theſe wranglinge oppoſite hereticall heads do bringe forth in the Church of God, to witt, pull downe, digg vp, deſtroy, diſcreditt & diſgrace that which was ſowen, planted and eſtabliſhed before them, & therby to bring all to miſdoubt, vnbeleefe and atheiſme. And ſo I leaue them to Iohn Fox to be diſpoſed of.

The third conſideratiō of diferēt manner of Canonizatiō.

8. The third conſideration may be, of the different manner of proceedinge in the Catholike Church for declaringe mens holynes, from that which is vſed by heretiks and ſectaryes: For as we, out of the common ſenſe and reaſon of all men, do ſay and affirme, that all are not of one holynes or meritt of life in this vvorld: ſo to publiſh or make declaration therof, after their death, appertayneth rather to ſome publike authority, vvhich may ordayne more certayne & exact enquiry therof, then to any particular man, vvho may be carryed away eyther vvith paſſion, or deceyued by ignorance, or otherwiſe abuſed by falſe information, more eaſily then a publike magiſtrate. Whervpon yt is ſeene, that vvhen

among Catholiks any one is to be canonized, that is to ſay, to be declared for a holy man or woman, great and long ſearch is made about the matter firſt, and many hundred perſons examined; many records alſo are ſought out, of the life and actions of the perſon, of his vertues and miracles, and ſuch other points appertayninge to ſanctity.

9. And for ſo much as the publike & higheſt Eccleſiaſticall magiſtrate, in whoſe name and authority the examen is made, cannot be preſumed to haue intereſt or paſsion therin, yt is euident that the matter muſt needs paſſe with farre more indifferency, grauity, ſincerity, and truth, then yf yt paſſed vpon the word, credit, or aſſertion of any one particular man, as amongſt heretiks & ſectaryes yt doth, where euery man canonizeth or condemneth according to his owne fancy: For that they hauing no one generall, or ſupreme head acknowledged by all, do fall at diuiſiō or ſtrife among themſelues, one part ſanctifyinge and canonizing ſuch for holy men and weomen, as the other commonly do reiect and condemne, as yow haue heard before in the ſtoryes of *Luther, Zuinglius, Caluyn*, and other like: yea ſome one man of a particular ſect, will preſume to canonize ſometyme ſome for Saints of his ſect, whome other of the very ſelfe ſame ſect will hould for wicked, as heere in Fox his Calendar are many examples; as that of *Cowbridge*, vvhoe denyed Chriſt; that of *Colins*, who held vp the dogg to be adored, and Fox himſelfe

confeſſeth that he was madde: That of *Flower* the Apoſtata monke, that wounded the Prieſt at *VVeſtminſter*, & ſaid yt was the ſpirit of God that had moued him thervnto: That of *Roger Oneley*, hanged for coniuringe, and *Eleanor Cobham* condemned of wichcraft: That of *Oldcaſtle, Acton*, and other rebells, hanged in *Saint Gyles* fields, for conſpiringe the death of King Henry the fifth and his brethren: That of the famous ruffian and murderer *Ziſca*: That of the three theeues *Kinge*, *Debnam*, and *Marſhe*, hanged in chaines by commandement of *King Henry* the eyght, for robbinge the Church of *Douer-court* in Kent. All theſe I ſay, and other like vnholy Saints, hallowed heere and canonized by Iohn Fox for Martyrs and Confeſſors of his Church, I nothing doubt, but will not be allowed for ſuch, by many of the diſcreeter ſort of Proteſtants in England, but rather reiected, and thought fitter to be flunge to the dunghill, then to be placed in an Eccleſiaſticall Calendar. And this is the good agreement, that ſectaryes can haue amonge themſelues in theſe points.

The 4. cōſideration vvhat Saints Fox putteth out and into the Calendar.

10. The fourth conſideration may be, what perſons Iohn Fox hath put out of his Calendar, that were in ours before, and what recompence he hath made for them, by putting in others, in their places. For albeit he hath byn ſo courteous, as to lett ſtand all the Apoſtles, and ſome other old Saints alſo; as *S. Mary Magdalen*, *S. Marke*, *S. Luke*, and ſome few others; yet doth he put out both *S. Barnaby*

their equall, & all the Doctors of the ancient Church, Greeke, and Latyn, with about 200. Martyrs and Virgins, as yow may ſee in our Calendar; and in place therof, hath putt in ſuch a multitude of artificers, labourers, ſhermen, weauers, cowherds, coblers, taylors, ſmithes, and ſpinſters, as yow may ſee in his Calendar: who as they could not be true Martyrs for the reaſons before alleaged, to witt, for dyinge for their owne diſagreeinge fancyes: ſo neyther Confeſſors, partly for the ſame cauſe, & partly for that their lyues were nothinge eminent in vertue aboue the common ſort of men and weomen, by Fox his owne Confeſsion. For what ſingular thinge doth he commonly recyte of any of theſe his Confeſſors, that exceeded the vulgar ſort of Chriſtians, vvhat extraordinary faſtinge, prayer, almes-deeds, mortification of the fleſh, doth he alleage in any of them? Nay it is to be noted, that ſcarſe any one of them all, man or woman, is recorded to haue obſerued virginity or continent life? And yet will not Fox deny, but that theſe thinges are great graces and gyfts of God, which did ſhine both in our Sauiour, and his bleſſed mother, and in moſt of all Chriſtian Saints after them; and yet that none of Fox his Saints ſhould haue this gift to conteyne, but that all all of them yelded to the paſsion of the fleſh, is a very baſe matter, yf yt be well conſidered, as yt is well worth the conſideration.

None of Foxes Saints hath the gift of cōtinency.

11. But yf we paſſe further yet and conſider

the reſt alſo of their actions, & compare them with the liues and actions, wrytten, and deliuered vnto vs, by antiquity of ancient Saints; we ſhall ſee the compariſon ſo baſe and ridiculous, as any modeſt Proteſtant himſelfe would bluſh to abide the triall. As for example, he that ſhould read the rare vertues of *S. Francis*, (whoſe feaſt is vpon the fourth of October) his prayers, his mortifications, his wonderfull miracles, recorded by *S. Bonauenture*, a Saint alſo himſelfe; and then ſhall come to Fox his Calendar, and find him ſtriken out, and one *Catelle* a ſchoole-maiſtres in France, put in his place, who will not laugh or byte his lippe theratt? And the like yow ſhall find in hundreds beſides of no leſſe indignity, yf yow will go ouer the former Calendar: as for example the forſaid Apoſtle *S. Barnaby*, being ſtroken out vpon the 11. of Iune (for what cauſe God knoweth), *Halliwell* and *Bowier* are put in his place, the firſt a Smith, the other a weauer; and what a change (thinke yow) is this? *S. Antony* the Abbott, of whome *S. Athanaſius* and *S. Auguſtine*, and ſo many other ancient Fathers do vvryte moſt admirable things, is put out vpon the 17. of Ianuary, and *Iſabell Foſter* a Cutlers wife, is put in his roome. *S. Tymothy* Biſhopp and Martyr, ſcholler to *S. Paul*, is put out vpon the 24. of the ſame moneth, & *VVilliam Hay* artificer of Kent, entreth in his place. The like yow may ſee in the feaſts of *S. Polycarp* ſcholler to *S. Iohn Euangeliſt*, and of *S. Chryſoſtome*, and *S. Cyrill*, both of them famous Doctors, (all which feaſts follow in this moneth one the other) who are thruſt out by Fox, and three kentiſh artificers, *Lowicke*, *Prowtinge*, and *Finall* put in their places; And ſo may yow goe ouer all the whole Calendar, & find ſufficient matter of muſinge to furniſh this fourth conſideration withall.

The 5. cõſideration hovv Sacramentaryes cãnot be Saints but by damnatiõ of Lutherans & of all anciẽt Fathers.

11. Wherfore the fifth conſideration may be, that Iohn Fox hath made the farre greater part of all his Martyrs and Saints in this Calendar, and throughout his whole volume (to witt to the number of 268. as before hath byn noted) for denyinge the *reall preſence* of Chriſts true body, and bloud in the Sacrament after the words of conſecration, and for that they deryded, ſcoffed at, and blaſphemed the ſame, alleaginge alwayes certayne reaſons of ſenſe or humaine iudgement againſt that moſt high miſtery of beleeue. In which, ſuch vayne weomen, and thoſe that were moſt ignorant and vnlearned of all others, beare away the bell, in that kynd of contempt and raylinge, as before yow haue heard in the examen of all the 12. moneths. But now theſe Saints of Iohn Fox, whome he confidently placeth in heauen, & aſſureth vs that they are partakers of Gods euerlaſtinge bliſſe, *exalted and inthroned* (to vſe his phraſe) *in his eternall ſeat of glory*: theſe people (I ſay) dyinge for that cauſe, cannot be ſaued, except all the reſt, that held and defended the contrary, be reiected and damned, who are firſt all the holy Fathers, accordinge as yow heard confirmed before by *Do-*

ctor Philipp Melancthon, a Saint of this * Calendar, who gathered out their ſayings and ſentences about this article into a particular volume, and affirmeth not only, that all the ſaid ancient Fathers beleeued, and taught the reall preſence of the very body of Chriſt in the Sacrament, but that himſelfe would be content to dy in defence of that beleefe againſt the Sacramentaryes. ** Sup 29. Decemb.*

12. And not only theſe ancient holy Fathers of the primitiue Church, and all others that haue followed them, and their beleefe vntill our dayes, muſt be damned, yf Fox his Sacramentary-Saints be ſaued (which were a pitifull caſe) but euen *Doctor Martyn Luther* himſelfe, and all his followers, as yow may partly ſee by that, which in the firſt conſideration of this Chapter we haue touched about the opinions of *Iohn Caluyn:* but heere in this place, we ſhall briefly heare the ſame about all ſorts of Sacramentaryes both Zwinglians and Caluiniſts, whome the moſt learnedeſt Proteſtants of our tyme do hould for damned heretiks.

13. And firſt for *Doctor Martyn Luther* himſelfe a cheefe Saint of this * Calendar, who had *primitias ſpiritus* amongſt the Proteſtants, yt is ſufficient to remytt the Reader, to that which we haue noted before vpon his feſtiuall day, where amonge other thinges he holdeth, as yow may remember, not only that *Carolſtadius, Oecolampadius,* & *Zuinglius* the firſt authors of the Sacramentary doctrine, are damned rather then ſaued, but giueth alſo this reſolute ** 18. February.*

ſentence of them all, as well authors and maiſters; as ſchollers and followers, that they are all heretiks: *Hæreticos seriò cenſemus* (ſaith he) *&c.* We do ſeriouſly iudge for heretiks, and cutt of from the Church of God, both the

Luth. contr. Art. Louanienſ. theſ. 27.

„ Zwinglians, and all other Sacramentaryes,
„ that do deny the body and bloud of Chriſt to
„ be receyued in the venerable Sacrament, by
„ our bodily mouth, *&c.* Lo heere, yf all Sacra-
„ mentaryes be heretiks, and cutt of from the Church of God by Luther, how can they be Saints by Fox? I will not ſtand heere to alleage the ſentence of all other Lutheran Doctors and diuines, the learnedſt that haue wrytten in this behalfe, who with one voyce do condemne all Sacramentaryes, and namely *Zwinglians*, and *Caluiniſtes* for damnable heretiks. And to repeat nothinge of that which we cyted before about *Caluyn*, in the firſt conſideration, yow may ſee *Tilmannus Heſhuſius* a great Lutheran Doctor, who calleth *Zwinglians* and *Caluiniſts*: *Sacrilegas sectas contra teſtamentum filij Dei.* Sacrilegious ſects againſt the teſtament of the ſoonne of God. *Ioannes Schutz* another famous Doctor and wryter ſaith: *Sacramentariorum ſecta, ſentina quadam eſt; in quam multa hæreſes confluunt; vltima ſatanæ ira, quam is furijs exagitatus, contra Chriſtum, eiuſq́ Eccleſiam exercet.* The doctrine of Sacramentaryes is a certayne ſinke, wherinto many hereſies do runne: yt is the laſt wrath of Sathan, which he being vexed with fury, doth exerciſe againſt Chriſt and his Church. And the ſame

Luther holdeth all Sacramentaryes for heretieks.

Heshus in defenſ. cont. Caluinum.

The iudgment of Lutheran Doctors.

Ioan. Scutz. in 50. cauſ. Præfat. a. 6 author afterward wryteth thus: He that followeth the ſect of Sacramentaryes, is a maniſeſt and ſworne enemy to God, and hath forſaken his faith which he promiſed to Chriſt in his baptiſme.

Ibid. littera q 3.

14. And now let any man iudge what Saints Zwinglians and Caluiniſts be, accordinge to theſe learned Proteſtants iudgements. But for that yt were ouerlong, to recyte heere the ſeuerall ſentences of all theſe Lutheran Doctors againſt Sacramentaryes; I ſhall only touch the titles of certayne books & volumes ſett forth by Lutheran Proteſtants againſt them, vvherby the reader may gheſſe vvhat ſtuffe is conteyned in the works themſelues: Firſt then read the worke of the foreſaid Superintendent *VVeſtphalus* intituled; *Farrago confuſianarum, &c.* A heape of confuſed opinions of Sacramentaryes, contrary the one to the other, *&c.* Where you ſhall ſee a ſtraunge confuſion among theſe men. Read alſo the worke of *Tilmannus Heſhuſius*, another Superintendent, intituled; *A refutation of the Pelagianiſme and Anabaptiſme of Caluiniſtes, about the articles of Baptiſme and Originall ſinne*; printed at *Erphord*. The worke alſo of *Doctor Iocobus Andreas* of the vniuerſity of *Tubinga*, intituled *Breuis admonitio de crimine ſtellionatus Caluinianorum*. A briefe admonition or detection of the crime of Treaſon or fraudulent impoſture of Caluinians. And another worke of the ſame Doctor intituled; *Of the Incarnation of the ſonne of God, againſt the impious and blaſphemous errors of Zwinglians and Caluiniſts*;

Anno Domini 1552.

Books againſt the Zuingliãs and Caluiniſts.

Anno Domini 1585.

Anno Domini 1582.

Anno 1586. printed at *Tubinga in* 4. wherin he ſheweth that Zwinglians & Caluiniſts do hould many blaſphemous errors about,the Incarnation of Chriſt our Sauiour.

15. See alſo the worke of *Philippus Nicolaus* a principall paſtor of the Church of *Herdican* *Anno Domini 1586.* whoſe title is: *A diſcouery of the foundations of the Caluinian ſect, agreeinge in all things vvith the old Arrians and Neſtorians*: and that yt is impoſsible for any Chriſtian to follow Caluiniſts, but that he muſt be guilty alſo of Arrianiſme, and Neſtorianiſme; printed at *Tubinga in* 4. There *Anno Domini 1587.* followeth alſo the worke of *Ioannes Modeſtius* printed in 4. in the ſame vniuerſity of *Tubinga*, intituled: *A demonſtration out of the holy ſcriptures, that thoſe of the Sacramentary ſect are not indeed Chriſtians, but rather baptized Iewes and Machometans.* The worke of *Ieremias Victor*, printed *Anno Domini 1591.* at *Frankeford* in 4. whoſe title is: *A trew and cleare demonſtration that Zwinglians and Caluiniſts are no Proteſtants, nor conteyned vnder the Confeſsion of Auguſta, exhibited to Charles the Emperor, an.* 1530. The worke alſo of *Doctor Conradus Schuffelburgius* contayned in three large books, printed at *Anno Domini 1594.* *Frankeford* in 4. whoſe title is: *Three books of Caluinian diuinity, vvherin, as in a cleere table, is ſhewed to the eye, out of 223. Sacramentary wrytinges vnder the names of their proper authors; eos, de nullo ferè Chriſtianæ fidei articulo rectè ſentire, &c.*

16. I omitt many other works extant, as that *Anno Domini 1590.* of *Ioannes Mathew, de cauendo Caluiniſtarum fermento*, of auoydinge the leuen of Caluiniſts. The great worke of *Theologorum VVittenbergenſium*,

ſium, of all the diuynes of *VVittenberge*, printed in *fol.* at *Tubinga*, and intituled: *A confutation of the Zwinglian and Caluinian patchinge togeather of ſcriptures and Fathers of the ould Church, called by them Conſenſus Orthodoxus Chriſtianus*. Titelmans booke alſo, printed in 4. at *Magdeburge* intituled: *Ten greeuous and Pernicious errors of Zwinglians about the doctrine of ſinne, and baptiſme, taken out of their owne bookes, &c.* All this (I ſay) being ſeene and conſidered, and that theſe moſt learned Proteſtants of this our age, do hould the Sacramentary ſect of Zwinglians and Caluiniſts for ſuch pernicious and damnable heretiks, as yow haue heard; yea not for Chriſtians indeed, but rather for enemyes of the ſonne of God, corrupters of his word, peruerters of his will, deprauers of his teſtament, and traytors of his Religion: I would aske with what aſſurance or probability can Iohn Fox make ſo many of them Saints in this his Calendar? For yf theſe be Saints, then muſt the other be diuels, that wryte thus againſt them. And this ſhalbe ſufficient for this fift conſideration.

Anno Domini 1584.

Anno Domini 1592.

The 6. cõſideration about the aſſurance of each mans ſpiritt.

17. The ſixt conſideration may be, how that all this notwithſtandinge euery one of Iohn Fox his Saints (but eſpecially thoſe of the Zwinglian ſect) did bragge exceedingely of their peculiar ſpiritt, of their election, predeſtination, and aſſurance they had therof by the inward teſtimony of the ſaid ſpiritt; yea many of them did inſult and vaunt ouer their Biſhopps and Paſtors, and other ordinary Iudges, for that they durſt not aſſure them-

ſelues as theſe men did, that they had the true ſpiritt of God in them: as yow haue ſeene by many examples before, eſpecially of *VVoodman* the Ironmaker, *Allerton* the Taylor; *Iohn Fortune* the ſmith, *Iohn Maundrell* the Cowheard, and many other both men and weomen, but eſpecially weomen, who, the leſſe knowledge they had, the more obſtinately did they reſt themſelues vpon this perſuaſion of their inward ſpiritt, which is the laſt refuge of any heretike whatſoeuer. For when once he contemneth the externall authority of the viſible Church, and retyreth himſelfe to only ſcriptures (for this is the firſt leap, which commonly he maketh) and then being preſſed about the meaninge or interpretation of ſcriptures; he muſt preſently, yf he be vnlearned, and not able to ſtand in that combatt, retyre himſelfe to the laſt hold of his owne peculiar ſpiritt: & yf he be learned, though he wrangle for a tyme, yet this muſt needs be his laſt refuge and reſolution; for that hereſie being nouelty and ſingularity, cannot finally defend yt ſelfe, but by this only ſhift, and deceyt of the diuell, which for the moſt part is ſo fortifyed by him, as yt is inexpugnable. For whatſoeuer yow alleage againſt them, eyther reaſon, authority, ſcriptures, fathers, or other perſuaſion, yt is all reiected by this only perſuaſion of theirs, that they being elect, their ſpiritt and iudgement cannot erre: vvherin I haue ſeene my ſelfe ſtrange examples of obſtinacy, but yet ſtranger cannot be, then in the

See a notable example of Alice Dryuer, *Nou.* 22. and others.

The fancy of a peculiar ſpiritt is inexpugnable.

former examples yow haue ſeene and read.

18. Only I will add one example out of a printed booke, dedicated to the Lords of the late Q. Counſell intituled; *The ſeduction of Henry Arthington by Hackett, in the yeare of Chriſt* 1592. In which this *Henry Arthington*, being an earneſt Proteſtant or rather Puritan, doth diſcourſe of 2. ſpiritts of his, the firſt from the tyme of his being a Proteſtant vnto the death of *Hacket*, the ſecond from that tyme forward: His firſt ſpiritt duringe *Hacketts* life, he aſſured himſelfe to be of the holy ghoſt, for that yt was founded in the hatred of Papiſts and Papiſtry, whome he held for traytors; yt moued him to follow Puritan ſermons, as alſo their faſtes and exerciſe vpon the Lords day, and beſides this, *he felt himſelfe poſſeſſed* (to vſe his owne words) *vvith a burninge heat within him, and his loue and affection greatly placed towards the preachinge miniſtery; to ſtand vvith them in their iuſt defence, &c.*

The ſträge ſtory of H. Arthington.

Seduct. pa. 8. & 56.

19. Thus deſcribeth he his former ſpiritt, which induced him by little & little to ioyne with the forſaid *Hackett* and *Coppinger*, and to beleeue that the ſaid *Hackett* was Chriſt, and *Coppinger* and himſelfe two Prophetts, who iointly at laſt proclaymed him for ſuch, in Cheapſide of London vpon the 16. of Iuly 1591. and were condemned all three for the ſame. *Hackett* was hanged, *Coppinger* died in *Brodwell*, and this *Arthington* was repriued, who afterward vpon hope of life, (as yt ſeemeth) was content to condemne his former ſpiritt

Stovv in his chron. anno 1591.

for wicked and diueliſh, which hitherto he had held to be of the holy ghoſt, and to take another ſpiritt, though it differed in nothing els, but only that he held not *Hackett* now for Chriſt, but in all other points it was the ſame, to witt in hatred of Catholiks, in zeale towards the preaching miniſters, and their opinions, in heat of feruour towards faſts and exerciſes vpon the Lords day, in the inward teſtimony of his ſaid ſpirit that cryed *Abba Father* and the like. Yow ſhall heare him ſpeake himſelfe breefly of both ſpiritts, and therby iudge what reaſon he had to be aſſured more of the one, then of the other.

Seduct. pag. 24.

Luc. 24. verſ. 32.

Arthingtõ his firſt ſpiritt.

20. *VVee all returned* (ſaith he) *after ſermon vnto Hackets chamber, where we finiſhed our exerciſes in prayer by courſe, &c. And before we departed I felt my ſelfe very hoate within, which I verily thought had byn an extraordinary motiue of the holy ghoſt* (*as* Chriſts *diſciples had goinge to Emaw*) *vvhich the Lord had ſent downe for a bleſſinge of his loue vpon our exerciſes; ſo I departed a very glad man; and the next morninge followinge as I lay in my bed, I found my ſelfe moued to penne a curſe againſt the Citty of London, which I proſecuted vvith vvatry plants, &c.* This is the deſcription of his former ſpirit, which according to the definition of a Proteſtants ſpiritt, I do not know why yt ſhould be reiected. For as for his familiarity in ſcriptures (which is wont to be a clauſe in the definition of a new ghoſpellinge ſpiritt) yow may ſee yt plainly in this man, for that at euery turne of his ſaid booke, he alleageth the ſame aboundantly. So as

layinge aſide the condition of a Catholike ſpiritt, (which is to be gouerned by others, & not by yt ſelfe: I ſee not how this firſt ſpiritt of *Arthington* may iuſtly be condemned by the rule of Proteſtants, for that ſpirit aſſureth him certainely that he was elected, and choſen to eternall bliſſe, & gouerned by the holy ghoſt, which is the cheefeſt priuiledge & commendation of Proteſtants ſpiritt. But let vs now heare the deſcription of his ſecond ſpiritt, which he called the true ſpiritt of the holy ghoſt indeed, and the former to haue byn of Sathan.

21. Firſt of all he cyteth and heapeth togeather many ſcriptures, out of which a man may certainely gather, accordinge to this his new ſpiritt, whether one be predeſtinate or noe & ſo did he of himſelfe in theſe words: *VVherby* (ſaith he) *I certainely know my ſelfe to be reſerued for ſaluation in Chriſt &c. Yea I did expoſtulate vvith Gods mercifull Maieſtie (after my fall vvith Hackett) vvhether I vvas a reprobate or noe, and preſently the holy ghoſt did aſſure my hart, that I was no reprobate, but that my caſe in effect, was much like S. Paules, &c.* Lo, this is the aſſurance of *Arthington* his new freſh ſpiritt, wherof afterwards he alleageth alſo many arguments and proofes, to aſſure himſelfe that yt was a true ſpiritt: *I was aſſured* (ſaith he) *of my ſpiritt by theſe tokens followinge: Firſt by experience of Gods prouidence in ſtill preſeruinge me, &c.* (to witt from hanginge when *Hackett* was hanged) *Secondly for that God hath ſent his ſpiritt into my hart to cry Abba Father, &c.*

Seduct pag. 24.

Ib. pag. 24.

The arguments of Arthingtons ſpiritt.

Thirdly for that God doth ſtill encreaſe my faith, &c. Fourthly in that I know my faith to be founded in the fruits of Gods ſpiritt, proceedinge from the ſame, &c. VVherby I do certainely know my ſelfe to be ſurely reſerued for ſaluation in Chriſt, &c.

22. These be his arguments and this his aſſurance: And this ſpiritt he ſaith that he knoweth to be of almighty God, the other of Sathan, which before he thought to be as much of God, as this, and would haue gone to the fire for aſſeueration thereof, yf he had byn preſſed therevnto. And in truth, the one hath as much aſſurance as the other, but only the madd perſuaſion of his owne hereticall brayne. And the like is to be held of the particular ſpiritts of all Fox his ſectaryes before rehearſed, who were poſſeſſed in deed, with that Whirl-wynded lyinge ſpiritt, whereof both *Elias* and *Eſayas* the Prophetts do ſpeake, as ſent of purpoſe to deceaue ſuch vvillfull heady people. And ſo much of this conſideration about hereticall ſpiritts.

3. Reg. 22. Eſa. 19.

The 7. cōſideration about puniſhing of heretiks & ſectaryes.

23. There followeth the ſeauenth conſideration vpon the premiſſes, to witt, that ſupposinge the former peruerſity of hereticall people in England, and that they would nether be inſtructed nor reduced themſelues, nor ceaſe from peruertinge of others; what ſhould or could the Paſtors of England, and ſuch as had charge of conſcience ouer their flocke, do in ſuch a caſe? Fox doth euerywhere exclayme and make fierce inuectiues againſt the Biſhops & Cleargie, for puniſhing

theſe people, condemninge yt, (as yow haue heard) for barbarous cruelty, iniuſtice, murder, and the like. For anſweringe whereof yt ſeemeth to me, that three points may be conſidered: Firſt whether the puniſhinge of ſuch as be condemned for heretiks, by the externall and viſible Chriſtian Church of euery age, be lawfull or noe? and Secondly whether in Q. Maryes time and in the raignes of former Catholike Engliſh Princes, yt were expedient to puniſh ſuch people, as they did, ſuppoſinge yt were lawfull. And thirdly whether the ſame vvere executed vvith cruelty, or rather vvith compaſsion vpon neceſsity.

Three queſtions to be hädled.

24. To the firſt, yf we talke of matter of fact, there can be little controuerſy betweene Engliſh Proteſtants and vs at this day, for that they do burne alſo Anabaptiſtes, Arrians, and other ſuch like heretiks, as is euident by *Ioane* of *Kent*, and of *George Paris*, burned in King Edwards dayes, and diuers others condemned to death by our Proteſtant Biſhopps for Anabaptiſme, and burned for the ſame vnder Q. Elizabeth. And *Michel Seruetus* was burned by the procurement of *Caluin* in *Geneua*: And *Valentinus Gentilis* was burned in like manner by the Proteſtant Magiſtrates of *Berna*, vvhich facts were not only allowed, but alſo highly commended both by * *Caluyn* & † *Beza*, as conforme to the word of God, which appeareth by their ſeuerall bookes wrytten of that matter. And the ſame fact of burninge the forſaid *Seruetus* in *Geneua*, is much commended in like

Stovv anno 1549. 22. *April.* & *anno* 1550. 20. *Maij* & *anno* 1551. 24. *April.* & 2. *Iunij.*

* *Calu. l. de ſupplicio Serueti.*

† *Beza l. de hæret. à Ciuili magiſtratu puniendis.*

manner

Melancthon in loc com. Manly cap. de Eccleſ.

manner by *Philipp Melancthon* a ſpeciall Saint of Fox his Calendar. So as heereby he hath nothinge iuſtly to make aduantage of.

25. But now yf we paſſe from the fact vnto the iuſtice and lawfulnes in generall, as little doubt can be made therof, as of the fact yt ſelfe and much leſſe; For that from the tyme of Conſtantine and the firſt Councell of Nice downeward, which conteyneth the ſpace of thirtene hundred yeares, yt is cleere and euident, that all vertuous and Catholike Emperors for many ages togeather, haue promulgated ſharp lawes for the puniſhinge of all ſorts of heretiks; the firſt of whome was Conſtantine himſelfe, who at the motion of the ſaid Councell of Nice, publiſhed diuers ſharp declarations & edicts againſt *Arrius*, and his followers, and beſides them alſo againſt the *Nouatians, Valentinians, Marcioniſtes, Paulinians, Montaniſtes* and *Cataphrigians* by name, *& quicunque alienam ab Eccleſia opinionem & doctrinam ſequuntur*, and whoſoeuer did follow a different opinion or doctrine from the knowne Catholike Church of his tyme; which Edicts his three ſonnes after him renewed and amplified, and ſo did after them againe the moſt Catholike Emperors *Gratian*, *Valentinian*, *Theodoſius*, *Arcadius*, *Honorius*, and others. as appeareth by their decrees extant in the *Codex*, and all the holy Fathers that liued with them, both Greekes and Latyns, did highly commend their zeale and iuſtice in that behalfe. In place of all the reſt yow may read *S. Auſten* approuinge and defen-

Emperors Edicts againſt heretiks.

Euſeb. l. 3. de vit. Conſtant. c 62. Niceph. l 8. hiſt c 25. Zozom l. 1. cap. 20.

Lib. 1 Cod. c. de hær. & Manich. & c. de Apoſt. leg. Arrian. & l. Cater. & in Nou. valent. tit. de Manich. Theod. ep. ad Iſid. Praf. Valent ep. ad Pallad. Praefectum.

defending moſt largely this matter againſt the Donatiſts in many places as *lib.* 2. *cont. epiſt. Parmen. cap.* 7. *& lib.* 2. *contr. litteras Petiliani c.* 10. *& lib.* 2. *cont. epiſt. Gaudent. cap.* 17. *&* 26. and in many other places. And in his ſecond booke of * *Retractations* and other where, he doth recall & retract his former opinion which once he had held, that heretiks were not to be puniſhed with violence. And vnto the Donatiſts that complayned of the puniſhment of death appointed againſt them, he anſwereth thus: *Occidunt animas, affliguntur in corpore: ſempiternas mortes faciunt, & temporales ſe perpeti conqueruntur.* Heretiks do murder ſoules, and are themſelues but puniſhed in body: they inferre eternall deathes vpon others, and yet do complayne that they do ſuffer temporall death: as though he would ſay they had no reaſon.

* *Cap.* 5. *ep.* 48. *&* 50.

Aug. tract. 11. *in Ioan.*

26. And this vvas the diſcipline of the Church for puniſhinge heretikes after the Councell of Nice, when ſhe began to haue externall power and tribunall: For that before while ſhe was in perſecution, ſhe vſed only the ſpirituall diſcipline or ſvvord of excommunication, and deliueringe heretiks ouer to Sathan, which yet yf we beleeue *S. Auguſtine* was a more terrible puniſhment, then any temporall, that could be layd vpon them: *Horribilius eſt* (ſaith he) *tradi Sathanæ per excommunicationem, quam gladio feriri, flammis abſumi, feriſúe ſubijci ad deuorandum.* It is more horrible to be deliuered ouer to Sathan by excommunication, then to be ſlaine by ſvvord, or conſumed

The terror of excommunication.

Aug. lib. 1. *cont. aduerſ. leg. & proph. c.* 17.

by fire, or to be caſt out to wild beaſts to be deuoured. So ſaith *S. Auguſtine.* And of the ſame opinion and iudgement alſo, were the moſt anciēt Fathers of the primitiue Church, and neareſt vnto Chriſt himſelfe, who did ſo exactly and carefully fly, and deteſt the very ſight and conuerſation of heretiks, after they vvere once detected and denounced by the Church for ſuch, as yf they had byn damned ſoules already ſeparated to the fire of hell. For ſo we read teſtified by *S. Irenæus* in the very firſt age after that of the Apoſtles, that *S. Iohn Euangeliſt* would not ſo much as abide in the bath or hoat-houſe, where *Cerinthus* an heretike was. The ſame Father relateth alſo a like example of *S. Polycarpe*, ſcholler to the ſaid *S. Iohn Euangeliſt*, that he meeting in Rome a certaine Arch-heretike named *Marcion*, (author of the *Marcioniſts*, as the other was of the *Cerinthians)* he would not ſo much as ſalute him, wherat the other being moued, asked him (ſaith *Irenæus) Non cognoſcis nos?* Do yow not know vs? wherunto the holy man aunſwered, *cognoſco te primogenitum Sathanæ.* Yes, I know yow for the principall or firſt begotten ſonne of Sathan: both which facts are conforme to the doctrine of the ſaid Euangeliſt in his ſecond epiſtle, where talkinge of heretiks he ſaith: *Do not ſo much as receaue them into your houſe, nor giue them a ſalutation, &c.*

Iren. lib. 3. aduerſ. hær. cap. 3.

Iren. ibid.

2. Ioan.

27. And after that bleſſed *Irenæus* hath recyted theſe two examples of ſeuerity, in flyinge communication with heretiks, he geueth this

generall and notable admonition in that behalfe: *ſo great a feare* (ſaith he) *had the Apoſtles & Diſciples of Chriſt, to communicate or haue conuerſation in any one word with heretiks, accordinge to the precept of S. Paul: Fly an hereticall man after one or two admonitions, knowinge moſt certaynely that ſuch a one is ſubuerted, and of himſelfe damned, &c.* Behold what a leſſon this is of old *S. Irenæus*, out of the words and examples of the Apoſtles, for them that liue among heretiks, and haue no ſcruple at all to participate with them. And all this no doubt was founded vpon thoſe words of our Sauiour *Math. 18. Si Eccleſiam non audierit, ſit tibi tanquam Ethnicus & Publicanus.* Yf he heare not the Church (which is proper to heretiks) let him be vnto thee as a Heathen or Publicā; with whome the Iewes had neyther conuerſation nor dealinge. Wherupon inſue thoſe ſpeaches of *S. Iohn*, and *S. Paul* before recyted *of flyinge hereticall men.* And *S. Irenæus* (as yow haue heard) calleth yt a precept, and ſaith that the Apoſtles and firſt diſciples of Chriſt, *did feare to do the contrary*; which appeareth not only in the example of *S. Polycarp*, before rehearſed; but of *S. Clemens Romanus*, and *S. Ignatius*, both ſchollers of the ſaid Apoſtles, the former wrytinge thus: *Do yow ſeclude from you, vvicked heretiks; let faithfull peeple declyne them by all meanes poßible, in ſuch ſort as there be no communication with them eyther in ſpeach or prayers, &c. For that theſe men are more impious then Iewes, and more hatefull to God then the gentils, &c.* Conſider this ſeuere ſentence of *S. Clement*.

Iren. ibid.

Marke this inference of S. Irenæus.

Tit. 3.

Matt. 18.

The ſeuerity of ancient Fathers in flying heretiks.

Clem. Rom. Conſtit. Apoſt. cap. 18.

28. The ſecond, to witt *S. Ignatius*, is no leſſe earneſt and preciſe in this behalfe; for hauinge deſcribed the wickedneſſe of an heretike, he addeth theſe words: *Do not come in company of ſuch a one, leaſt yow periſh vvith him, though he be your Father, though he be your brother, though he be your houſhould frend: Non parcat oculus veſter ſuper eum.* Lett not your eye haue pitty vpon him, *&c.* By which laſt words taken out of Deuteronomy for putting to death of falſe Prophetts, yt is euident, that yf the Church of God had had externall iuriſdiction, & power to putt heretiks to death in thoſe dayes, *S. Ignatius* would haue allowed therof. And albeit Chriſt our Sauiour out of that manſuetude wherin he walked vpon earth, did not appoint any ſuch rigorous bodily puniſhment to be laid vpon them (as neither he did vpon malefactors, which notwithſtandinge now are lawfully put to death): yet is yt cleere by the ſimilitudes vſed againſt heretiks by him, to witt of *vvolues, theeues, robbers, murderers,* and the like (all which may iuſtly be reſiſted and puniſhed by death, yf otherwiſe they cannot be repelled) yt is lawfull to putt heretiks alſo to death, when the defenſe of Chriſt flocke requireth the ſame.

Ignat. ep. ad Philadelph.

Deut. 13.

Math. 7. Act. 20. Ioan. 10.

29. Well then in all this I do not ſee, how I. Fox can ſtand with vs, but that heretiks may be puniſhed, not only ſpiritually by Eccleſiaſticall cenſures, but corporally alſo with the ſword, when need requireth; only perhapps he will wrangle with vs when we come to

the particulars, who are heretiks, and how they may be knowne, though this indeed haue as little doubt in yt, as any of the reſt: for that the very words of the Decrees and Edicts, ſett forth by Councells and Emperors againſt them, do ſhew plainly who be heretiks, & who be Catholiks, as is declared largely in the * *VVarn-word* againſt *O.E.* or masked-miniſter *Sutcliffe* lately ſett forth. As for example when Conſtantine the great wryteth thus in his decree againſt heretiks, as before hath byn ſhewed; *that they are heretiks who follow a different opinion or doctrine from the Church, &c.* Is it not euident whome he meaneth? to witt ſuch as held different opinions from the knowne Catholike Church of his tyme.

Hovv heretiks, may be knovvne.

* *Fol.* 15. & 16.

Conſtant. apud Euſeb. l 3. *c.* 64. *de vita eius.*

30. And againe when he ſaith thus: *O yow Nouatians, Valentinians, Marcioniſts, Paulinians, Cataphrigians, know yow this law, &c,* Is it not alſo manifeſt what manner of men he meaneth? to witt, ſuch as had their names from particular authors, and not from the Catholike Church. And when *Gratianus, Valentinianus* and *Theodoſius* moſt Chriſtian Emperors made their firſt decree, that is extant in their *Codex*, beginninge *Cunctos populos*, and ſaid that they would haue all their people to liue in that Religion which *S. Peter* had deliuered to the Romans, and had endured vntill that day, vnto the tyme of *Damaſus* B. of Rome, and Peter B. of *Alexandria*, and was called Catholike, & therof do commaund their ſubiects to take the name of *Chriſtianorum Catholicorum*: of Chriſtian Ca-

Ibid. c. 62.

Lib. 1. *cod. de ſumma Trinitat.*

tholiks: And that all others followinge other doctrine, they would haue them called and accoumpted heretiks. This deſcription (I ſay) of Catholiks and heretiks made by theſe auncient Emperors, is it not cleere to whome yt agreeth? And yf we would bringe yt downe from that tyme to this, and conſider in euery age who did follow the common knowne Catholike Religion, vnder the Succeſſors of *Damaſus*, and who followed different opinions rayſed by particular authors, is not the matter cleere? not only to Catholiks but euen to heretiks themſelues? And do not the teſtimonyes of the very Lutheran wryters before alleaged, declare that the names of Lutherans and Caluiniſts (wherof Iohn Fox profeſſeth himſelfe to be one, and againſt whome we ſtriue principally in this place) are in deed not inuentions of ours, but as properly agreeinge to them in reſpect of the particular authors of their opinions and ſects, as the names of Arrians, Nouatians, and the like, are aſcribed before by the Emperors to the old heretiks?

The 8. & laſt conſideration vvhether it vvere expedient to burne ſo many heretiks in Q. Maries tyme.

31. Wherfore to ſtand no longer vpon this point (which yet is of great importance) we ſhall ſay a word breefly to the ſecōd & third, which ſhall conteyne the laſt conſideration of this place; the ſecond point being, whether it were expedient in Q. Maryes dayes (though yt were lawfull) to burne ſo many heretiks, as heere Fox ſetteth downe, and ſeeketh by the number to make the matter odious, wherin truly I will firſt confeſſe of my ſelfe, that in

reading

readinge them ouer, I was greatly moued to compaſsion, not only towards themſelues, in reſpect of their euerlaſtinge miſery, and obſtinate madneſſe, but alſo towards their Biſhopps, Paſtors, and other Catholike Magiſtrates, that were forced to puniſh ſo great a number of ſuch a baſe quality for ſuch opinions, as neyther themſelues could well vnderſtand, nor haue any ſurer ground therof then their owne fooliſh apprehenſions. And albeit I be not ignorant that diuers learned, godly & wiſe men do much doubt, whether the courſe held in thoſe dayes of burning ſuch people were expedient or noe: yet is there much to be conſidered alſo on the other ſide.

32. The cheefe reaſon of theſe men that put the matter in doubt, is founded on the euill ſucceſſe, and that albeit the thinge was lawfull in yt ſelfe, as now hath byn ſhewed; yet the raigne of K. Edward the ſixt hauing gone imediatly before, & corrupted infinite mynds with that nouelty of doctrine, which vnder him was ſpread contrary both to that of his Father, and to the Catholike doctrine, yt ſeemeth to theſe men, that yt had perchance byn better in Q. Maryes dayes, to haue giuen place to thoſe words of the parable of our Sauiour, when he was demaunded about weeding out the darnell from the good corne, to witt, *that both ſhould be permitted to grow togeather vntill the harueſt, leaſt in goinge about to weed out the darnell, the good corne alſo might chance be pulled vp therwith.* Which parable *S. Auſten* againſt *Parmenian* the

Matt. 18. The parable of the Cockle expounded.

Aug. lib 3. *cont. epiſt. Parm. c.* 1.

Donatiſt that alleaged the ſame (as diuers do in our dayes) to proue that no heretiks ought to be puniſhed, doth ſhew at large to haue this only meaninge, that prudence and circumſpection is to be vſed in rootinge out as well heretiks, as other malefactors, and not to aduenture vpon yt raſhely, or violently, when they are ſo many, or ſo ſtronge, or ſo euill diſpoſed, as great perturbation and perill of the common welth might be expected therby, and ſo the good wheat pulled vp with the darnell, *&c.*

33. And this to be the true meaninge of this place, and not that hereſies generally are to be permitted, the ſaid Doctor proueth euidently, for that otherwiſe all other malefactors in like manner muſt be permitted, for that they are comprehended alſo vnder the names of euill ſeed, cockle, & darnell. And in this ſenſe muſt be vnderſtood in like manner both *Saint Cyprian*, in his epiſtle to *Maximus* & *Vrbanus*, & *S. Chryſoſtome* vpon *S. Mathew*, who otherwiſe may ſeeme to fauour the permittinge of hereſies; but their meaninge is, that ſome toleration may be vſed with them when they cannot be rooted out, without danger of the good corne, which ſome men thinke to haue byn the ſtate of tyme vnder Q. Mary.

Cyp. lib. 3. ep. 3. Chryſoſt. coment. in cap. 13. Math.

The reaſons and argumēts for proceeding againſt heretiks in Q. Maryes dayes.

Ioan. 10.

34. But on the contrary ſide is to be conſidered the charge of conſcience, that lay vpon the Biſhopps and Paſtors in thoſe dayes for lookinge to their flocke, whome euery houre they perceaued to be infected more and more

by theſe hereticall Foxes and wolues. And yf Chriſt our Sauiour did cōdemne for hirelings in the ghoſpell thoſe Paſtors, which did fly for feare of the wolfe, to witt, when they ſaw the wolfe ſtronge, and potent, & armed with authority, againſt whome they ſhould haue ſpent their bloud, for preſeruinge their flocke; what would he ſay of Paſtors that had authority on their ſide, and power alſo to reſiſt and puniſh the wolfe? yf theſe men (I ſay) not of feare (which is ſome excuſe) but of negligence, or of ſome compaſsion towards the wolues and Foxes themſelues, ſhould haue permitted ſuch noyſome willfull beaſts, to haue liued freely among their flocke, doing all hurts they could without reſtraint or puniſhment; what would our Sauiour haue ſaid of ſuch men? Truly it is like, he would not only haue blamed them as hirelinges: but rather haue condemned them, as priuy betrayers of his flocke. And this was their caſe in Q. Maryes dayes, for that none of theſe willfull ignorant people then burned, could be brought eyther to reuoke their hereſies, or to keep them to themſelues, or not to infect others, or any way to enclyne themſelues to quiettneſſe.

VVhether cruelty vvere vſed tovvards heretiks in Q. Maryes dayes.

35. Now then as to the laſt point, whether cruelty were vſed towards them or no, as euery where Iohn Fox doth exclayme, the matter is eaſy to be iudged by indifferent men. Firſt, for that true iuſtice lawfully adminiſtred cannot be called cruelty, and ſecondly much

leſſe, where neceſsity ſtandeth on the part of the Magiſtrate, and ſelfe will on the behalfe of the delinquent. Thirdly yf we conſider the manner and circumſtances of this execution, vſed then againſt theſe heretiks and ſectaryes, Fox himſelfe is forced to ſett downe ſo many particularityes euery vvhere, of fauour and compaſsion vſed towards them by the Biſhopps, and other Eccleſiaſticall Iudges, as do confound his owne vayne accuſations of cruelty, ſhewinge ſomewhere that the ſaid iudges did weepe, when they gaue ſentence againſt them, conſideringe their madd obſtinacy, other where that they intreated them, ſpake them fayre, repriued them after their condemnation, delayed the execution, offered them pardon and remiſsion, euen at the very laſt caſt, and the like.

36. And ſome thinges alſo the ſaid Biſhopps permitted of ouer much indulgence, which in moſt mens opinions ought not to haue byn permitted, for that they were noyſome and pernicious both to the ſectaryes themſelues and others, as for example, their meeting togeather and conference in their priſons; their continuall intelligence abroad by letters and meſſengers; their wrytinge out and penninge their owne examinations & diſputations, by their owne hands after their owne faſhion; the flockinge of frends vnto them in the priſons, eſpecially after ſentence of condemnation paſſed againſt them, when their words did more pearce and penetrate then before, as

being now deſigned Martyrs amonge their owne people; their goinge accompanyed to the fire; their takinge leaue ſeuerally of all priſoners vvhen they departed; their meetinge of their frends and kinred on the vvay; and amonge them, diuers thruſt in of purpoſe to animate them in their folly by glorious vvords; their drinkinge and pledginge at the fire ſide, vvith geuinge their apparrell heere and there, and ſendinge tokens to diuers that vvere abſent for memoryes ſake: Theſe thinges (I ſay) togeather vvith liberall ſpeache at their burninge, being permitted to fond men and vveomen, puffed vpp vvith pride and vanity, as they could not chuſe but be greatly hurtfull both to the partyes themſelues and to others, that heard and ſaw them: ſo yet did they ſhew a great confidence, and extraordinary gentlenes in the Biſhopps that permitted them, and thereby do quite ouerthrowe Fox his clamour of their cruelty. Though when God almighty ſhall againe put the menaginge of thoſe matters into Catholike mens hands, cleere yt is, that a farre different courſe vvere now to be taken, namely as well by publike diſputations as priuate conferences, and all other fitt meanes to attend in all charity, manſuetude and longanimity, to the inſtruction and reduction of thoſe, vvhich haue byn miſled vvith the ſo longe ſway of hereſie, rather then by any kind of ſeuerity; vvhereof hauinge aboundantlye and of purpoſe treated els

* where,

* *Lib. 1. de reform. Eccl Angl. per aliquot capita.*

* vvhere, I vvill not enlarge my ſelfe any further heere. And this is ſo much as in this place I haue to treat about theſe conſiderations.

A BRIEF CENSVRE OF IOHN FOX AND HIS VVRYTINGES,

Againſt vvhich other two larger bookes are alſo ſaid to be hand, the one in Latyn, the other in Engliſh: and by occaſion heerof the author giueth his iudgement, why the hiſtory of England ſo much deſired both by Catholiks and Proteſtants, cannot vvell be vvrytten by eyther of them in theſe our dayes.

CHAP. XVIII.

NOtwithſtandinge that throughout the whole courſe of this our Treatiſe againſt *Iohn Fox*, and his Acts and Monuments, we haue often had occaſion to giue our opinion aſwell of the man, as of his wrytings; yet now drawinge towards the end of that we deſigned to wryte in this behalfe; yt ſhall not be amiſſe perhapps, to repeate heere briefly that, which els where diſperſedly hath byn vttered about this point, to the end that the diſcreet Reader may ſee more cleerly in what accoumpt both the wryter and his wrytinges are iuſtly to be held.

2. And firſt then to ſay nothing of the mans perſon, he being now dead, nor of the notorious infirmityes commonly related of him, as that he imagined himſelfe ſometymes to be an vrinall of glaſſe; ſometymes a crowinge cocke, & other like fancyes which might fall vnto him eyther by weaknes of brayne, or by other diſturbance of his ſenſes through ouermuch ſtudy, phrenſy of hereſy, or other like cauſes; Theſe perſonall thinges (I ſay) that might happen vnto him without his default, and conſequently are rather to be pittyed in him, then any way exprobrated vnto him; I ſhall wholy lay aſide, and treate in this place only of ſome points that muſt needs be preſumed to haue proceeded from his free-will and iudgement, and thereby the more reprehenſible, they being eyther falſe or wicked, and not iuſtifiable in themſelues. Albeit in this kind againe, I muſt needs help to excuſe him alſo in diuers things, which I aſcribe rather to his lacke of vnderſtandinge and iudgment, then to meere malice, as are thoſe vvhich make more againſt him then for him, or are ſo impertinent, as no man of learninge & iudgement would haue alleaged, or noted in that faſhion which he doth.

Many of Foxes errors are aſcribed rather to lacke of iudgment then othervviſe.

3. To which head or branch I do reduce all thoſe large diſcourſes, vvhich he maketh of our Church in many ages againſt himſelfe; his relations alſo and prolix narrations of the

Waldenſians, Albigenſians, Wickliffians, Huſsits and the Lutherans affayres, vvhich conteyne a great part of his volume, and haue infinite things in them againſt Fox his ſect of Sacramentaryes: In like manner his coopling togeather of ſo different and repugnant ſectaryes, as Saints of one Calendar and Church, can be excuſed by no other meanes then by this, that the good man vnderſtood not or conſidered not, how farre his narrations made for his cauſe or againſt yt, ſo they might ſeeme to ſound ſomwhat againſt the Romā Church or Religion. And for that the greateſt part of his whole volume may be comprehended vnder this branch, I will not ſtand heere in diſcuſsing the particulars, but referre the Reader to the firſt and ſecond parts of this Treatiſe, that do runne ouer the whole worke, & make the matter cleere to the ſaid Readers eye, in euery age from the Apoſtles.

4. Now then thoſe things remoued, we ſhall only call into conſideration for the preſent, ſuch other points, as concerne his falſhood & lacke of conſcience, or rather (to mitigate the matter alſo in this point ſomewhat) his error of conſcience, wherby it ſeemeth that he came to perſuade himſelfe in conſcience, that ſuppoſinge (as he did) that the Proteſtant or Puritan profeſsion of England was the only true Religion, he might ſay or wryte any thinge in furderance thereof, without ſcruple of conſcience, whether it were in deed true or falſe. And that this was his perſuaſion I am indu-

ced to beleeue rather (as I haue ſaid) for his excuſe then commendation: For that otherwiſe, yf he had not had that opinion, I can hardly thinke ſo euill of any man Chriſtened, as that he vvould recoumpt ſo many falſe thinges, as Fox doth againſt his owne conſcience. For truly to ſpeake as I thinke, after I had read ouer the whole worke with ſome attention, and to ſpeake without all exaggeration or paſsion, as one that doth hartily pitty the mans caſe, and muſt follow him out of this world ere yt be longe (though I hope to another place) I do not thinke there be many ſtoryes in this whole volume (though ſo huge & vaſt as yow ſee) but that one way or other, yf they belonge to matters of controuerſie, he corrupteth or falſifyeth ſome part therof, eyther in the beginninge, endinge, entrance, goinge forth, matter, manner of handlinge, or ſome other kind of adulteration; and yet doth he vſe euery where ſuch holy proteſtations of piety, as neuer perhapps other author before or after him, addinge alwayes wherſoeuer he promiſeth any thinge, or ſpeaketh of the tyme to come, theſe deuout phraſes; *the Lords holy ſpiritt aßiſtinge me therin; The Lords diuine grace geuinge me leaue: yf* IESVS *ſhall lend me his helpinge hand: by the Lords good leaue and pleaſure*; and other like moſt ſainctlike phraſes, repeated & iterated aboue a thouſand tymes throughout this worke; And for that comonly ſoone after theſe godly proteſtations, yow ſhall find him in diuers falſhoods, falſifications, deceyts and

It ſeemeth that Fox did thinke it lavvfull to ly for ſetting forvvard his cauſe.

and ſhifts, I am rather induced to thinke that he eſteemeth this manner of dealinge lawfull in ſo good a cauſe, as he preſumed his owne to be, then that he did yt expreſſely againſt his conſcience and iudgement.

5. The particular proofes, examples and demonſtrations of this kind of dealinge in him, were ouer longe and tedious to proſecute in this place, and yow haue had ſtore of them before, both in this third part, as alſo in the former two, and in the Warn-word, where it ſhalbe ſufficient to referre the Reader to the word (*Fox*) in the table of each booke; and the next enſuinge Chapter ſhall giue a fuller taſt, of his manner of proceedinge in this behalfe, though it be not the hundreth part of the falſe and deceytfull dealinge, which is to be noted out of theſe his lyinge Acts and Monuments; a booke compoſed wholy to deceyue, and by iudgemēt of many men, hath done more hurt alone to ſimple ſoules in our countrey, by infectinge and poyſoninge them vnwares, vnder the bayte of pleaſant hiſtoryes, fayre pictures and painted pageants, then many other the moſt peſtilent bookes togeather.

The ſpeciall cauſes of infection by Iohn Fox his Acts & Monuments.

6. For firſt as I haue ſaid, the variety of the hiſtory it ſelfe, draweth many to read yt: then the foreſaid ſpectacle and repreſentation of martyrdomes (as they are called) delighteth many to gaze on, who cannot read; thirdly the hypocriſy of the wryter, makinge thoſe proteſtations which before haue byn mentioned, and otherwiſe, gayninge opinion of piety

with the common people, by a certayne affected ſimplicity of life: Fourthly certayne tender ſpeaches attributed by him to ſectaryes at their deathes, with his owne ſanctifying & canonizinge them for Saints: theſe things I ſay, & other circũſtances togeather, with the very greatnes of the booke yt ſelfe, obtruded to be read in very many pariſh Churches, and other publike places, haue byn cauſes of infinite ſpirituall hurt, to many thouſand ſoules of our countrey, for which this miſerable man, and his abetters haue, no doubt, to yeld a ſtraite and heauy accoumpt to their redeemer, at the moſt dreadfull accoumpting-day.

7. And to the end yow may the better perceaue the deadly hurt, which this moſt poyſened Fox-den hath brought forth, & wought not in ſimple ſoules only, but in many of iudgement and ſome learning alſo, yow muſt conſider, that from the beginninge to the end of this whole volume, he commonly ſetteth downe nothinge affirmatiue or poſitiue of his owne in matters of Religion, nor any certaine rule what to beleeue, but only carpeth, or ſcoffeth at that which was in vſe before: ſo as the Reader is brought only into vnbeleefe, diſtruſt and contempt of that, which was accoumpted piety and Religion by his forefathers, and nothinge certayne taught him in place therof, but only negatiue or ſcornefull taunts, the proper meanes to make Atheiſts & infidells. For proofe wherof yow may pleaſe to conſider, that yf yow begin (for examples

The ſcoffinge at our firſt founders of religion in Englād.
* *Cap. 8.*

ſake) with the firſt planting of Chriſtian faith in the Engliſh nation by *S. Gregory* & *S. Auſten*, and other Engliſh Apoſtles, Iohn Fox and his fellowes do ieſt euery where at them, and at the Religion brought in by them, as we haue ſhewed at large in the firſt part * of this Treatiſe: ſo as theſe our firſt Fathers in Religion, as alſo our predeceſſors & anceſtors in bloud, that vvere conuerted from paganiſme to Chriſtian Religion by them, being proued now by theſe later Doctors, to haue byn no true Chriſtians in deed but only in name, as theſe men hold, what good doth the Reader receaue by this doctrine, but only remaine in miſtruſt of all, and to thinke that the whole hiſtory of the Engliſh Church for a thouſand yeares togeather, is a meere fable?

Coinquination by hereticall opinions.

8. Againe, when Fox his hiſtory commeth downe for 600. yeares togeather after this our firſt conuerſion, to witt, beneath the conqueſt, ieſting ſtill and ſcoffing at moſt things that paſſed in that Church and time, and after that beginneth to recoumpt the Acts & Geſts of diuers new-fangled people, condemned for hereſie, as the Acts of Saints & holy men, ſent eſpecially from God, & illuminated particularly by his holy ſpiritt, as the *VValdenſians, Albigenſians, Lollards, VVickliffians, Huſsitts, Thaboritts Lutherans,* and in all theſe or the moſt of them he is forced to acknowledge many hereticall opinions, which himſelfe and his Church (yf he haue any at all) condemneth, and yet, as I ſaid, ſetteth them forth for great

Saints and men of perfection, without reprouinge their falſe opinions; how is yt poſsible but that the Readers mynd muſt remayne heere poyſoned, and coinquinated with theſe dregges ſett before him by Iohn Fox, ſeing that no cleere rule is put downe for diſcerninge the ſame, but only referringe ouer each man and woman to the examination of ſcriptures, which both theſe heretiks, & all other alleage moſt aboundantly for themſelues, and the interpretation ſtandeth in each ones particular iudgement to allow or follow?

9. Thus then the mynds of Engliſh Chriſtians ſtandinge firme and fixed in one Religion, before the readinge of Iohn Fox his booke, for more then a thouſand yeares togeather, and attendinge only to the exerciſes of piety and godly life preſcribed by that Religion; now by readinge this booke, they are all put out of ioint; and being brought into doubt & contempt of their ſaid old Religion, which had endured from their firſt conuerſion; they are now to chuſe new opinions what each man liketh beſt, eyther of the *VValdenſian, Albigenſian, VVickliffian, Lutheran, Caluinian*, and other ſuch opinions or ſects, and vpon theſe they are to reſt their ſoules, & to receaue the authors of theſe opinions into their Eccleſiaſticall Calendar, in ſteed of the old Saints, that were there before, and for that, where ſuch choyce of Religion is giuen, yt is hard for ſimple men and weomen, as alſo for the learned to determyne vvhat they like beſt, or

Men brought to be of no Religion.

wheron they will lay hand in ſo great a matter, as concerneth their eternall ſaluation or condemnation; we muſt imagine that infinite people remayne in ſuſpence, & doubtfull in our countrey at this day, and haue not yet determined, what certayne ſect to be of; but only to doubt or contradict the Catholike, and for the reſt to hould of this or that ſect what euery one liketh beſt, when they ſhall reſolue to determine of any; which is the moſt miſerable eſtate that can be imagined; for that it is indeed to haue no Religion at all. And this is the very principall effect of Fox his booke or hiſtory.

10. For better confirmation wherof, do yow read with attention but any one of the hiſtoryes before mentioned, as for example of *Iohn Huſſe*, or *Iohn VVickliffe*, and albeit I know yow will be weary before you come to the end, yet do marke with diligence, what yow can gather, or what Fox doth gather out of all that hiſtory for your profitt, but only their contradiction againſt the Catholike Church (which he might gather alſo out of all ould heretiks:) but for the reſt yow ſhall ſee, that ſometymes he will tell yow matters indifferent of them, ſometymes others that ſeeme to ſound towards his Religion, ſometymes other that make flatt againſt him, & not ſeldome others that are oppoſite to vs both, to witt, Catholiks and Caluiniſts: and yet are the men auouched by him to be good and holy, but no particular concluſion is made about their whole Religion;

gion; whether yt were good or badd. And what then can the Reader gather out of theſe diſcourſes, but only doubtfullnes and breakinge of his owne braine, for that moſt tymes Fox concludeth thus, after he hath rehearſed both good and badd of theſe new Saints, that he leaueth all to the Reader, both men and matters, to iudge thereof as he ſhall thinke beſt, and therby to take and leaue what he liſteth or liketh beſt: ſo as in very truth he hath no certainty at all, nor ſure direction how to find yt. Wherby a man may pronounce of this Fox-den booke more fitly, then one did of another in old tyme: *Hic liber ex ſtultis inſanos facit*, this booke is fitt to make madd men of fooles, to witt heretiks of ignorant people. And this is another principall effect of Fox his booke.

Mad men made of fooles, that is heretiks of ignorant people.

11. Wherfore not to proceede any further vpon this ſubiect, my counſell ſhould be vnto my Countrymen, not to leeſe any more time in readinge ouer ſo vaſt and vayne a heape of vntruthes laid togeather, as this worke of Fox conteyneth, wherin there is neyther certainty of truth in the narration, nor good order in the method, nor any exact diſtinction of tymes obſerued, as in the firſt * part of this Treatiſe we haue declared, albeit the ſame is like to be diſcuſſed more exactly and particularly in two other books, that I heare are in hand againſt the ſame, the one in Latyn the other in Engliſh, wherunto I meane to remit my ſelfe in this place, being content to ſett

**Cap.* 9. 10. 11.

Cc 3 downe

Tvvo nevv bookes in hand againſt Fox his Acts and Monuments.

downe only the arguments of the ſaid two books, with this intent, that yf a man haue matter of importance apperteyninge to the ſaid arguments, or eyther of them, eſpecially of the firſt booke in Latyn, which will conteyne diuers *Tomes* or *Volumes*, he vouchſafe to impart the ſame with the author for better furniſhinge the worke.

The firſt booke in Latyn.

12. The title of this booke is *Eccleſia Anglicana pro fide Catholica certamen, aduerſus hæreſes, &c.*
„ The conflict of the Engliſh Church in de-
„ fence of Catholike Religion againſt hereſies,
„ euer ſince her firſt beginninge vnto theſe our
„ dayes, but eſpecially vnder foure Princes *King Henry* the eyght and his three Children, *Edward, Mary,* and *Elizabeth, &c.* The argument and occaſion of this worke, is taken out of the Epiſtle of *S. Iude* the Apoſtle, who forwarning Chriſtians to beware of certayne libertine & licentious heretiks, he deſcribeth them ſo, as he may ſeeme particularly to haue painted out ours of this age: *Homines impij* (ſaith he) *Dei noſtri gratiam transferentes in luxuriam*: Impious men that do abuſe the grace of Chriſt to licentiouſnes; againſt whome he maketh this exhortation: *De communi veſtra ſalute neceſſe habui ſcribere vobis, deprecans ſupercertari ſemel traditæ ſanctis fidei.* I was forced to wryte vnto yow of your comon ſaluation, and to beſeech yow to ſtriue and fight for defence of that faith, which was once deliuered vnto the Saints of God, *&c.*

Ep. Iudæ.

The deſcription of licentious heretiks.

13. In which few words the holy Apoſtle

doth ſhew very effectually the care he had, that Catholike Chriſtians ſhould ſtand and ſtriue for the faith once deliuered them, and that this highly commended their common ſaluation. Which holy exhortation of the Apoſtle this worke intituled: *The conflict of the Engliſh Church*, doth pretend to ſhew and declare at large by way of hiſtoricall deduction, that the Engliſh & Brittiſh Church hath obſerued no leſſe carefully and exactly, then any other Church lightly of the Chriſtian world ſince her firſt plantinge vnto theſe our dayes, for that the Brittiſh Church from the Apoſtles tyme to *S. Gregory*, for more then 500. yeares, and the Engliſh Church from *S. Cregory* and *K. Ethelbert* vnto *Pope Clement* the ſeauenth, and *K. Henry* the eyght, for the ſpace of more then a thouſand yeares, haue fought and ſtriuen againſt all hereſies and heretiks, in defence of their firſt faith and Church erected amonge them. And that albeit, they had two famous, or rather infamous heretiks of their owne nation, to witt the Brittans *Pelagius*, and the Engliſhmen *VVickliffe*, which infected many with their hereſies both at home and abroad: yet could not they preuayle or haue the vpper hand in eyther nation, but were reſiſted, and ſuppreſſed, & finally alſo extinguiſhed by the ſaid faith of the Catholike Church, togeather with all other hereſies for the ſpace of 1500. yeares, vntill *K. Henryes* tyme.

The auncient conflict of the English Church againſt heretiks.

14. And when in his tyme *Luther*, *Zwinglius* and *Caluyn*, and other heretiks began a freſh to

come in with their new diuiſes, K. Henry withall his realme oppoſed themſelues manfully & moſt religiouſly, & began to conflict againſt them alſo, as appeareth by diuers famous books wrytten in thoſe dayes, aſwell by the learned B. of *Rocheſter, S. Thomas More,* and other Engliſhmen, as alſo by K. *Henry* himſelfe, whoſe notable learned booke, conteyninge a defence of the ſeauen Sacraments, and other Catholike articles of Religion againſt *Martyn Luther*, printed in London vpon the yeare of Chriſt 1521. and dedicated to Pope *Leo* 10. and exhibited to him in publike conſiſtory, by *Iohn Clarke* B. of *Bathe* & *VVelles,* his Maieſties Embaſſadour & Reſident in Rome: This worthy booke (I ſay) and Monuments of that Kings moſt pious ſtriuinge againſt heretiks, is yet extant, and diuers copyes therof ſigned and ſubſcribed both in the beginning, and ending with the Kings owne hand, are to be ſeene in the libraryes both of the Pope and Engliſh Colledge in Rome, as alſo of ſundry Cardinalls, to whome they were in the ſame King name preſented.

K. Henryes combat againſt heretiks.

15. And when afterward the ſame King moſt vnfortunately came to breake from the vnion of that ſea, and in ſome things to hold with heretiks (which in effect was but only the article of ſupremacy) and thervpon began to perſecute Catholiks for the ſame (whome before he had defended), then did they ſuſteyne the conflict alſo againſt him, and ſtood in the maintenance of the firſt ancient deli-

uered faith euen vnto death, and ſheddinge of their bloud. And the ſame did they vnder, and againſt his two children *Edward* and *Elizabeth*, and againſt other heretiks vnder Q. Mary his Catholike daughter; ſo as this *Certamen* or conflict, ſo earneſtly commended and perſuaded by *S. Iude*, hath byn notably performed by the Engliſh nation from age to age, as this worke in particular doth declare; albeit for default of diuers records and teſtimonyes, which are neceſſary, and which through the difficultyes of theſe tymes, and by the perſecution of Catholike Religion in our countrey, cannot ſo eaſily be had from thence: and for that the worke will grow to more length then at the beginning was expected, (to witt, to diuers Tomes or volumes:) for theſe and ſome other difficultyes, lets and hinderances, yt cannot ſo ſoone be expected, though yt be in ſome reaſonable good forwardnes; And being particularly directed againſt the narration of *Iohn Fox* (which promiſeth a deduction of his Church, and performeth nothing therof) I thought good to mencion the ſame in this place.

The difficulty for the ſetting forth the hiſtory of Englād.

16. The other booke in Engliſh, is deſigned to be of much leſſe volume, but yet depending of this, and for the moſt part taken out therof, whoſe title is; *The hunt of an English Fox, &c.* Which was begon vpon this occaſion, for that in ſearch of the yeares and ages for the furniſhing of the forſaid *Certamen* or *Conflict*, Iohn Fox being found to ſhift vp and downe from

The ſecōd booke in Engliſh againſt Fox.

hole to hole, and to make leapes hither & thither without ſtanding to any thing conſtantly, yt ſeemed good to the author to putt forth this hunt a part in our vulgar language, therby to lay open the egregious falſe dealing and hereticall ſhifts of this our Engliſh Fox, which is like alſo to grow to a worke of ſome bulke before yt be ended, wherof the reader may take a taſt by that, which hath byn diſcouered of him in theſe three parts of this preſent Treatiſe. And this ſhall ſuffice for this breife cenſure in this place.

17. Only I muſt note by the way, that by readinge ouer this hiſtoricall volume of Fox, and by the progreſſe of the other intituled *Certamen*, I find yt to be true, which oftentymes I haue thought with my ſelfe, that the hiſtory of England, eſpecially the Eccleſiaſticall, cannot poſsibly be well wrytten in theſe our dayes eyther by Catholiks or Proteſtants, which yet ſeemeth much to be deſired not only by vs, but by them alſo, as appeareth by their ſettinge forth in print of old hiſtoryes, and prefaces made theron, wherin they expreſſe this their earneſt deſire, that ſome man of our dayes, would take in hand the abſolute wrytinge of our Engliſh hiſtoryes; but my opinion is that yt cannot be done, tymes ſtandinge in England as now they do.] The reaſon heerof is, for that Catholike wryters cannot haue a ſufficient inſtruction or authenticall records, eyther for the tyme paſt or preſent, they being in the hands of their aduerſaryes. And

Henry Sauel in præfat. in Gul. Malmesbur. & Gul. Cambden præfat. in Aſſer Meneuenſ.

The reaſon vvhy English hiſtoryes

And as for Proteſtant wryters, yf they ſhould take the matter in hand, they muſt eyther feigne of their owne, or wryte wholy againſt themſelues, or trifle out the matter with impertinent ſtuffe, as *Iohn Fox* hath done throughout the moſt part of his Acts & Monuments.

cannot be vvrytten in theſe dayes eyther by Catholiks or Proteſtants.

18. The Magdeburgians as in other * places we haue noted, takinge vpon them to wryte the vniuerſall ſtory of the whole world, had much variety to ſtuffe their books with ſuch things, as are indifferent both to vs and them, and wherin the ancient Fathers may be alleaged at large; but yet when they came to matters of controuerſie, they muſt eyther leaue them out, or miſconſter or diſcreditt them as they do in euery age, wherof yow may ſee ſtore of examples in the firſt part of this * Treatiſe. But yf we will treat of the matters of England only, I do not ſee what ſubſtance a Proteſtant wryter can haue to his aduantage, to make vp a booke of any few leaues in good ſenſe and conſequence, before the entrance of *Martyn Luther*, except he will imitate the folly of Iohn Fox in promiſinge much and performinge nothinge, and in triflinge out the tyme in deſcribinge a few burned heretiks, agreeinge neyther with him, vs, or them ſelues. And therfore this worke of wryting the Engliſh hiſtory muſt be reſerued to other tymes and men, when God ſhall reſtore peace to his Engliſh Church, and giue meanes to go forward with that hiſtory by Catholike wryters, which by men of that

* *Part. 1. cap 2. & 3.*

The Magdeburgian centuryes.

* *Cap.7.*

Religion hath byn begone and continued vnto our age. And ſo much for this point: now ſhall we paſſe to giue you the taſt, before promiſed of Iohn Fox his threeſcore lyes within the compaſſe of two leaues, and therby yow may make a coniecture of the mans integrity.

A NOTE OF MORE THEN A HVNDRED AND TVVENTY LYES VTTERED BY IOHN FOX,

In leſſe then three leaues of his Acts and Monuments; and this, in one kind only of perfidious dealinge, in falſifyinge the opinions of Catholikes, touchinge diuers chiefe pointes of their Religion.

CHAP. XIX.

Two ſorts of lyes hiſtoricall and dogmaticall.

ALBEYT there be many ſorts of lyinge and falſe dealinge to be noted in Iohn Fox, as before we haue ſaid, yet are two moſt notorious in generall, each of them conteyninge ſundry members and branches vnder them. The firſt may be called hiſtoricall, when in his narrations he purpoſely vttereth falſhood; For when he doth yt by error, or falſe information concerninge any fact, as when for example in his former edition, he putteth downe *Iohn Marbecke* ſingingman of *VVindeſor*, & ſome others for Martyrs, and deſcribeth the particularityes of their burnings, and yet were neuer burned; this I accoumpt for error and no ly, to be made accoumpt of, becauſe his intention (perhapps) was not to ly. But when he cannot chuſe but know, that the thing which he wryteth was falſe, this I call a willinge or willfull ly; of which kind yow haue heard ſtore of examples before.

2. The ſecond kind of lyinge may be called dogmaticall, when not only in matter of fact and actions, but of doctrine alſo he falſifyeth and lyeth of purpoſe, which is ſo much the more greeuous then the former, by how much leſſe he cannot pretend ignorance, or miſinformation of others, but with his owne greater reproach, whoe will reprehend that which he knoweth not. And of this kind principally we are to giue exāples heere, partly for the Readers inſtruction, and partly for diſcharge of a promiſe made, in a certayne relation of a conference betweene the Catholike Biſhopp of *Eureux* in France, now Cardinall, and *Monſieur Pleſſis Mornay* Proteſtant, in preſence of the King himſelfe, vpon the yeare of Chriſt 1600. In which conference diuers manifeſt falſhoods, & vntruthes were proued euidently againſt the ſaid *Pleſſis*, by the ſentence of his moſt Chriſtian Maieſtie there preſent, wrytten to the Duke of *Eſpernone* on the fifth of May in the ſame yeare, and 500. lyes more were offered to be ſhewed out of the ſaid *Pleſſis* owne bookes by the ſaid Biſhop, yf he would haue ſtood to yt, and haue continued

See the relation of the triall made before the K. of France &c 1600. in the 3. part of this vvorke.

tinued the conference , but his hart fayled him, and his health alſo , vpon ſore greife of mynd , as is preſumed , and many great Proteſtants in France haue byn conuerted thervpon ſince that tyme.

3. And for ſo much as that wiſh was made by this occaſion , in the ſaid relation, that the late Q. of England , by this noble example of the moſt Chriſtian Kinge, would permitt the like tryall to be made of her cheefe Proteſtant wryters in England , namely *Iewell* , *Fox* and ſome others , with aſſurance that as great, or farre greater number of lyes and falſifications, ſhould be conuinced out of their wrytings, yt was ſaid for examples ſake, that a certayne Catholike ſtudent, had gathered aboue 30. manifeſt lyes out of little more then two leaues, lyinge togeather in Fox his Acts and Monuments, and that in the relators opinion, there might be obſerued double that number, wherin Fox , concerninge diuers important articles of Religion , belyeth falſely the Catholiks, and ſetteth downe the ſtate of the queſtion or controuerſie, betweene them, and him , farre different from that in truth yt is. And for that this is a common ſhift of the heretiks of our tyme, alwayes to ſett downe the ſtate of the queſtion guilefully , and neuer to ſuffer the reader ſincerely to ſee how the caſe ſtandeth betweene them and vs; I haue the more willingely byn induced to lay forth this handfull of examples in this place, which I ſhall runne ouer with the greateſt breuity that

See of Fox his lyes in the printed relatiõ before mẽtioned.

I may, without any large refutation, but only ſhewing ſome Authenticall author or place of ours, where we hold the contrary to that which he affirmeth. And commonly the author ſhalbe eyther the Councell of Trent, wherunto all Catholiks do ſubiect themſelues, or *S. Thomas* of *Aquin*, which is an vniuerſall Doctor that wrote 300. yeares gone, and is generally receaued by all, which point amonge Proteſtants is not to be found. And by the way alſo I muſt aduertiſe the reader, that hauinge pervſed the ſaid two leaues in Fox with ſome attention, to note out the forſaid threeſcore lyes, the whole number is growne to aboue an hundred, as yow will now perceaue in the accoumpt.

Foure lyes about iuſtificatiō,

4. Firſt then wheras *pag.* 22. of his worke *num.*26. he relateth our opinion about faith & iuſtification, he makes foure lyes togeather, in ſetting downe foure neceſſary meanes of Saluation, as held by vs, to witt, the Sacrifice of the maſſe, meritts of Saints, holy orders and the Popes pardons; after which aſſertion he inferreth this relation: *So as* (ſaith he) *Chriſts ſacrifice, ſtripes, and ſufferinge, by this teachinge* (*of the Papiſts*) *doth not heale vs, nor is not beneficiall to vs, though vve beleeue neuer ſo well, vnleſſe we adde alſo theſe works and meritts aboue recyted.* Thus he. And the works and meritts before by him recyted, are theſe foure amonge diuers other thinges; vpon which for breuityes ſake, we will not ſtand at this preſent. But the foure are foure manifeſt vntruthes; for that we do

not hould them for ſo abſolutely neceſſary to euery mans ſaluation, as no man can be ſaued without them; and much leſſe that Chriſts ſacrifice is not beneficiall, without addition of theſe, wittneſſe the Councell of *Trent ſeſs.* 6. *cap.* 6. 7. *&* 14. where the neceſſary meanes of our ſaluation being recoumpted, (to witt, the grace of God that preuenteth vs, and our cooperation by faith, hope and charity, pennance and receauinge the Sacrament of baptiſme) none of theſe foure are mencioned, and conſequently are not abſolutely neceſſary to each mans ſaluation; ſo as they are foure ſeuerall lyes. And as for two of them, to witt, *holy orders*, and *the Popes pardons*, they be double lyes; for that holy orders are receaued but of few men, and therby can be no neceſſary meanes of ſaluation to all: pardons are ſo farre of from iuſtifying vs, as we hould that they can remitt no ſinne at all, but only temporall paynes, remayninge after ſinnes already remytted; and therby we ſee as well the fraud, as folly of Iohn Fox.

A ly about the condition of ſaluation, vvhich might make ten.

5. In the ſame *pag.* 22. *num.* 50. is a fifth ly, and ſo much the greater and more heynous, in that it is directly againſt God himſelfe, and conteyneth many lyes in it. For he ſaith, *that almighty God aſsigneth none other condition (for our ſaluation) eyther of law, or any works, but only of faith.* Wheras expreſſely to the contrary Chriſt, in the 19. of Mathew, being asked by one what he ſhould do to haue life euerlaſtinge, he aunſwered: *Si vis ad vitam ingredi, ſerua mandata.* Yf yow

Math. 19.

yow will go into life euerlaſtinge, keepe the commandements. And when the other replyed againe, *vvhat commandements?* our Sauiour anſwered: *thou ſhalt not kill, thou ſhalt not committ adultery, &c.* Which are works of the law. And the very ſame repeateth S. Marke againe in the ſixt Chapter, but that he reporteth Chriſts anſwere more reſolutely, *noſti mandata: yf thou vvilt be ſaued,* ſaith he, *thou knoweſt the commandements that thou muſt keep.* And the ſame recordeth alſo S. Luke in the 18. Chapter in the very ſame words: So as indeed this ly conteyneth ſo many lyes vnder yt, as there be commandements aſsigned by God to be kept of vs. But I will ſpare Iohn Fox, and ſcore vp but one lye, for I ſhall haue ſtore inough afterward.

Marc. 10.

Luc. 18.

6. In the forſaid *pag. num.* 70. Fox ſaith, *that by our impious doctrine vve leaue men in a doubtfull diſtruſt of Gods fauour, and of their ſaluation, &c.* But this is conuinced to be a great ly by the words of the Councell of *Trent, ſeß.* 6. *cap.* 13. where talking of the truſt and confidence, that euery man ought to haue in the aſsiſtance of almighty God for his ſaluation, their words are; *In Dei auxilio firmißimam ſpem collocare & reponere omnes debent, &c.* All men ought to place a moſt firme hope in the help of almighty God, (for their ſaluation) for that God, except they be wantinge to his grace, will end the good worke he hath begone in them, workinge in them both will and performance. Behould, yf we teach a moſt firme hope, in

A ly about diſtruſt of ſaluatiõ.

Gods fauour, then we teache not a doubtfull diſtruſt therin as Fox affirmeth.

Two lyes about hope and charity.

7. In the next page after *num.* 22. he ſaith; *that the word of God doth preciſely exclude from the conditions of our iuſtification, both hope and charity.* Theſe are two manifeſt lyes againſt the two excellent vertues of hope and charity, or rather againſt the word of God yt ſelfe, which is ſo farre of from excludinge preciſely theſe two theologicall and diuine vertues, as of the firſt of them to witt *hope,* the holy ghoſt ſaith: *Saluabit eos quia ſperauerunt in eo:* God ſhall ſaue them (ſpeaking of the good) for that they haue hoped in him. Behould ſaluation attributed by hope, *ergo,* yt is not expreſſely excluded as Fox ſaith. And of charity *S. Paul* wryteth to the Corinthians: *Yf I ſhould haue all faith, and yet not haue charity, I am nothinge*; *ergo* faith without charity doth not iuſtifie, and conſequently charity is not excluded, but rather included in the worke of our ſaluatiō. Moreouer when *S. Paul* talketh of a iuſtifyinge faith indeed, he ſaith, it is that, *quæ per charitatem operatur,* which worketh by charity, *ergo* charity is neceſſary to be ioyned with faith, to the end a man may be ſaued.

Pſalm. 36. *verſ.* 40.

1. *Cor.* 13. *verſ.* 2.

Galat. 5.

Two lyes about Gods law and the Popes law, and many more omytted.

8. Againe in the ſame *pag. nu.* 66. Fox wryteth thus: *VVhoſe error about goods works* (to witt of Papiſts) *ſtandeth in this, that they do call good works, not ſuch as are properly commaunded by the law of God, but ſuch as are agreeable to the Popes law, &c.* Out of which words though I might gather many lyes, as preſently yow ſhall ſee, yet will

I ſcore vp only two in this place. The firſt, where he ſaith, that we do not call good works, *ſuch as are properly commaunded by the law of God, &c.* Which lye conteyneth as many other lyes in yt, as are good works commaunded by God, & acknowledged by vs for ſuch; as are loue of our neighboures, faſting, prayer, giuinge of almes, defendinge the oppreſſed, aſsiſtinge the widdow or orphane, giuinge good counſell, preaching the truth, viſiting the ſicke, and impriſoned, and finally all *opera miſericordiæ,* works of mercy, both ſpirituall & corporall, commended and commaunded by God. The ſecond lye in this matter is not much inferiour to this, to witt, *that we do only call thoſe works good, which are agreeable to the Popes law, &c.* Which is euidently refuted, by that all our ſchoole diuines allow generally the common definition of ſyn, taken out of *S. Auguſtine,* to witt, *Peccatum, eſt dictum, factum, vel concupitum contra legem æternam:* ſyn is a word, fact, or deſire againſt the eternall law of God, *ergo,* we do meaſure good works by Gods law, and not only by the Popes law, yf we define ſinne by the breach of Gods law.

A heape of lyes pardoned to Fox.

D. Thom. 1.2. q. 71. art. 6. & q. 76. art. 2. Aug. l. 22. cont. Fauſt. cap. 27.

9. After this in the ſame *pag. num.* 76. Iohn Fox takinge vpon him to explane vnto vs, what works we do call good by the Popes law, which are not commaunded or allowed by Gods law (wher vnto notwithſtanding he ſaith, *that the Pope giueth more pardons, then to any other good works commaunded by Gods law*) he recoumpteth vp a great beadrole, *as buildinge of*

Ten lyes about good vvorks by the Popes lavv, and pardons giuen to them.

Abbies, geuinge to the high Altar, foundinge of chantries, hearinge of maſſe, goinge on pilgrimage, fightinge for the holy croſſe, guildinge of images, entringe into orders, creepinge to the croſſe, and prayinge to Saints, &c. All which works (ſaith he) *are not only reputed for good works* (by papiſts doctrine) *but are ſo preferred alſo before all other vvorks, that to theſe is giuen pardon from the Pope, double and triple fold more, then to any other good works of charity, commaunded in the law of almighty God.* Out of which words there are as many lyes to be noted, as he nameth heere good works of the Popes law, preferred by vs, before the works of Gods law, to witt, ten in number yf yow coumpt, which number yet might be much more encreaſed, yf I would deale ſtrictly with I. Fox. For that of moſt of them he vttereth a triple ly. Firſt, that theſe works heere named, are good works only by the Popes law, and not by Gods law, which is euidētly falſe in all theſe that belong to piety, liberality & almes-geuing, recōmended vnto vs in Gods law. The ſecond is, that he affirmeth vs to preferre theſe works *before other works commaunded by God*; which is a meere calumniatiō: For that we preferre the neceſsity of the leaſt worke cōmaunded by God, before the higheſt worke, that is but coūſeled, & cōforme to this doctrine do teach, that he that doth not obſerue the precepts of God, cānot be ſaued by obſeruing counſells or workes of perfection. The third triple ly is; *that the Pope giueth double and triple fold more pardons vnto theſe works, then to any other works commaunded by God*; Which is euidently falſe: For that all indulgences are commonly giuen for faſting, praying, almesgiuinge, *&c.* Which works are commended, & commaunded vnto Chriſtians by Gods law.

10. In the ſame page *col.1.num.80.* Fox wryteth thus: *Albeit all Papiſts confeſſe in their books, that gratia Dei gratis data, is the cheefe and principall cauſe of good works, and worketh in vs Iuſtitiam primam (as they call yt): yet their good works after regeneration they referre to other ſubordinate cauſes* vnder God, as to freewill to *habitum virtutis*, or *integra naturalia*, and nothinge at all to faith, *&c.* In theſe words of Fox, as there is conteyned much ignorance, ſo are there diuers manifeſt & malitious lyes alſo, & I might make vp my whole number of 60. in this place yf I would diſcuſſe matters narrowly. For firſt where as he ſaith, that all Catholike wryters do hould in their books that *gratia gratis data*, is the cheife and principall cauſe of good works, I might ſcore vp ſo many lyes, as there be Catholike authors that do not wryte ſo, which would make vp more then my whole number promiſed. For that Catholike Schoolemen do diſtinguiſh betwene *gratia gratis data*, and *gratia gratum faciens*, affirming that the former of the two, to witt *gratia gratis data*, a grace freely giuen, may be in an euill man, and is principally giuen to help other men to their ſaluation, as the gyft of preachinge, of tongues and other talents: and conſequently is neither any neceſſary cauſe of good works in him, to whome yt is geuen, and much leſſe worketh

A ly that cōteyneth many cōcerninge *gratia gratis data.*

The diſtinction betvveene *gratia gratis data,* & *gratia gratum faciens.*

Iuſtitiam primam, as Fox wryteth not well vnderſtandinge what he ſaith.

11. But the ſecond grace which is *gratia gratum faciens*, that is the grace which maketh a man gratefull to God, ſanctifyeth the receyuer himſelfe, and it is geuen vnto him for his owne ſaluation, yf he vſe yt well. And this diſtinction Fox may ſee ſett forth at large, both in *S. Thomas* 1. 2. *q.* 111. *art.* 1. and other * wryters, wherby the reader may ſee how well Iohn Fox hath ſtudied our wryters, and how wiſe a fellow he is to affirme, that all of them, without exception, do ſpeake as he doth of *gratia gratis data.* And this is the firſt lye, concerninge all our authors.

* *Barth. de Medina coment. in eundem locum. Durand. in* 3. *diſt.* 13. *q.* 1. *n.* 6.

Three lyes about frevvill and good-vvorks.

12. Next to this there follow in the ſame words by Fox alleaged, three other apparent lyes. Firſt where he ſaith, *that we do referre good works, after regeneration, to free will.* For that we do referre good works after regeneration no otherwiſe to free will, then we do before regeneration, to witt, that our free-will preuented & aſsiſted by Gods grace, is enabled therby to concurre with her conſent to do good works. The ſecōd ly is, that we attribute good vvorks *ad habitum virtutis*, to the habitt of vertue, which habitt we teach only to ſerue for the more eaſy workinge in any vertue, but not attributinge thervnto the meritt of good works. And as for *Integra naturalia*, which Fox aſsigneth for a third cauſe of good works, yt may be doubted that he had *laſa naturalia*, when he wrote yt: For that we do not hould,

that there are *integra naturalia* in any man after the fall of Adam our firſt Father, and much leſſe can they be the origin of any good works that are meritorious, as yow may ſee expreſſely defined in the Councell of Trent *ſeß.*6.*c.*16. *Can.* 1. *&* 2. and in S. Thomas 1. 2. *q.* 109. *art.* 9. *& q.* 114. *art.* 2.

13. But the moſt ſhameleſſe of all this rablement of lyes, is that, which he vttereth in the very laſt words of the former ſentēce, to witt, *that in good works, we attribute nothing at all to faith,* wheras expreſſely to the contrary, the ſaid Councell of Trent, ſpeakinge of the ſelfeſame matter *Seß.* 6. *cap.* 8. hath theſe words: ***Fides eſt humanæ ſalutis initium, fundamentum, & radix omnis iuſtificationis.*** Faith is the beginning of mās ſaluation, & the foundation & roote of all iuſtificatiō, *&c.* And how then can I. Fox ſay, *that we do attribute nothing at all to faith in mans iuſtification?*

A foule ly about faith.

14. In the ſame page *col.* 2. *num.* 26. he hath theſe words concerninge the old law of Moyſes: *They take and apply no other end to the law, but to make vs perfect, to keepe vs from wrath, and to make vs iuſt before God.* In which words are conteyned three members as yow ſee affirmatiue, and in them three notorious vntruthes; and beſides this one negatiue, that conteyneth another more groſſe then all the reſt, and ſuch a one indeed, as comprehendeth diuers other lyes vnder yt. The three affirmatiue lyes are, that we do apply the end of Moyſes law, *to make vs perfect, to keep vs from wrath, and to make vs iuſt before God.* For confutation wherof it were

Foure lyes about the lavv of Moyſes.

inough to cyte the firſt Chapter of the forſaid ſixt Seſsion of the Councell of *Trent*, whoſe title is; *of the infirmity of the law to iuſtifie men, &c.* For yf vve hold the law of Moyſes to be vnable to iuſtifie any man, then can yt not be true, that we attribute, *both perfection and defence from Gods wrath, and iuſtification vnto the law.* But lett this fond fellow read our Catholike authors and wryters about the nature & force of the old law, and he ſhall ſee his owne madnes, yf he be capable therof. Or yf yt be much for him to read all, lett him inſteed therof at this tyme, read *S. Thomas* 1. 2. *q.* 91. *art.* 5. *&. q.* 117. *art.* 10. Where he diuideth Gods law into the new law of the ghoſpel, & old law of Moyſes, *tanquam in perfectum & imperfectum*, as into a perfect and imperfect law, *ergo,* we do not hould that the old law maketh vs perfect, which is imperfect in it ſelfe.

15. And againe the ſame Doctor wryteth *Gal. 5.* 1.2. *q.* 98. *art.* 5. *theſe words: The new law* (by the Apoſtle) *is likened to a man, as a perfect law, but the old law to a child, for that it is vnperfect, &c.* Behould heere our doctrine. How then can we be ſaid to hould, that this law maketh vs perfect, yf it be infirme and imperfect in yt ſelfe? But yet further the ſaid Doctor in the ſame worke q.98. *art.* 1. and in many other places, teacheth, *that the law of Moyſes could giue no grace, for that this priuiledge was reſerued to the comming of Chriſt.* And how then do we apply yt, as Fox lyeth, to keep vs from wrath? ſeing that cannot be done but only by grace, which this law giueth

not. And finally *S. Thomas* hath a ſpeciall article 1.2. *q.* 100. *art.* 12. vvith this title; *vvhether the precepts of the old law, can iuſtifie or no?* and he holdeth that they cannot; vvherby yow ſee Iohn Fox his three lyes affirmatiue. The negatiue ly is, that vve apply the law to no other end, but to theſe three named; which is falſe, and conteyneth ſo many vntruthes, as there be thinges whervnto we apply the ſame, beſides theſe fictions diuiſed by Fox. As for example, to be an introduction or pedagoge to the new law, as *S. Paul* ſaith *Gal.* 3. Item to ſignifie & prefigurate Chriſt, & his law, and to teach vs what is to be done or auoyded in our actions, though yt giue not grace for the performance therof *&c.* See S. Thomas 1.2.*q.*107. *art.*2. *& in commentar. ad Rom.*10. *lect.* 1.

16. Further-more in the ſame place *num.* 30. he vvryteth thus of our doctrine concerninge good works: *They do teach, as though the end of good works were to meritt remiſsion of ſinnes, and to deſerue grace, &c.* In vvhich two members to omitt other points, are conteyned two egregious lyes, refuted by the words of the Councell of Trent it ſelfe *ſeſs.* 6.*cap.*8. *Nihil eorum quæ Iuſtificationem præcedunt, ſiue fides, ſiue opera, ipſam iuſtificationis gratiam promeretur.* None of thoſe things that go before our iuſtification, eyther faith or works, can meritt the grace of our iuſtification *ergo* we do not teach, that our good works, can eyther meritt remiſsion of ſinnes, included in iuſtification, or deſerue grace, which is our formall iuſtification, as yow may

Tvvo lyes about meritinge remiſſion of ſinnes and deſeruing grace by vvorks.

ſee in the ſame Councell & ſeſsion *cap.* 4. *&* 7. and more at large in S. Thomas 1. 2. *q.* 114. *art.* 5. and later ſchoole diuines vpon that place, as alſo in the comentaryes vpon the ſecond booke of ſentences *dinſtinct.* 27. *&c.*

Tvvo lyes about originall and actuall ſinnes.

17. In the ſame page *num.* 35. he vvryteth thus: *They teach moſt wickedly and horribly, ſayinge, that Chriſt ſuffered for originall ſinne, or ſinnes goinge before baptiſme, but the actuall ſinnes which follow after baptiſme, muſt be done away by mans meritts, &c.* Heere are two wicked and horrible lyes, in ſteed of this wicked and horrible doctrine of ours. For firſt we ſay not that Chriſt ſuffered only for originall ſinne, but for all ſinnes, both originall, and actuall, precedent, and ſubſequent after our baptiſme. *S. Thomas* his words are cleere, *part.* 3. *q.* 1. *art.* 4. *Certum eſt, &c. It is certayne* (ſaith he) *that Chriſt came into the world to blot out, not only originall ſinne, but all ſinnes, &c.* The ſecond point alſo, that actuall ſinnes after baptiſme, can not be done away by mans merit, as Fox feigneth vs to teach, but by the merits of Chriſt & by the grace and vertue of his ſaid paſsion, is no leſſe euidēt in all our wrytings, as yow may ſee in S. Thomas 1. 2. *q.* 114. *art.* 7. and the Councell of Trent, *Seſs.* 6. *cap.* 14. *&* 16. *&c.*

A ly about outvvard & invvard obedience to the lavv.

18. Againe in the ſame page *nu.* 66. he wryteth thus: *They affirme that the law doth requyre but only outward obedience of man, and therwith is contented, &c.* This is a wicked lye alſo, for that we teach that the law of God doth require not only externall obedience, but alſo inter-

nall of the will and iudgement, which yow may ſee handled at large by *S. Thomas* in diuers places, & namely 1. 2. *q.*100.*art.*9. where he doth diſtinguiſh and put a difference betwene humayne lawes, and Gods lawes in this point. *Man* (ſaith he) *when he maketh a law, can iudge but of externall acts, but God iudgeth of the internall motion of our will, according to that of the Pſalme, God ſearcheath the hart and reynes,* &c. *So humayne law doth not punish him that hath a ſecret will to murder, yf he do not committ the fact, but Gods law doth as Chriſt teacheth vs Matth.* 5. Behold heere not only externall obedience of the fact, but internal alſo of the will, is taught by vs, and conſequently Fox is an egregious lyar to calumniate vs for the contrary. *Pſal.* 7.

19. In the ſame page *num.* 70. Fox hath theſe words: *Alſo there be ſay they, among other, certayne works of the law, which perteyne not to all men, but are conſilia, counſells, left for perfect men, as matter for them to meritt by, and theſe they call* Opera perfectionis, *or* Opera indebita, *adding alſo vnto theſe new deuiſes to ſerue God after their owne traditions, beſides the word of God, as monaſticall vowes, willful pouerty, differences of meats and garments, pilgrimage to reliques, worshipping of the dead, roſaryes,* &c. *And theſe they call works of perfection, which they preferre before the other commaunded in the law of God. In ſo much that in compariſon of theſe, the other neceſſarye dutyes commaunded, and commended by the word of God, as to beare office in the common welth, to lyue in the godly ſtate of matrimony, to ſuſtayne the office of a ſeruant in a houſe, is contemned and accoumpted as prophane,*

Threelyes about counſells and precepts. *phane, &c.* So Fox. And heere are ſuch a heap of ignorant and malitious lyes, as well may become ſuch a Doctor. For firſt we do not hould, *that conſilia are works of the law*, as he ſaith, for then they were not coũſells, but precepts. Secondly we do not call the laſt foure works heere mentioned, to witt, difference of meats, pilgrimage to reliques, worſhipping of the dead, and Roſaryes, *&c.* properly Euangelicall counſells or works of perfection, but only thoſe three recomended by Chriſt in the ghoſpell, namely voluntary pouerty, chaſtity, and obedience, as yow may ſee in *Saint Thomas* 1. 2. *q.* 108. *art.* 4. *&c.*

20. Thirdly yt is a ſollemne lye, that we do preferre the works of Counſell, before the works commaunded in the law of God, touching neceſsity of ſaluation. For we hould the quite contrary, to witt, that the workes commaunded by almighty God, are abſolutely neceſſary to be obſerued by euery man, that will be ſaued, but not the workes of coũſell or

D.Tho.1.2. q. 108. art. 4. perfection. *This is the difference* (ſaith S. Thomas) *betwene a counſell and a precept, that a precept importeth neceſsity, but a counſell is left in the choyſe of him, to whome yt is geuen, & therfore in the new law, which is a lavv of freedome, Conſells vvere conueniently geuen beſides precepts, &c.* And the ſame Doctor in di-

D.Th. 1.2. q. 189. art. 5. uers other places ſheweth, that the obſeruation of Counſells, is ordeyned to keep therby the better, the obſeruation of precepts; and that wherſoeuer any precept and counſell cannot be obſerued togeather, there we muſt leaue the counſell, and obſerue the precept, wherby appeareth the falſhood of Fox his aſſertion, that we preferre counſells before precepts, or things commaunded.

Foure lyes about vvorks of precept.

21. And as for the three laſt things affirmed by Fox to be neceſſary and commaunded by God, to witt, *to beare office in the comon vvelth, to marry, and to be a ſeruant in a houſe*, theſe do make three other moſt foule lyes alſo (yf he meane of particular men, as needs he muſt, ſeeing he reprehendeth thoſe that would liue chaſt, or do leaue the world, and rather ſerue God, then particular maiſters, for that God hath not commaunded theſe to particular men, but only hath left the ſame as indifferent to take them or leaue them) and the fourth may be that we do contemne, and accoumpt them prophane. For we accoumpt Matrimony (for example) holy, and to be a Sacrament & giue grace, which Fox, and his fellowes do not. We accoumpt alſo the other two named by him for lawfull, and commendable, though of leſſe perfection, then the Euangelicall Councells, commended by Chriſt, and his Apoſtles. So as this is a notorious ly alſo in this matter.

A ly, that outvvard actions againſt our vvill are ſinnes.

22. *Page* 24. *col.* 1. *num.* 3. he ſaith, that we do hould externall actions againſt our will to be ſynne. *They ſuppoſe ſynne* (ſaith he) *to be nothing els, but the invvard actions, vvith conſent of vvill, or the outvvard actions ſuch as are againſt vvill*; and then he noteth in the margent; *Erroneous doctrine of the later Church of Rome, cōcerninge ſynne.*

But this is erroneous foolery in Iohn Fox, that vnderſtandeth not what he ſaith, nor we. For we are ſo farre of from holding eyther inward, or outward actions to be ſinne, without conſent of the will, as both *S. Thomas*, and all other ſchoole diuines do hould with *Saint Auguſtine*, affirming, that yt is ſo neceſſary, that ſynne be voluntary, as yf yt be not voluntary, yt cannot be ſinne. See S. Thomas 1. 2. *q*. 71. *art*. 5. *&* *q*. 76. *art*. 3. *&* *q*. 80. *art*. 1. *&c.*

Aug. l. de vera relig. cap. 14.

A ly about concupiſcence.

23. Againe in the ſame page *num*. 22. he ſaith that we do hould about originall ſinne; *that concupiſcence in vs, is no deprauation of the higher, but only of the lower parts of man.* Wheras our doctrine is quyte contrary, as yow may ſee in S. Thomas, 1. 2. *q*. 83. *art*. 3. whoſe words are. *Infectio peccati originalis per prius reſpicit atque inficit voluntatem, quam alias potentias.* The infection of originall ſinne, doth reſpect and infect our will, before the reſt of our powers. *Ergo*, yt is firſt a deprauation of the higher powers, accordinge to our doctrine, quite cōtrary to Fox his aſſertion.

A ly about the Sacrament of pennāce.

24. *Page* 24. *num*. 30. he ſaith, *that the later Lateran Church of Rome hath made of late a Sacrament of pennance.* This is an euident ly; For that long before the Councell of Lateran, which was *anno* 1215. Schoole diuines, to omitt all others, did ordinarily wryte of pennance, as of a Sacrament, as yow may ſee in the *Maiſter of Sentences l.* 4. *diſt.* 14. and all others that followed him many yeares before the Lateran Councell. Beſides that we hold generally, that the

whole Church hath not authority to make any Sacraments at all, nor yet to change the matter and forme therof, as yow may ſee in S. Thomas *part* 3. *q.* 6. *art.* 5. *&* *q.* 64. *art.* 20. and therby note the ſhameleſſe dealing of our aduerſaryes.

Tvvo lyes about cõtrition.

25. In the ſame page *num.* 33. he wryteth of vs thus: *Contrition (as they teach) may be had by ſtrength of free will, vvithout the law & the holy Ghoſt, per actus elicitos, through mans ovvne action and indeauour; vvhich contrition firſt muſt be ſufficient, and ſo yt meriteth remiſſion of ſinnes, &c.* Heere are diuers lyes, but two moſt ſingular. The firſt, *that vve hould contrition may be had by ſtrength of mans freevvill vvithout the help of the holy Ghoſt by actus elicitos.* The ſecond, that the ſame contrition ſo had, *doth meritt remiſſion of ſinnes.* Both which propoſitions are in expreſſe tearmes condemned, and anathematized by the Councell of Trent, *Seſſ. 6. & can.* 3. in theſe words: *Si quis dixerit, ſine praeueniente Spiritus ſancti inſpiratione, atque eius adiutorio, hominem pœnitere poſſe, ſicut oportet, vt ei iuſtificationis gratia conferatur, Anathema ſit.*
Yf any do ſay that a man may repent as he „
ought to do, without the inſpiration and coo- „
peration of the holy Ghoſt, in ſuch ſort as „
therby he may obtayne his iuſtification, lett „
him be accurſed.

26. Thus determineth the Councell of both theſe points; which doctrine is ſo certayne amonge vs; that not only of contrition, but of faith alſo, and all other works whatſoeuer goinge before iuſtification, the ſaid Councell

Seſſ.6. c.8.

pronounceth, as before hath byn ſhewed; *Nihil eorum, quæ iuſtificationem præcedunt, ſiue fides, ſiue opera, ipſius iuſtificationis gratiam promeretur.* No-
,, thinge that goeth before our iuſtification,
,, being it faith or works, can merit the grace of
,, our iuſtification, and conſequently neyther
,, contrition which goeth before iuſtification,
,, can meritt remiſsion of our ſinnes. And where Fox, to ſeeme that he knoweth ſomewhat, putteth in *per actus elicitos,* and doth Ingliſh yt, *through mans owne action and indeauour,* excluding therby as yt were the cooperation of Gods grace from *actus eliciti*, he ſheweth himſelfe a ſilly fellow, that vnderſtandeth not the ordinary tearmes of Schoole; For that *actus eliciti,* are alſo thoſe actions, which our freewill bringeth forth by the aſsiſtance of grace. And the oppoſition is betweene *actus eliciti* and *actus imperati,* and not in reſpect of grace or not grace. See S. Thomas 1. 2. *q.* 6. *art.* 6. & 2. 2. *q.* 3. *art.* 1. *ad* 1.

A ly about Satisfaction.

27. In the ſame page *num.* 42. Fox hath theſe words of ſatisfaction: *Satisfaction* (ſay they) *taketh away, and changeth eternall puniſhment into temporall paynes, which paynes alſo, yt doth mitigate.* This is a manifeſt ly: For we teach plainely the contrary, that our ſatisfaction, neyther taketh away or changeth eternall puniſhment, nor ſatisfieth for yt, but only for temporall puniſhment due for ſinnes, already remitted by vertue of the Sacrament of abſolution, which only can remitt eternall puniſhment. Heare the Councell of Trent, and tell me (good reader)

Seſſ.6 c.14.

der) whether Fox be an honeſt man or no. Satiſfaction (ſaith the Councell) by faſtinge, almes, prayer, and other pious exerciſes of a ſpirituall life doth ſatiſfie, *Non quidem pro pœna æterna (quæ vel Sacramento vel Sacramenti voto, vnà cum culpa remittitur) ſed pro pœna temporali.* Not for eternall puniſhment (which is remitted togeather with the guilt, by vertue of the Sacrament of pennance, or deſire therof) but only for temporall paynes. And yet will Fox needs haue vs teach the contrary, that yt taketh away and changeth eternall puniſhment.

28. In the ſame page *num. 66.* he ſaith: *They teach the people, that vvhatſoeuer the law ſaith, the ghoſpell confirmeth, and that vvhatſoeuer the ghoſpell ſaith, the ſame is agreeable to the law, & ſo they make no difference betweene Moyſes & Chriſt, ſaue only that Moyſes (they ſay) vvas the giuer of the old law, & Chriſt is the giuer of the new, and a more perfect law. And thus imagine they the ghoſpell to be nothinge els, but a new law geuen by Chriſt, byndinge to the promiſe therof, the condition of our doings and deſeruings, no otherwiſe then to the old law.* Thus wryteth Fox, and then triumpheth in the margent with theſe notes. *The blynd ignorance of the Popes Church. A Babylonicall confuſion in the Popes doctrine,* and the like. But heere are nothinge but heapes of lyes proceedinge of ignorance and malice, as preſently yow ſhall ſee.

Fiue lyes about the difference of Chriſt & Moyſes and their lavves.

29. For firſt yt is an euident lye, that we teach the people, *that vvhatſoeuer the law ſaith, the ghoſpell confirmeth.* For who doth not ſee, that vve neyther vſe any ceremoniall part of

Moyſes law, nor yet do teach the people that the ghoſpell alloweth or cōfirmeth the ſame. And *S. Thomas* 1. 2. *q.* 103. *art.* 3. *&* 4. doth euidently teach the ſame, his principall queſtion in the fourth article being this: *Vtrum poſt paſſionem Chriſti, legalia poßint ſeruari ſine peccato mortali?* Whether thoſe things that do perteyne to the law (of Moyſes) may be obſerued after the paſsion of Chriſt, without mortall ſyn? And he holdeth no. And how then ſaith Fox that we teach the people, *that vvhatſoeuer the law of Moyſes ſaith, the ghoſpell confirmeth?* And lett this be the firſt ly of this ſpeach.

30. The ſecond is out of the next words: *that vvhatſoeuer the ghoſpell ſaith, the ſame is agreeable to the law.* This is ſo euident a lye, as euery child may refute the ſame. For the ghoſpell, for examples ſake, commaundeth vnder mortall ſinne not to circumciſe *Gal.* 5. (and we hold the ſame, as appeareth in the place imediatly before cyted, out of *S. Thomas:*) and the law of Moyſes commaundeth vnder mortall ſinne to be circumciſed *Gen.* 17. And how then do we teach, *that whatſoeuer the ghoſpell ſaith, the ſame is agreeable to the lavv?* 1.2.q.103. *art.* 4.

31. The third ly is, *that vve make no difference betvvene Moyſes and Chriſt, ſaue only, that Moyſes vvas the giuer of the old lavv, and Chriſt of the nevv, &c.* This is moſt impudent. For let any man read *S. Thomas* 1. 2. *q.* 106. and diuers other whole queſtions and articles, that follow, and he ſhall ſee him aſsigne many other differences betwene Moyſes, and Chriſt, and their two

lawes. The cheeſe and principall wherof is, that Moyſes gaue the law, but not force of grace to fullfill yt; but Chriſt gaue his law, togeather with grace of the holy Ghoſt to performe the ſame, accordinge to thoſe words of S. Iohn: *Lex per Moyſen data eſt; gratia & veritas* *Ioan. 1.* *per Ieſum Chriſtum facta eſt.* The law was giuen by Moyſes, but grace and verity was brought by Ieſus Chriſt. To which effect alſo, ſee the Councell of Trent *Seſſ. 6. cap. 1. & Can. 1. & 2.* and tell me what a fellow Iohn Fox is.

32. There follow the laſt words of this ſentence of his, to witt, *that vve imagine the ghoſpell to be nothing els, but a new law, byndinge to the promiſes therof, the condition of our doings and deſeruings, no otherwiſe then to the old law.* In which words are two other ſeuerall lyes. The firſt, *that vve imagine the ghoſpell to be nothing els, but a new law, conteyninge new precepts, &c.* Which is refuted before, and S. Thomas his words are cleere. *Id quod eſt potiſſimum in lege noui teſtamenti, & in quo eius virtus conſiſtit, eſt gratia Spiritus ſancti, quæ datur per fidem Chriſti.* That which is the principall in the law of the new teſtament, is the grace of the holy Ghoſt, giuen by the faith of Chriſt, wherby we are made able to performe the precepts. And the ſame Doctour in the ſame and ſequent article, concludeth, that the precepts *pertinent ad legem Euangelij ſecundario,* do appertaine to the new law ſecondarily; wherby alſo yow ſee the other ly next followinge, where he affirmeth vs to hould, *that the new law of the ghoſpell doth bynd to the condition of doings,*

no otherwiſe, then did the old law, vvhich is falſe: For that the new law byndeth and geueth grace to performe, and the old byndeth with out help of grace, which is farre otherwiſe, as often hath byn ſhewed.

Tvvo lyes about the lavv.

33. In the ſame page *num. 76.* he wryteth thus: *And as for the ghoſpell, they ſay yt is receaued for no other cauſe to the vvorld, but to ſhew more perfect precepts and Counſells, then vvere in the old law,* &c. *bringinge the people therby into a falſe opinion of Chriſt, as though he were not a remedy againſt the law.* In theſe words there are two apparant lyes. For firſt, beſides the cauſe feygned heere by Fox, we do aſsigne diuers other of reueylinge the ghoſpell. Firſt to performe that indeed by Chriſt, vvhich vvas promiſed and prefigured by Moyſes law. Secondly to giue grace and force, to be able to performe the precept of this new law, as imediatly before we haue declared. The ſecond ly is, *that vve hould Chriſt not to be a remedy againſt the obligation of the old law*; vvhich is refuted by that we haue ſaid before, in that he both tooke away the ſaid obligation, of the ceremoniall & iudiciall part therof, and gaue force of grace to fullfill the morall part that remayneth, to witt the ten commandements; which may content Iohn Fox, except he will haue licence by his new ghoſpell to abrogate this part alſo, and therby obtayne leaue to lye, ſteale, kill, commytt adultery and the like, prohibyted in the ſaid decalogue by the very law of nature yt ſelfe, and conſequently retayned alſo and confirmed by

the law of the ghoſpell, wherof yow may ſee *S. Auguſtine* at large *lib.*10. *cont. Fauſt.cap.*2. *& lib. de ſpiritu & lit. cap.*14. *& tract.*3. *in Ioan.* and infinite other places.

34. In the ſame *pag.* 24. *col.*2. *num.*2. he wryteth yet further about the ſame law in theſe vvords: *They, contrary to the vvord of God, make the lavv to haue no end nor reaſigne, but giue vnto yt immortall life and kingdome equall vvith Chriſt: ſo that Chriſt and the lavv togeather do raigne ouer the ſoule & conſcience of man,&c.* In which words among other abſurdityes, two lyes are euident; *Firſt, that vve put no end to the law of Moyſes.* And the other, *that we affirme the ſame law to raigne vvith Chriſt ouer Chriſtian mens conſciences.* For yf he ſpeake of the ceremoniall part of the law, yt is too too impudent, for we haue ſhewed before out of *S. Thomas* 1.2.*q.*103.*art.*4. & other places, that we hould the law of Moyſes concerning this part, to haue ceaſed with the paſsion of Chriſt, & ſo neyther liueth nor raigneth. But if Iohn ſpeake of the morall part of the law, to witt the ten cõmaundements before touched, which were geuen to be obſerued not for a tyme, but for euer, as hath byn ſhewed, then is yt true that they do liue & laſt, but falſe that they do raigne. For that Chriſt hath geuen vs grace to raigne ouer them, that is to ſay to performe them, which *S. Paul* meaneth, when he ſaith; *vve are no more vnder the law.* Wherof alſo ſee *S. Auguſtine lib. de continent. cap.*3. *& in Pſal.*1.

Tvvo lyes about the kingdome of Chriſt & Moyſes lavv.

Rom. 10.

35. Further *pag.*25. *num.* 80. he wryteth thus: *See now how farre this later Church of Rome hath de-*

generated, vvhich holdeth & affirmeth that men vvithout grace may performe obedience of the law, and prepare themſelues to grace by vvorking; ſo as theſe vvorks may be meritorious, and of congruity obtayninge grace. But as for the infirmity vvhich ſtill remayneth in nature, that they nothinge regard, nor once ſpeake of, &c.

Foure lyes about performinge the lavv & our infirmity.

Heere there are foure moſt ſhameleſſe lyes, to omytt the reſt. For firſt we do not hould, *that men vvithout grace, can performe the obedience of the law*, but rather the quite contrary, as yow may ſee in *S. Thomas* 1. 2. *q.* 109. *art.* 9. vvhere he ſheweth, that euen a iuſt man, though he haue receaued his grace of iuſtification, yet needeth he another ſpeciall help from God to worke accordinge to the law, and much leſſe can he that is not iuſtified, performe the law vvithout grace. Secondly we ſay not, that a man by works may prepare himſelfe to grace, but the plaine oppoſite is defined by the Councell of Trent *Seſſ.* 6. *c.* 5. & *S. Thomas* in the forſaid *art.* 9. whoſe title is: *VVhether a man may prepare himſelfe to grace by his owne vvorks, or no?* And he determineth no. And in the very ſame place he refuteth the third lye of Fox, to witt, *that vve hould vvorks vvithout grace to be meritorious, and to obtayne grace of congruity*; as alſo in the ninth article he refuteth the fourth lye; *that vve regard not, nor once ſpeake of the infirmity that remayneth in nature after baptiſme.* For in that place S. Thomas aſsigneth two infirmityes remayninge euen in the iuſt man, after his iuſtification; *Albeit* (ſaith he) *man by grace be healed touchinge his mynd, yet remayneth there a certayne corruption and* *infection touchinge his flesh, vvherby he ſerueth to the law of ſinne, as S. Paul ſaith to the Romans: There remayneth alſo a certayne obſcurity of ignorance in the vnderſtandinge, vvherby vve know not how to pray as vve ſhould, as the ſame Apoſtle ſaith in the ſame epiſtle.* Thus he. And yow may ſee further the Councell of Trent *Seſ. 5. num. 5.* And where then is Fox his ſhame, that ſayeth we neuer ſo much as ſpeake of this infirmity?

Rom. 7.

Rom. 8.

36. In the ſame page *col. 2. num. 6. They affirme* (ſaith Fox) *that Chriſt vvas a mediator only in the tyme of his paſſion, vvhich is contrary to S. Paul Rom. 8. Chriſt, vvho is on the right hand of God, vvho alſo maketh interceſſion for vs, &c.* But this is malitious foolery. For ſchoolemen diſtinguiſh two offices of a mediator in Chriſt, the one to pay our debt for vs, which he did only vpon the Croſſe; the other to be our interceſſour, which he performeth now alſo and for euer in heauen, as *S. Paul* affirmeth. This doth *S. Thomas* and other wryters declare in their comentaryes vpon the ſaid place of *S. Paul* to the Romans; wherby yow may ſee how falſely Fox affirmeth vs to deny, that Chriſt is a mediator of interceſſion.

A ly about the mediation of Chriſt.

37. Againe *num. 26. They prophane alſo* (ſaith he) *the Lords ſupper, in ſettinge yt to ſale for money, and falſely perſuading both themſelues and others, that the Prieſt doth meritt both to himſelfe, that ſaith the maſſe, and to him that heareth ex opere operato, ſine bono motu vtentis, &c. that is only by the meere doing of the vvorke, though the party that vſeth the ſame, hath no good motion in him.* Heere is another heap of lyes.

Three lyes about the vſe and meritt of Sacraments.

lyes. For firſt yt is moſt falſe, *that vve ſett to ſale the Lords ſupper for money.* For that we holding yt to be the very body of Chriſt, yt vvere Symony in the higheſt degree, vvhich ſinne* our Religion condemneth for moſt greuous by Eccleſiaſticall canons. And yf he meane that ſome Prieſts * take almes for ſayinge maſſe, yt is foolery; for ſo doth the miniſter alſo for a communion. And S. Paul ſaith. *He that ſerueth the Altar, may liue of the Altar,* vvhich yet can hardly agree to a communion table, as yow vvill eaſily conſider. And this is the firſt lye.

* See *Canſ. 1.q.3.cap. Altare.*

* Se *Suarez to.3.in p.3. diſput.* 86. *ſect.* 1.

38. After this are conteyned diuers other lyes in the ſame vvords, as for example, *that vve do hould and teach, that the Prieſt doth meritt by ſayinge Maſſe both to himſelfe, and to him, that heareth yt, by the meere doinge of the vvorke, vvithout any good invvard motion, &c.* For firſt touchinge the Prieſt himſelfe that ſaith maſſe, yt is a ly, that vve hould him to meritt to himſelfe, yf he do yt vvithout any inward good motion. For that meritt, accordinge to all ſchoole-diuines, requyreth a good inward motion, vvherof. See *S. Thomas* 1.2.*q*.71.*art*.3.*&* *q*.110.*art*.4. Secondly yt is no leſſe, but rather a farr greater ly, that a Prieſt ſayinge maſſe vvithout any good invvard motion, doth meritt to him that heareth the maſſe. For albeit the hearer may meritt to himſelfe by his owne deuotion, vvhen the Prieſt meriteth not; yet is yt falſe that the Prieſt vvhich meriteth nothinge for himſelfe, can meritt for his hearer. See *S. Thomas* at large 1.2. *q*. 114. *art*. 4. And as for the phraſe *ex opere*

operato,

The ignorance and folly of Iohn Fox about *opus operatum*.

operato, vvhich Fox heere vſeth and vrgeth against vs, he vnderſtandeth not, what it meaneth; For that this phraſe is vſed only to expreſſe the manner of working of Sacraments, vvhich are ſaid to vvorke their effects of geuinge grace, not *ex opere operantis*, that is accordinge to the dignity or meritt of the perſon, that doth adminiſter them, but *ex opere operato*, that is by the very application of the Sacrament, accordinge to Chriſts inſtitution, from vvhich inſtitution yt hath this force. For that Chriſt vvould not haue the effect of his Sacraments depend of the goodnes or badnes of the miniſters therof, yf the perſon that receaueth them do putt no lett by his vnworthineſſe. As for example the effect of baptiſme, vvhich is the vvaſhinge away of our ſynnes, doth not any vvay depend of the goodnes or badnes of the prieſt, or miniſter that baptizeth, but only of Chriſts inſtitution, and therfore taketh away ſinnes from euery one that is baptized, *ex opere operato*, yf the party baptized put no lett. But this inferreth not the malitious concluſion of Iohn Fox, that a naughty Prieſt baptizinge, may meritt both to himſelfe and others, without any good motion in himſelfe; for that meritinge and workinge of the Sacraments are two diſtinct things. See *Bellarm.* of this matter largely *tom. 2. controu. lib. 2. cap. 1.*

Fiue lyes about diſpoſition required to receaue Sacraments.

39. Next after this in the ſame page *num.* 44. he vvryteth thus: *VVhere the vvord hath ordayned thoſe Sacraments (to vvitt Baptiſme and Euchariſt) to excite our faith, and to giue vs admonitions of ſpirituall things,*

things, they contrary vviſe do teach, that the Sacraments do not only ſtyrre vp faith, but alſo that they auayle and are effectuall vvith out faith ex opere operato, ſine bono motu vtentis, &c. as is to be found in Thomas Aquinas, Scotus, Catharinus and others more, &c. In vvhich vvords, to omitt all other obſeruations, fiue manifeſt lyes are to be conuinced at leaſt, to witt, in that he auoucheth of the 3. ſeuerall authors heere named, and of others more, vvhich muſt be two at leaſt, vntill he bring them forth, vvhich he can neuer doe, the contrary doctrine being vvith vs a matter of faith, to witt, that in baptiſme, to obtayne the effect therof (vvhich is the remiſsion of our ſinnes) faith is abſolutely neceſſary, as the Councell of Trent decreeth *Seſſ. 6. cap.* 8. and proueth the ſame out of *S. Paul Heb.* 11. *without faith yt is vnpoſsible to pleaſe God.* And as for the Sacrament of the Euchariſt, our authors do require a farre greater diſpoſition in the receauer, then for baptiſme. As for example, not only to beleeue, but alſo to be contrite, confeſſed and the like, vvherof yow may ſee the Councell of Trent *Seſſ.*13. *cap.*3. And as for the three authors heere by Fox named, but no place cited or quoted out of them for the ſame; they hold the quite contrary, as may be ſeene in *S. Thomas pag.* 3. *q.* 68. *art.* 8. as alſo in *Scotus in* 4. *Sentent. diſt.*4.*q.*4. And albeit I haue not *Catharinus* lyinge by me, yet is yt certayne that he agreeth with the reſt in this point.

13. lyes, about the applicatiō

40. Next after this *num.* 52. he ſaith, *that we apply our Sacraments both to the quicke and the dead,*

and to them alſo that be abſent, to remiſsion of ſinnes & releaſinge of paynes, &c. And vvheras the vſe of the old Church of Rome (ſaith he) *vvas only to baptiſe men, vve baptize alſo belles, & apply the vvords of baptiſme, to vvater, fire, candells, ſtocks and ſtones, &c.* In vvhich vvords are another heape of lyes intollerable. For firſt there are ſo many lyes as there are Sacraments, vvhich vve apply not to the dead, vvhich are ſeauen, for albeit vve apply the holy ſacrifice of Chriſts body, to the releefe of thoſe that are in purgatory; yet not as yt is a Sacrament, which is adminiſtred vnto them only that be aliue and preſent; and as for the other ſix Sacraments I thinke he will not ſtand vvith vs in earneſt, for that vve neither baptize the dead, neyther confirme the dead, nor giue holy orders to the dead, nor heare the deads confeſsion, nor marry the dead, nor giue them extreame vnction. Secondly vvheras he ſaith, *that vve do baptize bells, vvater, fire, candles, ſtocks and ſtones,* as the old Roman Church did baptize men, and do apply the vvords of baptiſme vnto them, there are as many lyes, as there be things named, to wit ſix more. For that the baptiſme, vvhich the old Church of Rome, and the new alſo at this day (yf Fox vvill haue it new) vvas a Sacrament & required faith, and other diſpoſition in the receauer, as before hath byn ſhewed, vvhich cannot be in *bells, candles, fire, vvater, ſtocks and ſtones.* And ſecondly the vvords of baptiſme, as yt is a Sacrament are: *I do baptiſe thee in the name of the Father, the Sonne and the holy Ghoſt,* vvhich

of the Sacraments.

which were neuer vſed to bells, or candles, & other ſuch thinges heere named, as appeareth in the pōtificiall & ceremoniall booke, where the formes of hallowing bells, water, candles, & ſuch other creatures, appropriate to diuine ſeruice are ſett downe, where though the bell (for exāple) be appointed to be waſhed with holy-water, yet can yt no more properly be called the Sacrament of baptiſme, then when Iohn Fox (for example) ſprinkled holy-water vpō his ſonnes face, that was foule, or that the geuinge a peece of browne bread to a poore man, may be called the Proteſtāts communiō.

Tvvo lyes about the putrifying and burninge of Chriſts body.

41. And now I begin to be vveary (good reader) to proſecute this mans folly any further, ſo as I vvill make haſt to diſpach the reſt. *Num.* 80. after many opprobrious blaſphemyes, vttered againſt the bleſſed body of our ſauiour in the Sacrament, he ſaith; *that vve do ordeyne, that yf he corrupt and putrifie in the pix* (to witt Chriſt,) *then that he be burned to poulder and aſhes, &c.* Wherin are two blaſphemous lyes: for neyther we hould, that the body of Chriſt can corrupt or putrifie, nor yet do we ordayne, that yt be burned. Theſe are Fox his hereticall fictions, and not our doctrines. For we hould, that Chriſts body is immortall and incorruptible, vnder the corruptible formes of bread, and wyne, which formes and accidents, yf they do at any tyme putrifie or corrupt, then ceaſeth to be vnder them the body & bloud of Chriſt, wherof ſee *S. Thomas par.* 3. *q.* 77. *art.* 4. So as theſe are two impious lyes.

42. *Pag.*26.*n.*8. he belyeth *S.Paul* apparantly, ſayinge that in his epiſtle to Timothy, *he vehemẽtly reproueth them that reſtraine marriage.* Which is nothinge ſo. For in that place he fortelleth only of certayne heretiks to come, that ſhould forbid marriage, *prohibentes nubere, &c.* as a thing vncleane & vnlawfull in it ſelfe, & ſuch were the Manichees, as *S. Auſten* declareth. But as for *reſtrayninge of marriage*, for a more perfect life, *S. Paul* himſelfe hath a whole Chapter to the Corinthians, affirminge that yt was better to abſtaine, then to marry, which alſo *S. Auguſtine* cyteth, & proueth that *S. Paul* was of the ſame opinion, that we are: *Ille prohibet* (ſaith *S. Auſten*) *qui hoc malum eſſe dicit, non qui huic bono, aliud melius anteponit.* He doth prohibite marriage (according to *S. Paules* words) who ſaith it is euill (as yow Manichies do), & not he who preferreth before this good thing, another that is better, (to witt virginity) as the Apoſtle doth.

A lye against S. Paul.
1. *Tim.* 3.
*Aug l.*30. *cont. Fauſt. cap.* 6.
1. *Cor.* 7.
A.

43. Againe *num.* 14. he wryteth thus. The new *Catholiks of the Popes Church do repute and call marriage a ſtate of imperfection, and preferre ſingle life, be yt neuer ſo impure, before the ſame.* And then in the margent of his booke, he maketh this note for the reader: *ſingle life, be yt neuer ſo impure preferred before matrimony.* Which are two ſhameleſſe lyes, the one in the text, the other in the margent. For that we hould the ſtate of an impure ſingle life for damnable, but the ſtate of matrimony for holy, and indued vvith grace by vertue of the Sacrament, as appeareth in the Councell of Trent *Seſs.* 24. *cap.* 1.

Tvvo lyes about the ſtate of matrimony.

though yet leſſe perfect in yt ſelfe, then the ſtate of virginity, as immediatly before hath byn ſhewed out of *S. Paul* and *S. Auguſtine.* So as this lying ſpirit of Iohn Fox is euery where apparant; as namely alſo in this place, where he ſaith, *that we teach the earth only to be repleniſhed by the ſtate of matrimony, but heauen to be filled by impure ſingle life*; vvheras contrary wiſe we ſay, that heauen is repleniſhed with thoſe marryed folkes that liue well, and only hell is furniſhed with thoſe that liue impurely in ſingle life.

Tvvo lyes about coacted vovves.

44. Againe in the ſame page *num.* 18. *Furthermore* (ſaith Fox) *as good as the third part of Chriſtendome, yf yt be not more, both men ad vveomen they keep through coacted vowes from marriage.* Heere are two manifeſt lyes more. For who but Fox will ſay, that they are the third part of Chriſtendome that liue vnmarryed *by obligation of vowes?* At leaſt in our Iland, and ſome other parts of Chriſtendome he will not ſay, they are the 13. part, through the good doctrine of Fox, and his fellowes agreeing to their owne ſenſualityes. Secondly who but Fox will ſay, *that vowes are coacted*, vvhich are freely offered by the vowers, vvithout any coaction at all, and not accepted, but vpon long and mature deliberation, and at leaſt one whole yeares probation, yf not more, after the vower hath purpoſed to make them? VVherof ſee the Councell of Trent *Seſſ.* 15. *cap.* 26.

A ly about dayes exempt frō marriage.

45. Againe *num.* 26. *As good* (ſaith he) *as the third part of the yeare, they exempt and ſuſpend from*

liberty of marriage. Behould heere our procter of marriage, he would haue men to be marryinge euery day, and as though two parts of three in the yeare (yf Iohns accoumpt had byn true) were not ſufficient to ioyne people togeather in marriage, and as though ſome dayes for more reuerence or deuotion, prayer and pennance, might not be exempted, from this exerciſe, and yet is Iohn Fox much deceaued in his accoumpts, and therby ſheweth, that he was yet neuer good pariſh Prieſt, for they haue the exact number of dayes, vvhich are exempted, to witt the aduent and lent, which make not the fourth part of the whole yeare; ſo as this lye is both ſlaunderous and fooliſh.

A ly about exemptiō of clergy men.

46. Furthermore *pag. 26. num. 51.* he ſaith: *the Pope withall his cleargy exempt themſelues from all obedience Cyuill, &c.* And this alſo to be a manifeſt ly, appeareth plainly by all our wryters, and namely, by *Cardinall Bellarmine* in his diſputation *de exemptione Clericorum cap. 1.* where he teacheth expreſſely, that cleargy men are not exempted from the obſeruation of Cyuill lawes in the countreyes where they dwell, except they be repugnant to the holy canons of the Church or to the office of clergy men.

47. Further in the ſame page *num. 33.* he wryteth thus: *Lett vs examine the vvhole Religion of this later Church of Rome, and we ſhall find yt wholy from topp to toe, to conſiſt in nothinge els, but altogeather in outward, and ceremoniall exerciſes, &c.* Note heere the exaggerations of Iohn Fox,

Fiue lyes about the invvard vertues of Catholike Religion.

that our Religion conſiſteth vvholy from topp to toe, in nothinge els, but altogeather, &c. Which foure or fiue fond exaggerations, are ſo many notorious lyes, wherunto I might adioyne ſo many others, as there are inward vertues belonginge to our Religion. For yow muſt note, that quite contrary to this ſhameleſſe aſſertion of Fox, we teach that all the good of our Religion conſiſteth and commeth from the inward, to witt, faith, hope, charity, zeale, piety, and other like inward vertues, in ſo much that we hold no externall act for good or meritorious, except it proceed from internall goodnes of the mynd firſt, and S. Thomas 1.2.*q*.20. *art*. 4. holdeth this propoſition; *that the goodnes of any externall act, proceedeth from the goodneſſe of the internall, from which yt cometh, and addeth nothing therunto.* And how then doth this miſerable fellow ſay, that all our whole Religion, *doth vvholy from topp to toe, conſiſt in nothinge els, but altogeather in externall exerciſes?* there are as many lyes as words, wherby yow ſee his veyne of lyinge.

12. lyes about outvvard and invvard actions.

48. Moreouer in the ſame place, he wryteth, *that the doctrine of Chriſt, is altogeather ſpirituall, conſiſtinge vvholy in ſpiritt, and verity, and requyreth no outward thinge, to make a true Chriſtian man, but only baptiſme, which is the outward profeſſion of faith, and receauinge the Lords ſupper, &c.* In which words are conteyned as many lyes, as there are outward works commaunded by God to Chriſtian men. As firſt of all the ſeauen works of mercy, named corporall, as to

feed the hungry, giue drinke to the thirſty, apparell the naked, redeeme the captiue, viſitt the ſicke & impriſoned, harbour the pilgrime, and bury the dead; wherof Chriſt expreſſely ſaith in *S. Mathewes* ghoſpell, that he will aske vs an accoumpt at the laſt day, and ſend them to heauen that haue done them, and damne others that haue omitted them: *ergo,* there are ſome outward things neceſſary to a Chriſtian beſides baptiſme and the ſupper. And I might adde diuers of the other ſort of ſpirituall workes of mercy, at leaſtwiſe fiue of the ſeanen, that are outward works alſo, as to correct ſinners, to giue good counſell to them that be doubtfull, to teach the ignorant, to comfort the ſadd, and to pray for our neighbour, commended alſo by the * ſcriptures, wherby are made vp a dozen of lyes togeather, to omitt other that might be recoumpted, as preachinge, marryinge and ſuch other externall actions.

Eſa. 58.
Rom. 12.
Tobi. 4.
2. *Cor.* 9.
Math. 25.
**Math.* 18.
1. *Tim.* 5.
Eph. 4. & 5.

49. Beſides this Iohn Fox drawing towards the end of his enumeration of our doctrines, after much raylinge and calumniation, inferreth this concluſion: *So that by this Romiſh Religion* (ſaith he) *to make a true Chriſtian and good Catholike, there is no vvorkinge of the holy Ghoſt almoſt required, &c.* It is well that Iohn Fox did put in almoſt, for otherwiſe his owne people, would haue cried ſhame vpon him, (eſpecially hauinge heard now ſo often repeated, that no one action is accoumpted good and meritorious with vs, except yt proceed from the

A ly about the concurrance of the holy Ghoſt, to our good vvorks.

inward motion of the holy Ghoſt, and is expreſſely defined in the Councell of *Trent) as they may do alſo now, for that this diminitiue (*almoſt*) is put in only for a ſhift by Fox, as appeareth by his note in the margent which ſpeaketh abſolutely, ſaying: *All doctrine of the Popes ſtandeth only in outward things.* Marke *all* and *only*, and conſider the impudence of the vayne fellow, as though our diuinity had no Treatiſſe of any inward vertues at all. But infinite books of oures do cry the contrary, and ſhew therby that Fox is a famous lyar. And albeit I do note this but for one lye in this place, yet yf yow conſider yt well, yt conteyneth ſo many leaſings, as therby goods works & actions, wherunto we require the neceſſary concurrance of the holy Ghoſt, which make a greater number, then that I promiſed of Fox his lyes in this place, and conſequently the whole might be comprehended in this.

*Seſs.6. cap.16.

50. Laſt of all in the ſame page *num.* 25. Fox hath a certayne definition of a true Chriſtian Catholike man, according to the Popes Religion, wherin are as many lyes as lynes, yf not more, as yow ſhall ſee examined more particularly in the next Chapter. Out of which heap of lyes, I will only now take a dozen to adde to the former number, though in examination they will arriue at leaſt to thrice as many. And ſo by the example of this one Chapter, yow may conſider, in what deceatfull dreames the more ſimple ſort of Proteſtants are held, about our opinions in matters of con-

12. lyes about the definition of a Catholike.

controuerſies,not knowinge for the moſt part the true ſtate of the queſtion in any one thing treated betweene vs, but are fedd with ſuch fancyes & diuiſes,as pleaſeth beſt their guides to diuiſe, and deliuer vnto them, for our opinions. Aud yf they pleaſe to do this in their printed books, that are extant to the vew of all the world, what will they feare to doe in pulpitts and priuate ſpeaches, vvhich paſſe more free from examination and controlement, & the moſt ignorant are wont to ſhew moſt audacity in ſlaunderinge vs, and our doctrine, which ordinarily they lay forth ſo ſauſed, and poudered, as yt may ſeeme the moſt abſurdeſt doctrine in the world,& themſelues iolly fellowes in refutinge the ſame. But this fraud being detected euery where by our vvrytings, may iuſtly vvarne thoſe, that are diſcreet and ſtudious of truth,and their owne ſaluation, to take heed vvhat they beleeue vpon ſuch mens creditts. And this ſhall ſuffice for a ſhort admonition out of this Chapter, the number of lyes proued againſt Iohn Fox, arryſing to the number of more then ſix ſcore, which is more then double to the number by me laſtly promiſed, and more then quadruple to the firſt promiſſe of thirty, beſides many by me pardoned to him, which the reader will eaſily haue obſerued in readinge yt ouer.

BY OCCASION OF A FALSE AND RIDICVLOVS DEFINITION,

Sett downe by Fox, of a Chriſtian man, according to the Popes Religion; there is examined, the true diſtinction and deſcription of a Catholike and Proteſtant of our dayes.

CHAP. XX.

I Promiſed (gentle reader) in the table of the former Tome of this Treatiſe, that yf tyme did giue place, and that deſire of breuity did not make me to leaue yt out, I would add for the finall end of this laſt part, the examination of a certayne ridiculous definition of a Catholike man, diuiſed & ſett downe by Fox in the end of his former lyinge recytall of our opinions. And further that by this occaſion I would ſay ſomewhat, of the true deſcription or diſtinction of a Proteſtant and Catholike man, as in our dayes they are to be found, togeather vvith their differences, as vvell in matter of faith and doctrine, as in life and actions. This was my promiſe, which albeit I might iuſtly pretermitt in this place, for that this booke hath growne to a bigger bulke, then in the beginninge was pretended, yet for that being come thus farre forward, and that the difference of few pages more or leſſe can make no great matter, I will breifely touch the ſame, layinge firſt before yow the forſaid definition of Iohn Fox, which muſt be the ground of all, that is to be ſaid in this behalfe.

2. Firſt then Iohn Fox, hauinge laid togeather all the foreſaid abſurdityes of our doctrine, treated in the precedēt chapter (which yet yow haue ſeene to be rather his fictions & calumniations then our opinions) he layeth downe this firme & generall concluſiō, which before yow haue heard, of all our Religion, to witt, *that to make a true Chriſtian and good Catholike by Popish Religion, there is no workinge of the holy Ghoſt required.* Wherunto we haue aunſwered in the laſt Chapter. But he goeth forward to verifie the ſame in theſe words; *As by example* (ſaith he) *to make this matter more demonſtrable, let vs heere define a Chriſtian man after the Popes makinge, vvherby vve may ſee the better, vvhat is to be iudged of the ſcope of his doctrine.* Thus Fox. And preſently hee ſetteth downe a new title in theſe words: *A Chriſtian man after the Popes makinge defined:* And in the margent: *A Chriſtian man defined after the Popes doctrine.* By all which promiſes and preambles, yt ſeemeth, that he byndeth himſelfe to deliuer vs an exact definition of the nature, and eſſentiall points, that make a Roman Catholike, accordinge to the Popes Religion, eſpecially ſeeing in the end, after he had recited the ſaid definition, he maketh this ſeuere illation thervpon: *Now* (ſaith he) *looke vpon this definition, and tell me good reader*

Iohn Fox his fond propoſitiō about our Religion.

Fox *pag.* 26. *col.* 2. *num* 46.

vvhat faith or ſpiritt, or vvhat vvorkinge of the holy Ghoſt in all this doctrine is to be required. Well then, now lett vs heare his worthy definition after all theſe promiſes, and by this one act of his, lett the reader make conceyte of the man, and his conſcience in all the reſt he wryteth.

Fox *ibid.*

Fox his definition of a Roman Catholike.

3. *After the Popes Catholike Religion* (ſaith he) *a true Chriſtian man is thus defined. Firſt to be baptized in the Latyn tongue, vvhere the Godfathers profeſſe they cannot tell vvhat: then confirmed by the Biſhopp; the mother of the child to be purified: After he is growne in yeares, then to come to the Church; to keep his faſtinge dayes; to faſt the lent; to come vnder* Benedicite: *that is to be confeſſed of the Prieſt; to do his pennance; at eaſter to take his rites; to heare maſſe, and diuine ſeruice; to ſett vp candles before images; to creepe to the croſſe; to take holy bread and holy-water; to go on proceſſion; to carry his palmes, and candle, and to take aſhes; to faſt Ember dayes, Rogation dayes and Vigills; to keep the holy-dayes; to pay his tithes and offeringe dayes; to go on pilgrimage; to buy pardons; to vvorſhipp his maker ouer the Prieſts head; to receaue the Pope for his ſupreame head; & to obay his lawes; to receaue S. Nicolas Clarks; to haue his beads; and to giue to the high Altar; to take orders yf he vvill be Prieſt; to ſay his mattyns, and to ſinge his maſſe; to lyft vp fayre; to keep his vow and not to marry; vvhen he is ſicke to be anneyled, and take the rites of the holy Church; to be buryed in the Churchyard; to be rung for; to be ſong for; to be buryed in a friars coole; to find a ſoule Prieſt, &c. All which points being obſerued, vvho can deny, but this is a deuout man, and a perfect Chriſtian Catholike, and ſure to be ſaued as a true faithfull child of the holy mother Church?*

4. This is Iohn Fox his definition,& his demaund made theron: Wherunto I aunſwere, that euery man that hath witt, and knoweth our doctrine, will deny both theſe points of Fox his demaund. For firſt he will deny that theſe externall thinges, when they be performed, do make a perfect Chriſtian Catholike, or are any way meritorious of themſelues, as before we haue ſhewed, except they do proceed from internall vertues of faith,hope,charity, obedience, deuotion, piety, and the like. And ſecondly yt will much more be denyed, that whoſoeuer performeth theſe exteriour things, though flowinge alſo from the forſaid internall vertues, is ſure to be ſaued. For that in the Catholike doctrine, no man is ſure of his perſeuerance, as teacheth the Councell of Trent *Seſs.* 6. *cap.* 13. vvherfore theſe two are moſt abſurd and palpable lyes of Iohn Fox his inference.

5. But now to the whole definition, which is no definition at all, but rather a beggarly coaceruation and fardell of ſcurrility laid togeather, wholy impertinent to the purpoſe: For that a definition ſhould conteyne nothing els but eſſentiall and ſubſtantiall points,neceſſarily agreeing to the thing defined, and to all that which is comprehended vnder yt; as the definition of a man in generall agreeth to euery man alſo in particular. But heere in this wiſe definition of a Catholike man in generall, moſt of the points which he ſetteth downe are not neceſſary to euery man, that is

An examination of Fox his definitiõ.

a Catholike in particular: as for example, a man may be a Catholike, though he were baptized in Engliſh & not in the Latyn tongue, as many be in England at this day, & though he go not in proceſsion, nor carry his palmes, nor go in gilgrimage, nor buy pardons, nor receaue S. Nicolas clarks, nor haue his beads, nor giue any thinge to the high Altar, and the like. And againe on the other ſide, a man may do all, or moſt of theſe things heere named in this definition, and yet not be a true Catholike; For he may lacke faith, hope and charity, which are the firſt three foundations, of the definition of a true and good Catholike man, accordinge to our true Cath. doctrine, as we may ſee declared by the Councell of Trent *Seſs.6. cap.7.8.9.11.13.14. &c.*

The infinite number of lyes in Fox his definition of a Cath. man.

6. So that the number of Fox his lyes in this definition is exceedinge great, yf we conſider all points: For firſt there are as many lyes in this definition, as there are points ſett downe of externall things, actions and ceremonyes, which are not eſſentiall or neceſſary to the true nature of a Catholike man, which are thtee parts of foure at leaſt, of all that is heere ſett downe: Secondly there are ſo many lyes more, as there are internall vertues omitted, neceſſary to make a perfecte Chriſtian Cath. and deuout man, & ſure to be ſaued, as he deſcribeth him, which internall vertues are many alſo; and heerby yow may gheſſe at the number of lyes in this definition, wherof I haue only taken a dozẽ in the former chapter.

7. Now then to contemplate the wyſdome of Iohn Fox in this his plauſible diuiſe, to make vs odious and contemptible, yow may conſider yf yow pleaſe two points. Firſt how many triflinge thinges he hath ſett downe in this definition as eſſentiall to a Cathol. man, which in no wayes are ſuch. Secondly for ſomuch as he holdeth all theſe points to be proper, and peculiar to Catholiks, wherby they differ, and are diſtinguiſhed from Proteſtants; yf a man ſhould frame the definition of a true Proteſtant, by the negatiue of theſe points heere ſett downe, yow would eaſily ſee how naked a thinge yt were, & might agree to any ſort of forelorne people, heretiks, atheiſts, or what elſe ſoeuer. As for example lett vs take a man, that is baptized only in Engliſh, not confirmed by the Biſhop, nor his mother was euer purified, nor himſelfe after he was growne to yeares euer came to any Church, nor kept any faſtinge dayes in his life, nor euer came vnder *Benedicite*, nor euer heard maſſe or diuine ſeruice, nor euer ſett vp candles before images, but rather pulled them downe and made money of them, nor knoweth what aſhes or ember-dayes meane, nor keepeth any holy-dayes one more then another, nor payeth any tithes to any man, nor goeth on pilgrimage, but rather in purchaſe and pyracye; that receaueth not the Pope for his ſoueraigne head, nor obayeth his lawes, that hath no beads, nor yet books, that ſaith neyther mattyns nor euenſonge, that giueth nothing to the high Altar,

Proteſtāts according to Fox his negatiue definitiō.

but taketh rather away and ſpoileth Altars; that breaketh his vowes when or whatſoeuer he maketh, that when he is ſicke contemneth all rites of holy Church, and will be buryed as ſoone in the dunghill, as the Church-yard, & will neyther be rung for, or ſong for, *&c.*

8. This good fellow (I ſay) that beareth only the name of a Chriſtian, for that he was baptized in Engliſh, and hath all theſe negatiue parts oppoſite to a Roman Catholike, that was baptized in Latyn, is he not a holy man thinke yow, by this negatiue deſcription? or may not this deſcription agree to any ſort of wicked men whatſoeuer? and yet is this a good and true deſcription accordinge to Fox, whoſe aſſertion is, as a little before yow haue heard, *that no one outward thing is required in Chriſts doctrine, to make a Chriſtian man, but only baptiſme, and the Lords ſupper.* Vnto which generall negatiue propoſition of his, yf yow add alſo the particular negation of thoſe externall things, which he nameth in his forſaid definition, &, amonge others; *of goinge to Church, hearinge of diuine ſeruice, obſeruinge of faſtinge-dayes, payinge of tithes, keepinge of vowes, buryinge in Curch-yard, &c.* And then ſuch other alſo, as a few lynes before that againe he excludeth, *as buildinge of Churches, ſett prayers, keepinge of holy dayes, outward vvorks of the law, outward geſtures, difference of tymes & places, externe ſucceſſion of Biſhops, and of S. Peters Sea, externe forme and notes of the Church, &c.* All theſe (I ſay) thus expreſſed in his owne words, being excluded, yow may imagine, what

Fox pag. 26. nu. 40.

what kind of men ſuch Proteſtant people would make, as are comprehended in this negatiue definition, & what a common-wealth or Church they would be, yf they were much multiplyed in the world.

9. For do yow conceaue with your ſelfe a multitude of men bearinge the name of Chriſtians, that haue no externall worke of Religion at all amonge them after their baptiſme, but only to meet now and then at the *Lords ſupper*, which is nothinge in effect, but eatinge of bread, and drinking of wyne. But for other externall actions, they haue no vſe or exerciſe of any particular outward works of the law, at all; to witt they haue no works of mercy corporall or ſpirituall, before mentioned, no outward Church or diuine ſeruice, no outward feaſts or ſett prayers, no outward geſtures, as for example ſalutinge, diſcoueringe the head, no bowinge, kneelinge or other like; no outward payinge of Tythes or keeping of vowes, no outward obſeruing of holy-dayes, nor differẽce of tymes or places; ſo as all that is lawfull in one time or place, is lawfull to them in any other, no outward ſucceſsiõ of Biſhops in their Church, nor any outward marke to know the ſame by. Do yow lay before your eyes (I ſay) ſuch a multitude of Chriſtians, as Fox doth heere deſcribe in his new *Idaa*, & conſider what a comon welth they would make, but eſpecially yf yow compare them with the comon welth of Catholiks, whoſe oppoſits Fox would haue them in all points.

10. And albeit this only hitherto ſpoken, were ſufficient to lett yow ſee the difference betweene them, yet to make the matter more cleere; I ſhall not ſticke to runne ouer ſome other points alſo in this place, with the greateſt breuity I can, to lay before yow, a true vew of their natures, proprietyes, ſtates, and conditions. Firſt then the Roman Catholike, whome Fox calleth *Papiſt*, touchinge matters of faith & beleefe, compoſeth himſelfe to that humility, as whether he be learned or vnlearned, or what arguments ſoeuer he hath on the one or the other ſide; yet preſumeth he to determine nothing of himſelfe, but remytteth that determination (yf any thing be doubtfull or vndetermyned) vnto the iudgement and decree of the vniuerſall Church, and gouernours thereof. And hence proceedeth the agrements and vnity of faith, which they haue held and conſerued in ſo large a body, for ſo many ages, as haue paſſed ſince Chriſt and his Apoſtles. Wheras Proteſtants in this behalfe followinge another ſpiritt of ſelfe will, and ſelfe iudgement, and looſinge the raynes of liberty to the pregnancy of each mans witt, do hold and determine what their owne iudgements for the time do thinke to be true, or moſt probable, and are ſubiect to no authority in this behalfe, but to their owne ſpiritt; which is variable, accordinge to the variety of arguments and probabilityes that do occurre. And heerof do enſue the great variety of ſects and opinions amonge them, euen in this one age,

A compariſon of a true Romã Cath. vvith a Proteſtant in matter of doctrine.

age, ſince they began, as yow may ſee by that we haue ſett downe before, eſpecially in the third and ſeuenteenth Chapters of this booke.

11. Next to this, for ſo much as appertayneth to life and actions; the Catholike man holdeth that we can do nothinge at all of our ſelues, no not ſo much as to thinke a good thought, but we muſt be preuented and aſsiſted by Gods holy grace, as before we haue ſhewed out of the Councell of Trent, which teacheth with *S. Paul*, that our ſufficiency is of Chriſt; yet is the force of this grace ſo tempered notwithſtanding, as yt vſeth no violence, nor excludeth the free concurrance of mans will, alſo preuented (as hath byn ſaid) and ſtirred vp by the forſaid grace of our Sauiour and motion of the holy Ghoſt: So as freely by this help, we yeld to the ſaid good motions, and do beleeue in God, and his promiſes: and this act of faith (as yow haue heard out of the ſaid Councell) is the firſt foundation & roote of all our iuſtification: but yet not ſufficient neyther of yt ſelfe, except charity and hope (two other theologicall vertues) do accompany the ſame; ſo as we do both loue & hope in him, in whome we beleeue. And out of theſe, & by direction of theſe, do flow againe other Chriſtian vertues, called morall; for that they appertayne to the direction of life and manners, which vertues do conſiſt principally in the inward habitts and acts of the mind, and from thence do proceed to the externall actions; and operations, wherby we exerciſe

our ſelues in keeping Gods commandements, and works of piety with our neighbour, as clothinge the naked, feedinge the hungry, viſitinge the ſicke and the like. In works of deuotion in like manner, as ſinging, and praying to God, kneelinge, knockinge our breaſts, mortifying our bodyes, by faſting, watching, & other ſuch like. All which exteriour actions are ſo farre forth commendable and meritorious, as they proceed from the inward vertues and motion of Gods ſpiritt.

Externall actions flovvinge of internall vertues.

12. And albeit (as before we haue ſhewed out of S.* Thomas,) theſe extetior acts do add nothing in ſubſtantiall goodnes to the inward acts, but haue their meritt from thence; yet for that man conſiſteth both of ſpiritt and fleſh, yt was reaſon that he ſhould be bound to honour God with both, that is to ſay both with inward acts of vertue, proceeding from Gods grace and motion, and with outward vertuous acts teſtifyinge the inward, wherby we ſee, what an excellent Chriſtian comonwealth the Catholike Religion doth appoint; yf it were executed according to her doctrine, to witt, that all mens mynds ſhould be repleniſhed with all ſort of vertues, towards both God, and our neighbour, & that their actions ſhould be full of all righteouſnes, piety, and charity in exterior behauiour; ſo as neyther in thought, word, nor deed, they ſhould offend eyther of them both. And thus much for the Catholike man concerninge his actions, life and manners.

* In the former Chapter.

13. But this Catholike Religion doth not ſtay heere, nor teach only in generall what actions a Chriſtian man ſhould haue, & from what internall principles of grace and vertue they ſhould flow, but doth offer vs diuers particular meanes alſo how to procure, conſerue and increaſe this grace, which is the fountaine of all goodneſſe. For firſt yt exhibiteth vnto vs, beſides all other meanes of prayer, and particular endeauors of our part, ſeauen generall meanes & inſtruments left vs to that purpoſe, by the inſtitution of Chriſt himſelfe, vvhich are ſeauen Sacraments, that being receaued with due diſpoſition of the receauer, do alwayes bringe grace by the vertue and force of Chriſts meritt and inſtitution, without dependance of the merit, or demerit of the miniſter that adminiſtreth them. By vſe of which Sacraments, infinite grace is deryued dayly by Chriſt our Sauiour vnto his Church, and particular members therof, in euery ſtate and degree of men.

The Cath. doctrine of 7. Sacraments and their vſe.

14. Moreouer, Catholike Religion not contented with theſe generalityes, doth come yet more in particular to frame, direct, and help a Chriſtian man in the way of his ſaluation, euen from the firſt houre of his byrth in Chriſt, vntill his ſoule, departinge from this world, be rendered vp againe into his creators hands. For firſt, he hauinge all his ſinnes forgiuen cleerly & freely by the grace of Chriſt, receaued in *Baptiſme*, he is ſtrengthened to the fight and courſe of a true Chriſtian life, by the Sacra-

The particular direction of a Chriſtian man from his baptiſme, vntill his death, by help of diuers Sacraments.

Sacrament of *Confirmation* and impoſition of hands: his ſoule alſo is fedd, & nouriſhed ſpiritually by the ſacreed food of our Sauiours body in the *Eucharist*: two ſeuerall ſtates of Chriſtian life are peculiarly aſsiſted with grace of two particular Sacraments, Prieſts & Cleargy-men by the Sacrament of *holy-orders*; and marryed people by the Sacrament of *Matrimony*. And for that in this large race and courſe of life, as *S. Paul* calleth yt, we often fall, and offend God by reaſon of our infirmity, there is a moſt ſoueraigne Sacrament of *Pennance* for remedy heerof appointed by our prouident Sauiour, founded in the meritts of his ſacred paſsion, called *Secunda tabula poſt naufragium* by holy Fathers, that is, the ſecond table or planke, wheron we may lay hands & eſcape drowninge, after the ſhipwracke of our pardon, grace & iuſtification receaued in our baptiſme, which was the firſt table: by which ſecond table of *pennance* all ſorts may riſe againe how often ſoeuer they fall; which Sacrament conſiſteth of three parts, ſorrow for our ſinnes, and confeſsinge the ſame, for the remiſsion of the guilt, and ſome kind of ſatiſfaction on our behalfe for remouing the temporall puniſhment remayninge: the true vſe wherof bringeth ſuch exceedinge help and comfort, to a Chriſtian ſoule, as is vnſpeakable. For that by the firſt two parts a man is oftentymes brought ſweetly to ſigh for his ſinnes, to thinke vpon them, deteſt them, aske pardon of God for them, to make new pur-

Baptiſme. Confirmation. Euchariſt.

Holy-order. Marriage.

Pennance.

Hier. in c. 3. Eſa. & ep. 8. ad Demetr. Pacian. ep. 1. ad Sympron.

Contrition. Confeſſiō. Satisfaction.

poſes of better life for the tyme to come, to examine his conſcience more particularly, & other ſuch heauenly effects, as no man can tell the comfort thereof, but he that receaueth them.

15. By the third part alſo, which is ſatisfaction, though a man performe neuer ſo little therof in this life, yet doth yt greatly auayle him, not only in reſpect of the gratefull acceptation therof at Gods hands, for that yt cometh freely of his owne good will, but alſo for that yt humbleth euen the proudeſt mynd in the ſight of almighty God, yt reſtreyneth alſo greatly our wicked appetites from ſynne for the tyme to come, when we know we muſt giue a particular accoumpt and ſatisfie alſo for our ſenſualityes ſomewhat euen in this world. And finally yt is the very cheefe ſynnow of Chriſtian conuerſation and behauiour one towards another. For when the rich man knoweth (for examples ſake) that he muſt ſatisfie one way or other, & be bound by his ghoſtly Father to make reſtitution ſo farre, as he is able, of whatſoeuer he hath wrongefully taken from the poore; when the poore alſo are taught, that they muſt do the ſame towards the rich, the ſonne towards his Father, the ſeruant towards his maiſter, yf he haue deceaued him; when the murmurer in like mãner knoweth that he muſt make actuall reſtitution of fame (yf he haue defamed any:) this Catholike doctrine, I ſay, and practiſe therof, muſt needs be a ſtronge hedge

The force of Satisfaction.

to all vertuous, & pious conuerſation among men, that beleeue and follow the ſame.

16. And finally not to paſſe to more particularityes, wheras Catholike doctrine teacheth vs, that all or moſt diſorders of this life in a ſenſuall man (to omitt the infirmityes of our higher powers in like manner) do proceed originally from the fountayne of concupiſcence, and law of the fleſh remayninge in vs after our baptiſme, and *ad certamen*, as holy Fathers do tearme yt, that is to ſay, for our conflict and combatt, to the end our life may be a true warfare, as the ſcripture calleth yt: This concupiſcence, I ſay, or ſenſuall motion, being the ground of our temptations, though yt be not ſinne of yt ſelfe, except we conſent vnto yt, yet is ſhe buſy in ſtyrringe vs dayly to wickednes, as a Chriſtian mans principall exerciſe, and diligence, ought to be in reſiſtinge her, which he may do by the help, and aſsiſtance of Chriſts grace, merited by his ſacred paſsion, wherin he extinguiſhed the guilt of this originall corruption, though he left ſtill the ſting and prouocation for our greater meritt, and continuall victory by his holy grace, in them that will ſtriue & fight, as they may, and ought to do.

The vvarre of concupiſcence and help of Gods grace for the ſame.

17. But yet for that this fight is comberſome, and faſtidious in it ſelfe, and deadly alſo to many, that ſuffer themſelues to be ouercome, the Cath. Religion doth teach a man how he ſhall fight in this conflict, what armes, & defence he may vſe in particular to defend

himſelfe, and to gaine the victory. And to this head or braunch are reduced all our ſpirituall books and volumes about mortification, as well of our will, iudgement, and affections of mynd, as all other parts alſo of our inferiour ſenſuality, to witt, how yow may reſyſt this and that temptation, what preuention yow may make, what bulwarke yow may raiſe, what defence yow may reſt vpon, wherin do enter all particular directions, of faſting, prayer, watchinge, hearcloth, lyinge on the ground, and other bodily afflictions ſo much vſed by old Saints, and may be vſed alſo now by all (yf they will) for gayninge of this important victory. There entreth alſo amonge other defences, that great and ſoueraigne remedy of flyinge the world wholy, and retyringe to the port of a religious life, for ſuch as otherwaiſe ſee themſelues either weake, or in danger to be wholy ouercome by this venymous beaſt of concupiſcence, or els do deſire to meritt more aboundantly at Gods hands, by offeringe themſelues wholy and entyrely to his ſeruice, and to the more neere imitation of their Lord, & ſauiour. By all which helpes, aſsiſtances, and directions, deliuered in this behalfe by Catholike doctrine to euery mans ſtate and degree of life, a Cath. Chriſtian paſſeth on more ſecurely, duringe his life, and at his laſt goinge out of this world, receaueth finally the grace and comfort of the laſt Sacrament of *Extreme vnction*, inſtituted by Chriſt, and recommended vnto vs by *Saint Iames* his

Extreme vnction.

Iac. 5.

Apoſtle;

Apoſtle; and from thence paſſeth to receaue that eternall ioy & kingdome at his Sauiours hands, which he hath prepared for them, that beleeue in him, and ſtriue and fight for him in this life againſt ſynne and iniquity.

18. And thus haue we deſcribed breifely but ſeriouſly and truly, the ſtate and condition of a Roman Catholike man, to oppoſe the ſame againſt the ridiculous vayne definition, or rather fiction of Iohn Fox before mentioned. But now if we would paragon the ſame with the Proteſtants doctrine and practiſe, in all theſe points before mētioned, we ſhall quickly ſee the differences. And as for the firſt point of all concerninge faith and beleefe, we haue ſett downe ſome kynd of paralel or compariſon before, now ſhall we proſecute the ſame very breifely.

The compariſon of the forſaid Cath. doctrine, vvith that of the Proteſtāts.

19. In the firſt point then about the inward principles of our outward actions, truth yt is, that they agree with vs in ſomewhat, to witt, that all good commeth originally from Gods holy grace, and motion, but preſently they diſagree againe, for that they hold our grace of iuſtification to be no inherent quality, but only an externall imputation, and that Gods motion to our mynd is ſuch, as yt excludeth wholy all concourſe and cooperation of our freewill, wherby they cutt of at one blow, all endeauors of our part to do any goodneſſe at all, and leaue vs as a ſtone or blocke to be moued by God only, wherof alſo enſueth, that he muſt needs be author of our ſinnes & other

blaſphemyes, & infinite inconuenyences, not only in matter of faith, but in life and actions alſo; For that this principle being once receaued, that our freewill, though yt be preuented, moued, and ſtrengthened by Gods grace, can do nothinge at all, nor cooperate to any good worke, or reſiſt any euill, who will haue care afterward to endeauour, labour, ſtriue, or weary himſelfe about any thinge that is difficult, or diſpleaſant vnto him?

20. Next to this concerninge the vertues theologicall, of faith, hope and charity, Proteſtants are content with faith only to our iuſtification, as yow ſee by Iohn Fox, who * ſaith that the ſcriptures do expreſſely exclude both hope and charity. And albeit ſome other of his ſect will ſeeme to couer the matter, by ſaying, that hope & charity do follow faith as fruites thereof, yf yt be true faith; yet in practiſe is there no man of them in deed, that will permitt his faith to this triall: but whether he haue theſe fruits or noe, will he defend his faith to be good, and that himſelfe is iuſtifyed thereby: So as from hence yow ſee another gapp opened to all preſumption and libertye of life. For howſoeuer a Proteſtant liueth, yet will he not yeld thereby, that his faith is naught (and indeed the argument inforceth yt not), and then followeth yt that his faith being good, he is iuſtified, and conſequently howſoeuer he liue, yet is he a iuſt man, and vvho vvill trouble himſelfe vvith the labour of a good life, yf beleeuinge

* *Cap. praeced.*

only be ſufficient. And this for internall vertues.

21. But as for externall actions, euen thoſe of the law and ten commaundements commaunded by Chriſt himſelfe, Fox derideth them in our people, as before yow haue heard in his definition, and requireth only two exterior actions in his people, to witt, *baptizinge* and ſuppinge, or celebratinge *the Lords ſupper:* For all other matters, he ſaith, no one thinge is neceſſary for the exerciſe of his new ghoſpell, or to make a perfect Chriſtian after his definition. So as yf yow lay before yow two ſorts of people, the one labouringe and wholy occupyinge themſelues in all godly life, *fructificantes in omni bono opere,* fructifyinge in all good works (as the Apoſtles words are, who also in the ſame place calleth this worke, the true wiſdome and right vnderſtandinge of Gods heauenly will, and worthy walking before him:) yow may behold, I ſay the one ſort of theſe people, which Fox calleth Papiſts, not only endued with inward good deſyres, but externally alſo buſyed altogeather in good deedes, ſhewinge the ſame by the fruits of their inward vertues, to witt, in buildinge of Churches, Hoſpitalles, Monaſteryes, Colledges, giuinge almes, maintayning orphanes, wyddowes, and pupills, receauing pilgrymes and other ſuch Chriſtian exerciſes, as alſo meeting at Churches, praying on their knees, ſighinge and ſobbinge and weepinge for their ſinnes, and confeſsinge the ſame vnto Gods

Coloſſ. 1. verſ. 10.

The continuall exerciſes of Catholiks in good works.

ſubſtitute; to witt, their ghoſtly Father, aſkinge pardon alſo of their neighbours, and makinge reſtitution, yf any thinge with euill conſcience they haue taken or withholden, *&c.* Whiles in the meane ſpace the other ſort, accoumpted Saints of the new makinge by Fox, do walke vp and downe, talking of their beleefe, but lay their hands vpon no good externall worke at all by obligation, yf we beleeue Fox, except only the Lords ſupper, nor is it incident to their vocation. And heerby alſo may we conſider, how great a difference there is, betweene theſe two ſorts of people in a common-welth, where they liue togeather, and what an infinite gate is laid open by this looſe new doctrine, to idlenes and laſy behauiour in Chriſtian conuerſation, quite oppoſite not only to the doctrine and practiſe of auncient Fathers, & the primitiue Church, but to the whole courſe of ſcriptures, in like manner, which euery where do inculcate with all ſollicitude, the cõtinuall performance of externall good works, and that therby indeed true Chriſtians are knowne, in exerciſinge themſelues in Chriſts cõmaundements.

The difference about Sacraments and effects therof.

22. And as for Sacraments, which according to our doctrine, are heauenly conduicts, and moſt excellent inſtruments appointed by God for deriuinge of grace vnto vs in euery ſtate and condition of Chriſtian men; theſe fellowes do firſt cutt of fiue of the ſeauen, and the other two they do ſo weaken and debaſe, as they are ſcarce worthy the receauinge: for

they do not hould, that eyther their *Baptiſme* or the *Lords ſupper* doth giue any grace at all, to him that receaueth them, though he prepare himſelfe neuer ſo well therunto, but only that they are certayne ſignes of their election and iuſtification, which ſignes notwithſtanding, hauing no more certainty in them, then themſelues liſt to apprehend by their ſpeciall faith, concerning their owne iuſtification, and the matter ſtandinge in their owne hands to ſhew themſelues iuſtified, when they will; by theſe ſignes yt cometh in deed to be a very ieſt or comedy, but yet breaketh downe a mayne banke of Chriſtian diſcipline, care and ſollicitude, that is to be ſeene in our men, when they receaue any Sacrament, for that beleeuing (as Catholike faith teacheth them) that all Sacraments bringe grace to them, that receaue them with due preparation, and of their owne part, put no lett by their indiſpoſition; do labour and endeauour to prepare themſelues worthily, to the ſaid due receauinge therof, by pennance, faſtinge, prayer, almes-deeds, and other like holy endeauors, aſſuring themſelues alſo on the contrary ſide, that negligent receauing of Sacraments doth not only not bring grace, but increaſeth rather their offence: So as this preparation of Catholike people to the receauinge of Sacraments, is a continuall kynd of ſpurre to good purpoſes, vertue & renouation of life: wheras this other ſort of good fellowes, perſuadinge themſelues, that their Sacraments are only

The different preparation to receaue Sacraments.

bare ſignes of things already paſt; and as it were a continuall repreſentation of iuſtification already receaued, there needeth not any ſuch labourſome endeauor for due preparation, nor yet care or ſollicitude for life or manners. For that already they haue the thinge, which they deſire, and that thoſe are but ſignes, tokens and teſtimonyes that they haue receaued yt indeed, which yet as I ſaid hath no more aſſurance, then euery mans owne perſuaſion and apprehenſion.

23. Laſtly concerning the forſaid fountaine of temptations in our fleſh and ſenſuality, called *Concupiſcence*, they differ from vs in two eſſentiall points: Firſt that they hold this concupiſcence, not for a temptor only, but rather for a conqueror, for ſo much as they teach that euery motion of her to ſenſuality in vs, is a ſynne, whether yt be yelded vnto by our will or noe. The ſecond point following neceſſarily of this firſt is, that all reſianſtce of our part to the motions of this concupiſcence, is either needleſſe or booteleſſe: For that the motion it ſelfe being ſynne without our conſent, yt followeth conſequently, that the matter is not remediable by our endeauors; and heere now breaketh in a whole ſea of diſorders to Chriſtian life, for that ſuppoſinge firſt, that which is moſt true, that euery Chriſtian man hath this aſſault of concupiſcence within him; and ſecondly by this new doctrine, that no man can auoid to ſynne therby vpon euery motion that is offered, what needeth or what auayleth

The differences about mortifying & reſiſting of our concupiſcēce.

leth any reſiſtance of ours, or any conflict to the contrary? Sinne yt is though we reſiſt neuer ſo much, and but ſinne yt is, yf we yeld. And ſeing that by another principle of this new doctrine, all ſynnes are equally mortall, what is gayned by ſtriuinge, or what is loſt by yeldinge? and to what end are all thoſe large Treatiſes of auncient Fathers about fightinge againſt this concupiſcence and mortification of her appetites & motions? What do auayle all their exhortations to this purpoſe, as alſo thoſe of the ſcriptures, to continency, chaſtity, virginity, abſtinence, ſobriety, and other like vertues; for ſo much as euery firſt motion of our concupiſcence to the contrary (which firſt motions we cannot auoyd) is ſyn in it ſelfe; to what purpoſe (I ſay) are we perſuaded and animated, to fight and ſtriue againſt this enemy, ſeing there is no hope of victory, but that at euery blow, ſhe conquereth and ouerthroweth vs, as the Proteſtants teach?

Fiue principall inundations of licentiouſnes broughtin by Proteſtants doctrine.

24. Wherfore to proceed no further in this compariſon, yow may eaſily by this, that is ſaid, conſider the differences betweene theſe two people, and in particular yow may with greefe and teares contemplate amonge other points, fiue generall inundations of looſenes and wicked liberty, brought into Chriſtian conuerſation, by the forſaid fiue ſeuerall principles of theſe mens doctrine, to witt, firſt in takinge away wholy all concurrance, and good endeauour of mans will to any vertuous action whatſoeuer, though neuer ſo much

preuented or aſsiſted by the help of Gods grace: ſecondly in aſcribinge all iuſtification to only faith, and therby remouinge the concurrance of hope, charity, piety, deuotion, and other vertues: thirdly in diſgracinge and denyinge the neceſsity of the exerciſe of externall good works, proceedinge from thoſe internall vertues, and commended vnto vs to walke therin: Fourthly in debacing the force, dignity and number of Sacraments, appointed for inſtruments and conduicts of Gods holy grace vnto all ſorts of men. And laſtly in attributinge a kingdome of ſinne irreſyſtable, to our cõcupiſcence in fauour of temptations & ſenſuall motions, and diſcomfortinge therby all people from fighting againſt the ſame.

25. VVhich fiue principles being vvell weighed and conſidered, togeather with the practiſe and ſucceſſe that haue enſued vpon them, throughout Chriſtendome, where this new doctrine hath preuayled; no indifferent man can be ſo ſimple, but that he will eaſily diſcouer the true differences betweene theſe two people, and their religions; as alſo betweene Fox his lyinge fond definition, ſett downe in the beginninge of this Chapter, concerninge Catholiks alone, and this our deſcription of both ſorts of people, conteyninge the moſt ſubſtantiall points of faith and life, both of the one and the other. And thus much for this matter.

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AN INDEX

OR TABLE

aſwell of the names of men, and weomen; as of particular matters, conteyned in this examen of the ſecond ſix Monethes.

In this Table (good Reader) I haue thought good for thy better direction, to remitt thee for all particular names both of Catholike and Foxian Saints, vnto the day of the moneth vvherin they are named and ſett downe in the Calendar: for that turninge to the place, thou ſhallt alwayes find further direction vvhere to read more of them. And againe touchinge Syr names and Christian-names, I haue thought beſt for breuites ſake, to put the Syr-names firſt, vvith a note of their Chriſtian-names after, except yt be in certayne perſons of more moment then others, vvhome yow ſhall find ſett downe twiſe vnder the Alphabet of both their names.

A Catholike Saints.

SS. Aaron & Iulius m. m. Iul. 1.
SS. Abdon & Sennon. m. m. Iul. 30.
SS. Adauctus & Fælix m. m. Aug. 30.
S. Aedigius Abbas conf. ſept. 1
SS. Africanæ virgines m. m. Decemb 16.
S. Agricola mart. Nouemb. 4
S. Aidanus ep. conf. Aug. 31
S. Alexis confeſſ. Iul. 17
S. Ambroſius ep. conf. Dec. 7
S. Andreas Apoſtolus Nou. 30
S. Antoninus ep. m. ſept. 12
S. Anatolia v. mart. Iul. 9
S. Anacletus pp. & m. Iul. 13
S. Anna mat. B. V. M. Iul. 26
S. Apolinaris ep. m. Iul. 23
S. Arcadius & Soc. m. Nou. 13
S. Artemius mart. Oct 20
Aſſumptio B. V. M. Aug. 15
S. Auguſtinus ep. conf. Aug. 28
S. Andochius mart. ſept. 24

A Foxian Saints.

Abbes Iames m. Aug. 2
Abbonile ſcholler m. Dec. 8
Abraham Father m. Sept. 1
Aleworth Iohn conf. Iul. 6
Allen Roſe mart. Aug. 28
Allen VVilliam mart. Sept. 4
Allerton Raph mart. Sept. 19

Andrew VVilliam conf. Sept.6
Archer Iohn conf. Nou.16
Aindon Iohn mart. Sept.27
Athorh Thom. m. Sept.26
Atkyns N. mart. Iul.18
Auſtow Iames and Margery m. Sept. 20.

A *Particular things.*

Age of Alice Potkins martyr, *cap.*15. *num* 15.
Alice Driuer the Doctrix, *cap.*16. *num.* 21. 22. Her diſputation vvith the Doctors, *ibid.* & *num.*28. 29.
Alanus Copus his proofe againſt *Hunne* that he hanged himſelfe, *cap.* 16. *num.* 13.
Antiquity & vnity of the VVickliffians, *cap.*13. *num.*4.
Allerton the Taylor his ſtory, *cap.*13 *num.* 27. his diſputation vvith *B. Bonner, ibid.*
*Apoſtatae*s flocking into Englād in K. Edwards dayes, *cap*: 16. *num* 57.
Arthington and *Hackett* their ſtrange attempts, and ſtory, *cap* [illegible]. *num.* 8.
Atheiſts & *Atheiſme*, how they are brought thervnto, *cap.* 18. *num* 9
S. *Auguſtine* vvreſted by *Bradford* a Foxian martyr, *cap* 11. *n.* 34.

B. *Catholike Saints.*

S. Bartholomæus Apoſtolus. Aug 24.
S. Bernardus Abbas Aug. 20
Baſilicæ Saluatoris dedicatio, Nou. 9.
Baſilica Petri & Pauli Apoſt. Nou. 18.
S. Babiana v. & mart. Dec. 2
S. Bonauentura ep. conf. Iul.14
S. Bruno confeſſor. Octob.6

B. *Foxian Saints.*

Barnes Robert mart. Octob.13
Bayfield Richard m. Nou.11
Bembricke Thom. m. Iul.31
Bennold Thom. m. Aug.21
Bennet Mother conf. Octob.31
Beuerich friar mart. Oct 25
Bernard Thomas. mart. Nou.6
Bland Iohn m. Iulij 10
Black-friar Keyler m. Oct.26
Bongeor VVilliam m. Aug.19
Bongeor Agnes m. Sept.22
Bradford Iohn m. Iul. 6.
Bradbridge Georg. m. Sept.11
Browne Chriſtophor mart. Nou. 26.
Burward Anton. m. Sept.10
Bungay Cornelius m. Sept.14
Burges Marke m. Oct.24
Bucker Georg m. Dec.3.
Buckingam-ſhire old man m. Dec. 4.
Burton Nicolas m. Dec.19
Bucer Martyn conf. Dec 23
Burge de Iohn m. Oct. 20

B. *Particular things.*

Bale his ridiculous praiſes of Iohn Frith, *cap.*11. *num.* 12.
Bayfield the Apoſtata monke his Story, *cap.*15. *num.* 13.

His

His confeſſion about hereticall books *ibid.*

Biſhopps excõmunicated by Fox his martyrs, *cap.*15.*num.*35.

Blynd woman of *Darby* her ſtory, *cap.*12.*num.*21.

Her peny-vvorth of Scripture, *ibidem.*

Black-ſmithes conference vvith the Biſhops and Doctors, *cap.* 13 *num.*37.38.

Bradford his ſtory condemnation and burninge, *cap.* 11. *n.* 22.23. 24.25. *& deinceps.* His barly-bread, *ibid. num.* 22. His ſeditious behauiour at Paules-Croſſe in Q. Maryes dayes, *ibid. num.*25. His liberty in priſon, *ibid. num.* 26. His iudgement about the reall preſence, *ibid num.* 31.

Brainford-martyrs vnder Q. Mary, their opinions, condemnations and deaths, *cap.*11. *n.*60.

Doctor Brooks Biſhop of Glocester his ſpeach to Ridley and Latymer, *cap.*14.*num.*69.

Bucher his diſputation with Doctor Dunnings, *cap.*13.*n.*16.

Bucer his ſtory, *cap.* 16. *num.* 58. His coming into England, *ibid.* A Iew by byrth, *ibid.* His impoſtures at the beginning, *ibid. num.* 60. His recantation of Zwinglianiſme, *ibid. num.* 61. His bones burned in Cambridge vnder Q. Mary, *ibid. num.* 70.

C.

S. Calixtus pp. m. Octob 14
S. Carpus Epiſc. conf. Oct. 13
SS. Caſſianus & Hippol. mart. Aug. 13.
S. Catulinus diac. m. Iul.15
S. Catherina v. m. Nou. 25
S. Cæcilia v. m. Nou.22
S. Chriſtina v. m. Iul.24
S. Charitina v. m. Oct. 5
SS. Chriſanthus & Darius m. Octob. 25.
S. Chriſogonus mart. Nou.24
S. Chæremon mart. ep. Dec.22
S. Clemens PP. m. Nou.23
S. Clara v. conf. Aug.12
SS. Coſmas & Damian. mart. Sept 27.
S. Cordula v. m. Oct. 22
Comemor. omnium fidel. def. Nouemb. 2.
SS. Coronati quatuor mart. Nouemb. 8.
S. Columbanus Abbas Nou.21
Conceptio B. Virg. Dec. 8
S. Cyriacus & Soc. m. Aug. 8
S. Cyriaca vidua. Aug.21
SS. Cyprianus & Iuſtina mart. Sept. 26.

C.

Careleſſe Iohn conf. Iul. 17
Caruer Diricke m. Iul 11
Cauches Catherine m. Iul 19
Catmer George m. Sept.8
Catelle ſchool maiſtreſſe mart. Octob. 5.
Cannon blacke m. Oct.17
Chittiden Dunſtan confeſſ. Nouemb 13.
Chicheſter 3. Confeſſors Oct.29
Clarke Iohn conf. Nou.12
Clarke Roger m. Nou.10
Cooper Elizab. m. Iul.24
Cotten Stephen m. Iul.28

Coker VVilliam m. Aug. 6
Colliar Richard m. Aug. 9
Cob Thomas m. ſept. 5
Coo Roger m. ſept. 5
Colins & Coubridg. m. Oct. 10
Cornforth Iohn m. Nou. 25
Coignes Iohn conf. Dec. 6.

C.

Calamity that fell to England by the new ghoſpell, *cap.* 16 *n*, 98.
Capper of Couentry his ſtory, *cap.* 13. *n* 19 His diſputation & opinion of the Sacrament, *ibid.*
Cardinall of Saint Andrewes in Scotland murdered by Proteſtants. *cap.* 15. *num* 15.
Card playinge Sermons of Latymer in Cambridge, *cap.* 4. *n.* 54
Carmelite friar burned at Rome for hereſie *anno Domini* 1436. *cap.* 16. *num* 36.
Catholike man deſcribed by Iohn Fox. *cap.* 20. *pertotum.*
Charity and hope belyed by Fox, *cap.* 19. *num.* 7.
Chriſts law and Moyſes belyed by Fox. *ibid. num.* 34.
Chriſts mediation belyed, *ibid. num.* 36.
Church notes aſſigned by a Foxian artificer martyr, *cap.* 13 *n.* 23.
Coinquination by hereticall opinions, *cap.* 18 *num.* 8.
Colloquy at *Ratiſbone* anno 1546. *cap* 16. *num.* 54.
A *Cooke* diſputed vvith the B. of London, *cap.* 12. *num.* 12.
His communion vvith a pint of malmeſy vvhen he vvas to be burned, *ibid. num* 14.
Commedian martyrs in Fox his Calendar, *cap.* 15. *num.* 2.
Conſiderations of moment, *cap.* 17. *pertotum.*
Concupiſcence, and a lye therof, *cap.* 19. *num* 23.
Concupiſcence and vvarre therwith, *cap.* 20 *num.* 16.
Contrition belyed by Fox, *cap.* 19. *num.* 25.
Compariſon of a Catholike and Proteſtant in matter of doctrine, *cap* 20 *num.* 10.
Coubridge his ſtory, *cap* 14. *n.* 36. His blaſphemous opinions confuted by *Alanus Copus*, *ibid. num* 37.
Confeſſors of all ſects in Fox his Calendar, *cap.* 16. *num.* 3.

D.

SS. Damianus & Coſmas. m. ſept. 27.
S. Damaſus Papa conf. Dec. 11
SS. Darius & Chriſanthus m. Octob. 25.
Dedicatio S. Mariæ ad niues. Aug. 5.
Dedicatio S. Michaelis ſept. 29
Dedicatio Baſil. Saluatoris. Nouemb. 9.
Dedicat Baſil: SS. Petri & Paul. Nouemb. 18.
Decollatio S. Ioan. Baptiſt. Aug. 29.
SS. Dionyſius & Eleuther. m. Octob. 9.
Dormientes ſeptem. m. Iul. 10
S. Dominicus conf Aug. 4
S. Donatus Epiſc. m. Aug. 7.

D.

Dale Iohn conf. *Dec.* 17
Damlipp George. m. *Dec.* 3

Dauy Iohn and Henry mart. Nou. 24.
Denley Iohn mart. Aug.3
Dighill VVilliam mart. Iul.13
Dynes Robert mart. Iul.30
Dogg and Collyns m. Oct.10
Driuer Alice mart. Nou.22
Dungate Thom. m. Iul.20

D.

Dangerous Poſitions printed in London and vvrytten againſt the Puritans, *cap.*17. *num.*3.
Definition of a Catholike and 12. lyes therabout made by Fox, *cap.*19.*n* 50. & *cap.*20.*per totum.*
The ſame examined, *cap.*20.*n.*5.
Definition of a proteſtant, *ib.n.*7.
Denley his opinion about the reall preſence, *cap.*12.*num.*6.
Deſperate Act of *VVilliam Gardener* in Lisbone of Portugall, *cap.*13.*num.*9. & 10.
Deſcriptiõ of Fortune the blackeſmith, *ibid. num* 37.
Deſcription of Latymers habitt by Fox, *cap.*14.*num.*67.
Dialogue betweene the Biſhopp of London a cooke & a painter, *cap.*12. *num.*12.
Dialogue betwene the ſame B. and a ſherman, *cap.*13. *num.*15.
Difficulty in ſettinge forth the English Eccleſiaſticall hiſtory in theſe dayes, and vvhy? *cap.*18. *num.*15. & 17.
Diſtruſt of Saluation, *cap.*19.*n.*6.
Diſtinction of Fox his profeſſed and not profeſſed Saints, *cap.* 14. *num.*35.
Doctrine moſt vvicked about Baptiſme *cap.*11. *num.*42.
Dreames of Samuell the marryed Prieſt martyr, *cap.*12.*n.*18.
His kiſſing in the ſtreets when he vvent to be burned, *ibid. num.* 19. & 20.
D Dunnings conference vvith a butcher, *cap.*13. *num.*16.

E.

S. Edilburga v. conf. Iul.7
S. Editha v conf. ſept 16
S. Edmundus ep. conf. Nou.16
S. Edmundus Rex m. Nou.20
S. Egidius Abbas conf. ſept.1
SS Eleutherius & Dionyſ. m. Octob. 9.
SS. Elizabeth & Zachar. Nou.5
S. Euſebius Confeſs Aug.14
S. Eutichius Confeſs. Aug.23
S. Euſtachius & ſoc. m ſept.20
SS. Eualdi fratres m Oct.26
S. Euariſtus PP. m. Oct.3
S. Eutropia v. & m. Oct.30
Exaltatio S. Crucis. ſept.14

E.

Eagles George m. Aug.30
Eagles Siſter m. Aug.31
Eraſmus Roterodamus Dec.22
Edward the ſixt K. conf. Dec 31
Eske Iohn mart. Iul.1
Euringe Ellen m. Aug.23

E.

Edicts of Catholike Emperours againſt heretiks. *cap.*17 *n* 25.
Epiſtle of S Iames in English, *cap.*15. *num.* 5.
Eraſmus Roterodamus his ſtory, *cap* 16. *num.* 40. 41. 42.
His iudgement of Luther, *ibid. num.* 44.

Eraſmus a Catholike, *ibid. n.*45. His ſorrow for *Syr Thom More* his death in England, *ibid. num.* 52.

Excommunication, and the terror therof, *cap.*17. *num.*26.

Extreme vnction a Sacrament & force therof, *cap.*20. *num.* 17.

F.

S. Fauſtus mart. Iul. 16

S. Ferreolus mart. ſept. 18

Feſtum omnium ſanctorum. Nouemb. 1.

S. Firminus epiſc. m. ſept. 25

Fidelium omnium defunctor. Nouemb. 2.

SS. Fælix & Nabor m. Iul. 12

SS. Fęlix & Adauctus m Aug. 30

S. Franciſcus conf. Oct. 4

S. Fredeſuida virgo. Oct. 19

F.

Filmer Henry m. Iul. 5.

Foreman Thomas m. Iul. 21

Folkes Elizabeth m. Aug. 25

Fortune Iohn m. ſept. 30

Forge de la Stephen m. Oct. 6

Foſter VVilliam conf. Nou 14

Frankish Iohn m. Iul. 11

Frith Iohn m. Iul. 2

Friar & his vvoman m. Aug. 31

Friars gray two m. Dec. 5

Fuſt Thomas m. Aug. 16.

F.

Faith belyed by Fox, *cap* 19. *n* 13.

Fox his bragg of his martyr *Frith*. *cap.*11. *num.*4.

Fox his martyrs excommunicate their lawfull Biſhoppes, *cap.* 15. *num.* 35.

Fox his endeauour to find out Saints for furniſhinge of his Calendar, *cap.*14. *num* 2 His lyinge tale of Lamberts burninge, *cap.*14. *num.*30.

Fox his vvrytings cenſured, *cap.* 18. *per totum*. His errors aſcribed rather to lacke of iudgement then otherwiſe, *cap.* 18. *num.* 2.

Fox his lyinge ſeemes to him lawfull, *ibid. num.*4.

Fox his 120. lyes in leſſe then three leaues of his booke, *cap.* 19 *per totum.*

Fortune the blackeſmith his deſcription & ſtory, *cap.*13. *n.*37. His diſputation vvith the Biſhopps, *ibid num.*38. His ridiculous aunſwers and behauiour, *ibid.*

Freewill and good vvorks belyed by Fox, *cap* 19. *num.*12.

French ſeditious Saints, *cap.* 14. *num.* 3.

French Carmelite friar burned in Rome for hereſie, *cap.*16. *n.*36.

Friar Barnes his ſtory, *cap* 14. *n.*18. His recantation and flyinge beyond the ſeas, *ibid.*

Frith his ſtory, condemnation, and burninge, *cap.*11. *n.* 2. 3. 4. 5. 6. *& deinceps*. His doctrine about the bleſſed Sacrament, *ibid num.*4 *&* 5.

Frith his vvife content that her husband ſhould be burned, *ib.*

G.

S. Germanus epiſc. conf. Iul. 31

S. Gorgonius mart. ſept. 9

S. Gratianus ep. conf. Dec. 18.

G.

German Peter m. Oct,11
German Giles m. Oct,12
Gerrard Thomas m. Oct.14
Gardener VVilliam m ſept.4
Gilbert Gillemyne m. Iul.19
Gibſon Richard m. Nou.20
Glouer Robert m. ſept.13
Glouer Iohn conf. Dec.18
Gorway Iohn m. ſept.12
Gorley Norman m. Oct 26
Gouch Alexander m. Nou.21
Gore Iames conf. Dec.12
Gray friars two m. Dec.5
Grouer Chriſtofer m. ſept.25
Guyn Iohn m. Iul.18.

G.

Gardener his ſtory, *cap*.13 *n*.8.9.10. His deſperate Act in *Liſbone* of Portugal, *ibid*.
Gerneſey martyrs their ſtory cõdemnation and death, *cap*. 11. *num* 45.46 *& deinceps*.
Gods law belyed by Fox, *cap*. 19. *num*. 8.
Good works by the Popes law belyed *ibid.nu*.9 Item good vvorks and frewill belyed. *ib*. *num*. 12.
Gratia gratis data belyed by Fox, *ibid*. *num* 10.

H.

S. Heddus Epiſc. conf. Iul.7
S. Heliodorus ep. conf. Iul.3
S. Helena Imperatrix. Aug.18
S. Hero Epiſc. mart. Octob.17
SS. Heualdi fratres m. Oct.3
S. Hieronymus presbyt. conf. ſeptemb. 30.
S. Hilarion Abbas. Oct.21
SS. Hippolitus & Caſſianus m. Aug 13
S. Hugo Epiſc. conf. Nou.17
SS Hyacinthus & Protus m. ſeptemb. 11.

H.

Hall Nicolas m. Iul 16
Hallingdale Iohn m. Nou 8
Hart Iohn m. ſept. 6
Harwood Stephen m. Aug.15
Hayle VVilliam m. Aug.17
Hayward Thomas m. ſept.12
Hewitt Andrew m. Iul.3
Hewitt Andrew alter m. Nou.4
Hierome VVilliam m. Oct.15
Hilton Iohn m. Dec. 6
Hooke Richard m. Iul.9
Hopper VVilliam m. Aug.7
Horne Iohn mart. ſept.17
Hooker VVilliam m. Oct.24
Hooke Iohn mart. Nou.17
Humfrey Phillipp m. Nou.23
Hunne Richard m. Dec.10
Hurſt Iohn mart. Nou.27

H.

Hackett and Arthington their ſtrange attempt & ſtory in Q. Elizabethes dayes, *cap*.17.*n*.18.
Hereticall Teſtament of *Tracy* Eſquier, *cap* 16. *num*.5.
Heretiks ſhunned by ancient Fathers, *cap*.17. *num*.26. 27.
Heretiks by vvhat meanes to be knowen, *ibid*, *num* 29.
Heretiks puniſhed in Q Maryes dayes, vvhether yt vvere lawfull & expedient or no? *ib n* 35.

Heape of lyes pardoned to Fox at once. *cap.*19. *num.*8.
Henry the ſixt his letters for apprehenſion of Norfolke heretiks, *cap.*13 *num.*2.
Hiſtory of England hard to be ſett forth in theſe dayes, and vvhy? *cap.*18. *num.*15. & 17.
Hope and charity and a ly thereabout by Fox, *cap* 19 *num.*7.
Hunt of an Engliſh Fox in wrytinge, *cap.*18. *num.*16.
Hunne his ſtory. *cap.*16. *num.* 10. 11. & 12. He hanged himſelfe in the towar, *ibid.* His defence by Fox about the ſame matter, *ibid.*

I.

S. Iacobus Apoſtolus. Iul.25
S. Iacobus interciſus m. Nou.27
S. Ianuarius & ſoc. m. ſept.19
Inuentio S. Stephani prot. Aug.3
S. Innocentius PP. & conf Iul.28
SS. Innocentes m. m. Dec.28
Ieſu Chriſti natiuitas. Dec.25
S. Ioanes Apoſtol. & Euangel. Decem. 27.
S. Ioan. Bapt. Decollat. Aug.29
S. Ioannes mart. ſept.7
SS. Iulius & Aaron. Iul.1
S. Iulius Senator, m. Aug. 9
SS. Iudas & Symō Apoſt. Oct.28
S. Iuſtus ep. & conf. ſept.2
S. Iuſtinus presbiter, m. ſep. 7
S. Iuſtina v. & m. ſept.26

I.

Iew a martyr Dec.9
Iohnſon Iohn m. Aug.29
Iueſon Thomas m. Iul.15

I.

Iew martyred at Conſtantinople *cap.* 16. *num* 9.
Inundations of Licentiouſneſſe brought in by Proteſtants, *cap.* 20. *num.* 14.
Iuſtification and many lyes thereabout by Fox, *cap.*19. *num.* 4.

K.

Keyſer Leonard m. Aug.1
Keyſer black-friar m. Oct. 26
Kerby Iohn m Nou.9
King Edvvard conf. Dec 31
Knight Catherine m. Nou.29
Kurd Iohn mart. ſept.18

K.

King Henry the ſixt his letters for apprehenſion of heretikes in Norfolke. *cap.*13 *num.*2
King Henry the 8. his condemnation of *Tyndalls* tranſlation of the Bible, by Act of Parlament, *cap.*14. *num.*12.
King Henry the 8. his combatt vvith *Lambert*, *ibid. num.*25. & *cap.*18. *num.*14.
King Edvvard the ſixt a Confeſſor of Fox his Calendar and vvhy, *cap.* 16 *num.*97. The calamity that fell to England in his dayes by the new ghoſpell, *ibid. num.* 98.
King and Q. of Scotland violently vſed in K. Edvvard the ſixt his dayes, by the nevv ghoſpellers in England, *cap.* 16. *num.*101.

L.

L.

SS. Largus & Smaragdus m. Aug. 8.
S. Laurentius mart. Aug.10
S. Laurentius ep conf. Nou 14
S. Lazarus ep. conf. Dec.17
S. Leonardus conf. Nou.6
S. Leocadia v. & m. Dec.9
S. Linus PP. & m. ſept.23
S. Ludouicus Rex conf. Aug.25
S. Lullus epiſc. conf. Oct.16
S. Lucas Euangeliſta. Oct.18
S. Lucius Rex m. Dec.3
S. Lucia v. & m. Dec.13

L.

Lambert Iohn m. Oct.9
Lancelott N. m. Oct 12
Latymer Hugh m. Oct 20
Launder Iohn m Iul.14
Laurence Henry m. Aug.8
Lawſon Elizab. conf. Dec 18
Layton VVilliam mart. Oct 8
Leaſe Iohn mart. Iul.7
Lewes Ioyce m ſept.19
Leyes Thom. conf. ſept.7

L.

Lambert his ſtory, arraignment, and condemnation, *cap.* 14. *n.* 20.21 22.23.24. &c. His combat vvith *K.* Henry the eyght, *ibid.num* 25,

Latymer his ſtory, *cap.* 14. *num.* 51. His card playinge ſermon at Cambridge, *ibid num.* 51. His abiuration of hereſie, *ib. num.* 56. 57. 58. & 60. He vvas made B. of Gloceſter, *ib. num.* 58. The reformation of his Biſhopricke, *ibid.* His accuſation of Treaſon to *K.* Henry the 8. *ibid. num* 60. His marrowbones of the maſſe, *ibid. num.* 36. His habitt and apparell deſcribed by Fox, *num.* 67. His burning at Oxford, *ib.n.* 70.

Libell of *Daungerous poſitions* vvrytten againſt the puritans, *cap.* 5. *num.* 10 & *cap* 17. *num.* 3.

Licentiouſnes of heretiks deſcribed, *cap.* 18. *num.* 12.

A *Logitian* made of a pewterer, *cap.* 12. *num.* 7.

Lollards abiuration vnder King Henry the 6. *cap.* 15. *num.* 2.

Luthers condemnation of all Zuinglian ſectaryes, *cap.* 4. *num* 21. & *cap.* 7. *num.* 13.

Lyes of Fox infinite, *cap.* 19. *per totum.* & *cap.* 20. *num.* 6. 7. & 8.

M.

S. Machutus epiſc. conf. Nou.15
S. Maglorius ep. conf. Oct.24
S. Mammans mart. Aug.17
S. Margarita v. m, Iul.20
S. Macrina Virgo Iul 19
S. Maria Magdal. Iul.22
S. Martha Virgo. Iul.29
S. Maria ad Niues. Aug.5
S. Marcellus mart. ſept.4
S. Mariæ v. natiuitas. ſept.8
S. Marcus PP. & conf. Oct 7
S. Martinus ep. conf. Nou.11
S. Martinus PP. & m. Nou 12
S. Mariæ v. conceptio. Dec.8
S. Mathæus Apoſtolus ſept 21
S. Mauritius & ſoc. m. ſept.22
S. Melchiades PP. & m. Dec.10
S. Michaël Archangelus ſept.29

M.

Martyr Peter conſ.	Dec.30
Maſſy Perotine m.	Iul.19
Mekings Richard m.	Nou.2
Melancthon Philipp	Dec.29
Mering Margarett m.	Dec.15
Middleton Humfrey m.	Iul.11
Miller Symon m.	Iul 23
Milles Robert m.	Iul 30
Millan Bartolett m.	Oct.1
Ming VVilliam m.	Iul.8
Mirandula Picus	Dec.20
Morton Iames m.	Nou.7
Munt VVilliam m.	Aug.26
Munt Alice m.	Aug.27

M.

Mad-men made of fooles, *cap.*18. *num.*10.

Magdeburgians and their Centuryes, *ibid num.*18.

Marbecke the Organ-player of VVindeſore his ſtory, *cap.*11. *num.*20.

Martyrs of VVindeſore, tippling at the fire-ſide when they were to be burned, *ibid. num.*19.

Marrow-bones of the maſſe, *cap.*14 *num.*63.

Martyr Peter his ſtory, and comminge into England, *cap.*16. *num.* 90. His preſence at the conference of *Poyſſy* in France *anno* 1556. *ibid.n.*94. His death, *num.*95.

Matrimony and ſtate therof belyed by Fox, *cap.*19. *num.*43.

Melancthon his ſtory, *cap.*16.*n.*71. Hovv he tooke his name, *ibid.* His temptation to be a baker, *ibid.num.*74. He vvas an enemy to the Sacramentaryes, *ibid.* His inconſtancy, *num.*82. Hovv he became an vbiquitary, *ibid. num.*86. The ſentence & iudgement of the Germans concerninge *Melancthon*, *ibid.num.*83. 84. *& deinceps.*

Mirandula Picus his ſtory, *cap.*16 *num.*37. His life vvrytten by Syr Thomas More, *ibid.*

Moyſes law belyed by Fox, *cap.*19. *num.*14.

N.

SS. Nabor & Fœlix m.	Iul.12
S. Narciſſus Epiſc. conſ.	Oct.29
Natiuitas B. M. V.	ſept.8
Natiuitas Domini.	Dec.25
S. Nemeſius mart.	Dec.19
S. Nicolaus conſ.	ſept.10
S. Nicolaus Epiſc. conſ.	Dec.6
S. Nicomedes mart.	ſept.15
S. Nimpha v. & m.	Nou.10

N.

Naunts Receauer m.	Oct.3
Newman Iohn m.	Aug.4
Norman Gorley m.	Oct.26

N.

Norfolke heretiks apprehended by K. Henry the ſixt, *cap* 13.*n.*2.

Notes of the Church aſsigned by a Foxian martyr, *cap.*13.*num.*25.

O.

S. Olimpias mart.	Dec.1
Omnium Sanctorum feſt.	Nou.1

Omnium

Omnium fideliū defunct. Nou.2
S. Oneſiphorus m. ſept 6
S. Oſmundus epiſc. conf. Dec.4

O.

Old man of Buckingham m. Decemb.4.
Ormes Cecily m. ſept.8

O.

Obedience of the law, and a ly therabout by Fox, *cap*.19. *n* 18.
Ochinus Bernardinus his cominge into England, *cap*.16. *num*.90. His booke of Poligamy, *ibid*.
Opinion of the Capper of Couentry about the Sacrament of the Altar, *cap*.13. *num*.19.
Organ-player of VVyndeſor made a Martyr by Fox, & yet aliue, *cap*.11. *num*.20.

P.

S. Pantaleon m. Iul.27
S. Paulinus ep. conf. Oct.10
S. Petr. ad Vincula. Aug.1
SS. Petr. & Paul. Baſil. dedicat. Nouemb.18.
S. Petrus epiſcop. Alexandr. m. Nouemb. 26.
S. Philippus m. ſept.13
S. Philogonius ep. conf. Dec.20
S. Pius PP. & m. Iul.11
S. Praxedes virgo. Iul.21
S. Priuatus mart. ſept.28
SS. Protus & Hiacinthus mart. ſeptemb.11.
S. Pontianus m. Nou.19

P.

Palmer Iulius m. Iul.18
Patingham Patricke m. Aug.5
Parke Gregory m. Oct.22
Paynter Iohn m. Oct.12
Perſon Antony m. Iul.3
Peter a German m. Oct.11
Peter Martyr conf. Dec.30
Philpott Iohn m. Dec.13
Phagius Paulus conf. Dec.24
Philipp Melancthon Dec.29
Picus Mirandula Dec.20
Pigott Robert m. Oct.17
Pikes VVilliam m. Iul.27
Poyle Henry m. Oct.4
Porter Iohn m. Nou.5
Potkins Alice m. Nou.15
Pulley Margery m. Iul.8
Purcas Robert m. Aug.20
Playne VVilliam conf. Dec.18
Puttedew N. mart. Oct.9

P.

Painters diſputation vvith the B. of London, *cap*.12 *num* 12.
S. Paul belyed, *cap*.19. *num*.42.
Pennance; and a lye about the ſame, *ibid. num*. 24.
Pewterer become a Logitian, *cap*.12. *num*.7.
Phagius his expulſion out of Germany and comming into England, *cap*.16. *num*.67.
Philpott Archdeacon of VVincheſter his ſtory, *cap*.16. *num* 1. His conference vvith the *Lord Rich*, *ibid. num*. 26. VVith the Bishopps, *num*. 29.
Picus Earle of *Mirandula* his ſtory. *cap*.26 *n*.27. His life vvrytten by *Syr Thom. More* in Engliſh, *ibid*.
Popes law, and a ly therabout, *cap*.19. *num*.8.
Preparation to receaue Sacraments, and difference therof, *cap*.20, *num*. 22.

Proteſtant defined, *cap*.20.*num*.7. & 8.

Q.

SS. Quadraginta virg.m. Dec.24
SS. Quatuor Coronati mart. Nouemb. 8.
S. Quinctinus mart Oct.31
Quinquaginta Milites m. Iul 8

Q.

Queene Mary her title to the crowne preached againſt by Ridley B. of London, *cap*.14. *num*.44. Her conference with the ſaid Ridley at her houſe of *Hunſdon ibid num*. 49.
Queene Maryes report of K. Edvvard her brothers diſpoſition, *cap*.16. *num* 104. Her puniſhinge of heretiks, and vvhether yt vvere lawfull and expedient or no? *cap*.17.*n* 35.

R.

S. Remigius ep. conf Oct 1
S. Reſpicius & Triphon mart. Nouemb. 10.
S. Romulus ep. m. Iul.6
S. Romanus mart. Aug.9
S. Rufus ep. conf. Aug.27
S. Rufus mart. Nou.28
S. Ruſticus mart. Oct.9

R.

Rauenſdale Iohn m. ſept.16
Receauer of Naunts m. Oct.3
Rhedonenſis Thom. m. Dec 19
Ridley Nicolas m. Oct.19
Roth Richard m. ſept.19
Roper George m. Oct 21
Rough Iohn m. Dec.14
Roterodamus Eraſmus Dec.22

R.

Ratiſpone colloquy of heretiks *anno Domini* 1546. *cap*.16.*n*.64.
Rebell martyrs in S. Giles field, *cap* 12. *num*.2.
Ridley his ſtory, *cap*.14. *num*.43. 44.45 & *deinceps*. His ioyning vvith Cranmer in vvickednes and treaſon, *ibid*. His ſermon at *Paules Croſſe* againſt the Princeſſe Mary her ſucceſſion to the Crowne of England, *ibid.n*.44. His conference vvith the ſaid Princeſſe at her houſe of *Hunſdon*, *ibid*. *num*.49.

S.

S. Sabinus ep. m. Dec.30
S. Sabba Abbas Dec.5
SS. omnium feſtiu. Nou 1
SS. quatuor Coronati m. Nou.8
S. Saluatoris Baſil. dedicat. Nouemb. 9.
S Saturninus mart. Nou 29
S. Sarmas mart, Oct.11
SS. Septem dormiētes m Iul.19
SS. Sennon & Abdon. m. Iul 30
S. Serapia v, & m ſept.3
S. Silueſt. PP. conf Dec.31
S. Simphroſa cum 7. fil. m Iul.18
S. Simplicianus ep. conf. Aug.16
S. Simphorianus mart. Aug 22
S. Spiridion ep conf. Dec 14
S. Smaragdus m. Aug.8
S. Stephanus PP. & m, Aug.2
S. Stephanus protom. Dec.26
S. Symeon conf. Oct.8

SS. Symon & Iudas Apoſtol. Octob. 28.
S. Suſanna v. & m. Aug. 11
S. Syneſius mart. Dec. 12

S.

Samuel Robert m. Aug 18
Sapierce Peter m. Dec. 2
Sheterden Nicolas m. Iul. 12
Sheater VVilliam m. ſept. 9
Sharpe Edward m. ſept. 15
Scholler of Abbomlem. Dec. 8
Siluerſide Agnes m. Aug. 22
Simpſon Prieſt m. Oct 25
Slade Iohn m. Iul. 29
Seaman Mother Oct. 30
Smith Robert m. Aug. 14
Spurdance Thom. m. ſept. 28
Spenſer Rich. m. Nou. 3
Sparow VVilliam m. Nou. 19
Snoth Alice m. Nou. 28
Steere VVilliam m Aug. 10
Stephen de la forge m. Oct. 6
Stratton Dauy m. Oct. 25

S.

Sacraments; and therteene lyes about the application of them, *cap.* 19. *num* 40.
Sacraments 7. and the vſe therof in the Cath. Church impugned by Fox, *cap.* 20 *n.* 13 *&* 14.
Satiſfaction, and force thereof, *cap.* 10. *n.* 5. The falſe dealing of Fox therabout *cap.* 19. *n.* 27.
Saints exchanged by Fox, *cap.* 13. *num* [illegible].
Scripture applyed fondly by ignorant artificers, *cap.* 15. *n.* 31.
Scripture read by the pennyworth, *cap.* 12. *num.* 21.
Scottishman in Syuill of Spaine his willfull obſtinacy *an.* 1595. *cap* 14 *num.* 9.
Seruing maid martyr her obſtinacy in hereſie, *cap.* 12. *num.* 27.
Shermans diſputation vvith the B. of London. *cap.* 12 *num.* [illegible].
D Shaxton B. of Salisbury his ſtory and depriuation, *cap.* 14. *num.* 40 *&* 60.
Story of *Iohn Frith* & Bradford, *cap.* 11. *num.* 2.3.4. *& num.* 2. 2 . 24. *&c.*
Synod held in Luthers houſe at VVirtenberge, *cap.* 16 *num* 61.
Synnes originall and actuall *cap.* 10. *num.* 17. Fox his falſe dealinge therabout to deceaue his reader, *ibid.*

T.

S. Thecla v. & m. ſept 23
S. Thecla Abbatiſſa, Oct 15
S. Theodorus ep. m. Iul. 4
S. Thomas Hereford. ep. Oct. 2
S. Theodorus presbyter. mart. Octob. 23.
S. Theodorus mart. Nou. 9
S. Thomas Apoſt. Dec. 21
S. Thomas Cantuar. ep Dec. 29
SS. Tiburtius & Suſanna mart. Aug. 11.
Tranſfiguratio Domini Aug. 6
SS. Triphon & Soc. Nou. 20

T.

Tankerfield George martyr. Aug. 13.
Teſtwood Robert m. Iul. 4
Tewkesbury Iohn m. Dec 11
Thruſtan Margarett m. ſept. 23

Tiler Thom. conf. Dec.16
Tracy VVilliam conf. Dec.1
Tutty Iames m. ſept.11
Tyndall VVilliam m. Oct.7

T.

Taylors diſputation vvith the B. of London, *cap*.13.*num*. 27.
Teſtament of *VVilliam Tracy* eſquier, *cap* 16. *nu*. 5. The ſame proued to be hereticall, *ibid.*
Syr Tomas Seymers death procured by *Latymer*, *cap*.14.*n*.65. His attaynder by parlament, *ibid*. *nu*.66. his beheading, *ibid*.
Syr Thomas More his proofes againſt *Hunne* that he hanged himſelfe in the Towar, *cap*. 16. *num*. 13. 14. & 15.
Trudgouer-the-vvorld his ſtory, *cap*.12.*num*.33.34.& 35.
Tyndall maiſter to Iohn Frith in hereſie, *cap*.11.*num*.2. His letters to him out of Flanders, *ibid*.*n*.10. & 11. His ſtory and progreſſe in hereſie, *cap*. 14. *num*.5.6. & 7. His opinion of the Sacrament of the Altar, *ibid*.*num*.8. His tranſlation of the Bible condemned by act of parlament, *ibid*. *num*,12.

V. and VV.

S. Valerianus ep. m. Dec.15
S VVenefrida v. & m. Nou.3
S. VVillebaldus ep. conf. Iul.7
S. Victor PP. & m. Iul.28
S. Victorinus ep. m. ſept.5
S Victoria v. & m. Dec.23
Viſitatio B. M. V. Iul.2
S VVilfridus ep. conf. Oct.12
S. Vincentius mart. Oct.27
S. Vrſula v. & m. Oct.21
S. Vitalis mart. Nou.4
S. VVillebrordus ep. conf. Nou.7
SS. Virgines Africanę m. Dec 16
SS. Virgines 40. mart. Dec.24

V. and VV.

VVarne Elizab. m. Aug.11
VVaſt Ioane m. Aug.19
VVaddon Iohn m. ſept.3
VVade Iohn conf. ſept.6
VVarner Iohn m. ſept.24
VVallace Adam m. Oct.23
VVard Robert conf. Dec.7
VVhite VVilliam m. ſept.2
VVichart George m. Nou.8
VViſman VVilliam conf. Dec.12
VVithers Mathew conf. Dec.16
VVebb Iohn m. Oct.21
Vos Henry m. Iul.1
VVolſey VVilliam m. Oct.16
VVright Stephen m. Iul.29
VVright Rich. mart. Aug.11
VVoman vvith her child mart. ſeptemb.17.

V. and VV.

VVicked doctrine about Baptiſme, and force therof, *cap*.11. *num*. 42.
VVickliffians their antiquity and vnity, *cap*.13. *num*. 4.
VVindeſore-martyrs tipplinge at the fire-ſide, vvhen they vvere to be burned, *cap*.11.*num*.19.
Violence vſed to the K. & Q. of Scotland in K. Edwards dayes by new ghoſpellers, *cap*. 16. *num*. 101.
Virginity not profeſſed amongſt

any of Fox his Saints, *cap.* 17. *num.* 10.

VViſchart the Scottiſh-martyr his ſtory, arraignement, and condemnation for hereſie, *cap.* 15. *num.* 6. 7. His deſcription by Fox, *ibid. num.* 8.

Vowes coactiue, and 4. lyes about the ſame by Fox, *cap.* 19. *n.* 44.

Y.

Yeoman Richard, m. Iul. 26

Z.

S. Zacharias & Eliz. Nou. 5

S. Zepherinus PP. m. Aug. 27

S. Zoa mart. Iul. 5

Z.

Zuinglian Sacramentaryes condemned by Luther, *cap.* 14. *num.* 41.

FINIS.

A REVIEVV
OF TEN PVBLIKE
DISPVTATIONS

Or Conferences held vvithin the compaſſe of foure yeares, vnder K. *Edward* & *Qu. Mary*, concerning ſome principall points in Religion, eſpecially of the Sacrament & ſacrifice of the Altar.

VVHERBY,

May appeare vpon how vveake groundes both Catholike Religion vvas changed in England; as alſo the fore-recounted Foxian Martyrs did build their new opinions, and offer themſelues to the fire for the ſame, vvhich vvas chiefly vpon the credit of the ſaid Diſputations.

BY N. D.

Aug. lib. 2. againſt *Petilian* the *Donatiſt*.

VVe are conſtrayned to heare, diſcuſſe, and refute theſe trifles of yours: leaſt the ſimpler and weaker ſort ſhould fall into your ſnares.

⁂

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Anno M. DC. IIII.

The contentes of this Reuievv.

THe Preface ſhewing what vtility diſputation may bring, for diſcuſsion of matters in controuerſy; and how farre: togeather with the cauſes, why the reuiew of theſe ten diſputations is now publiſhed.

1. *Of ten publike diſputations, recounted by Iohn Fox to haue byn held in England, about controuerſies in Religion, eſpecially concerninge the bleſſed Sacrament of the Altar, vvithin the ſpace of ſoure yeares, at two ſeuerall changes of Religion vnder K. Edward and Q. Mary; beſides many other more particular, held in Biſhops conſiſtoryes and other places about the ſame matters.* CHAP. I.

2. *The ſtate of the cheiſe queſtion handled in the forſaid diſputations, concerninge the* Reall preſence, Tranſubſtantiation, *and the* Sacrifice of the Maſſe; *with the cheeſe grounds that be on eyther ſide.* CHAP. II.

3. *Certayne obſeruations to be noted, for better anſweringe of hereticall cauillations againſt the forſaid articles.* CHAP. III.

4. *The examination of ſuch arguments, as in the former diſputations were alleaged by the Zwinglians and Caluiniſts, againſt the Reall preſence of Chriſts body in the Sacrament.* CHAP. IV.

5. *VVhat Catholike arguments were alleaged in theſe diſputations for the* reall preſence: *& how they were anſwered or ſhifted of by the Proteſtants.* CHAP. V.

6. *Of two other articles about Tranſubſtantiation, and the Sacrament of the Altar, what paſſed in this diſputation.* CHPP. VI.

THE

THE PREFACE,

Shewinge what vtility diſputation may bringe, for diſcuſsion of matters in controuerſie, & how farre: togeather with the cauſes, why the reuievv *of theſe ten diſputations is now publiſhed.*

THAT diſputation is a good meanes and profitable inſtrument, to examine and try out truth, euen in matters of faith, yf yt be rightly vſed, & vvith due circumſtances, no man can deny; for that experience in Gods Church doth teach yt, to vvitt, that great vtility hath often-tymes byn receaued by ſuch diſputations: and vve read amonge other examples, that in the tyme of *Antoninus* the Emperour ſonne of *Seuerus*, that died in *Yorke*, a little more then a hundred yeares after Chriſt, the

Montaniſts hereſy, vvho vvere called alſo *Cataphrigians*, grovving ſtrong, and dravvinge to it diuers pricipall men, and namely *Tertullian*, vvith the admiratiõ of the vvhole vvorld; one *Caius* a Cath. man moſt excellently learned, and of rare and vertuous life, tooke vpon him to diſpute publikely in *Rome* in the preſence of the vvhole Church, vvith licẽce of *Zepherinus* the Pope, againſt a chiefe principall man of that ſect called *Proclus*, and ſo confounded him therin, as frõ that day forvvard the ſect began greatly to decline; of vvhich diſputatiõ do make mentiõ both *Euſebius* & *S. Hierome*, & yt did much profitt that Catholike cauſe.

Anno Domini 215.

Euſeb l. 6. hiſt c 14. Hier. de vir. Illuſt. in Caio.

2. And about 2. hundred yeares after this againe, vve read of another profitable diſputation held in our countrey, by *S. Germanus* & his fellovves, French Biſhopps, vvith the

Brittiſh *Pelagians* vpon the yeare of Chriſt 429. vvherby they vvere ſo confuted, as alſo vvith the miracles vvrought by *S. German*, by certaine reliques brought from *Rome*, as their hereſie neuer proſpered there aftervvard, but vvas ſoone extinguiſhed. VVe read in like manner of diuers publike cõflicts & diſputatiõs, held by *S. Auſten* vvith diuers learned heretiks of ſundry ſects, as namely vvith *Fortunatus* a *Manichean* prieſt, in the citty of *Hippo* in *Africa*, vpon the yeare 392. al the clergy & people being preſent, & publike notaryes appointed to ſet dovvne both their argumẽts: & the iſſue of this diſputatiõs vvas, that vvhẽ the *Manichean* heretike could not anſvvere, he ſaid (ſaith *Poßidonius*) *ſe cum ſuis maioribus collaturum*, that he vvould conferre thoſe difficultyes vvith his betters, & then if they could not ſatisfy him

Bed. l. 1. hiſt. c. 14. & Conſt. presbyt. in vita S. Lupi epiſc.

See the acts of this diſputatiō *in Poſsid. l. de vita Aug. c. 3.*

ſe animæ ſuæ conſulturum, that he vvould haue care of his ovvne ſoule. But this care vvas (ſaith the ſame *Poßidonius*) that he ranne avvay from the citty, and neuer appeared there againe. VVhich point *S. Auguſtine* himſelfe obiecteth, in a certayne epiſtle, to another *Manichee* Prieſt, that came to ſucceed in *Fortunatus* his place in that citty, prouokinge him alſo to like diſputation, but the heretike refuſed the combatt.

Aug. epiſt. 244.

3. And after this againe, the ſaid Father being novv made Biſhopp, vpon the yeare of Chriſt 405. he diſputed publikely for tvvo dayes togeather, vvith another principall *Manichean* heretike named *Fœlix*, in preſence of the vvhole people, notaryes being appointed on both ſides to take their arguments. In vvhich diſputation, *S. Auſten* did ſo eui-

S. Auſtens diſputation with *Fœlix Manichæus* euidently conuince his aduerſarie, as he in the end yelded (a ſtrange example in an heretike) and renounced his hereſie, and became a Catholike, vvhereby the *Mauichean* hereſie vvas ſo ſhaken and diſcredited throughout all *Africa*, as no man euer openly aftervvard durſt defend the ſame in diſputation, but it vaniſhed avvay by little and little, as a ſmoke vvhen the fire is putt out. This vvhole diſputation is to be ſeene at large in *S. Auſten*, laid forth in tvvo books of his *de actis cum Fælice Manichæo*. And this for the *Manicheans*.

4. But vvith the Donatiſts and Arrians, he had many other like conflicts: as for example, vpon the yeare of Chriſt 411. there vvas a ſollemne diſputation held at *Carthage* in *Africa*, for diuers daies togeather, betvvene the Catholike and Donatiſt

S. Auſten his diſputation with the Donatiſts.

natiſt Biſhopps, the Cath. Biſhopps being in number 286. vvherof the principall diſputer vvas *S. Auſten* himſelfe; & of the Donatiſt Biſhops 279. vvhich ſhevveth the multitude of heretiks in thoſe parts to haue byn great, notvvithſtandinge they had bin much diminiſhed by Cath. Biſhops labours and vvrytings: for that 17. yeares before, there mett togeather againſt the Catholiks 400. Donatiſt Biſhopps, exceptinge ſix: this diſputation vvas before the *Conte Marcellinus* gouernour of that countrey, and publike notaryes vvere preſent to take the argumēts on both ſides, and all being ended the Iudge pronounced this ſentence: *Omnium documentorum manifeſtatione, à Catholicis Donatiſtas confutatos*. That the Donatiſts vvere conuinced by the Catholiks, by the manifeſt truth of all kind of arguments.

Breuic. collat. primi diei.

Aug. in Breuic.

ments. *S. Auguſtine* himſelfe ſetteth forth a breefe relation of all that meeting & diſputation, intituling yt *Breuiculum*. And in a certayne epiſtle of his teſtifieth moreouer of the euent, that albeit thoſe miſerable Biſhops vvere not conuerted therby, but rather made more obſtinate & obdurate: yet that many of their people vvere, & eſpecially of the furious *Circumcellians*, that vvere ready to murder men vpon zeale of their hereſie.

Epiſt. ad Gaudent.

5. I lett paſſe another diſputation vvhich the ſaid Father had, ſome 10. or 11. yeares after that, by the order of *Pope Zozimus* of Rome, in the Citty of *Cæſarea* in *Mauritania*, vvith one *Emeritus* a Donatiſt B. of that Citty; all the vvhole people of the Citty, togeather vvith diuers Biſhopps, being preſent; but little good could be done vvith him, his obſti-

Acta apud Aug. ep. 157. & l. 2. Retract. c. 51. & Poſsidon. in vita Aug. c. 14.

obſtinacy vvas ſo great and peruerſe. The acts of that diſputation are extant in S. *Auſten*, & often mention therof is made by himſelfe, & by *Poßidonius* in his life. And this for the Donatiſts.

Poſsid. ib. cap. 17.

S. Auguſtines diſputatiõs vvith the Arrians.

6. But vvith the Arrians I find the ſame Father to haue had ſundry diſputations alſo, as namely once vpon the yeare of Chriſt 422. the Gouernour *Bonifacius*, hauinge many Gothes in his campe vvho vvere of the Arrian ſect: they had alſo an Arrian Biſhopp that gouerned them, named *Maximinus*, vvho in their opinion vvas very learned, and therfore they made inſtance, that he might diſpute vvith S. *Auguſtine*, vvhich the good Father accepted, for he refuſed none, and ſo they had their meetinge and diſputation, and the acts thereof are extant in his vvorks, togeather vvith a cer-

a certaine booke of his ovvne added thervnto, for explication of diuers points, vvherof theſe heretiks vvere vvont to vaunt aftervvard, as though they had gott the victory; vvhich happened to the ſame Father in another combatt, held the very ſame yeare, vvith one *Conte Paſcentius* of the ſame Arrian ſect, vvho vvas cheefe fiſchall or treaſourer of the Emperor, and moſt arrogantlie chalenged to diſpute vvith *S. Auſten*, but yet in priuate & vvithout notaryes, in reſpect of the Emperiall lavves, that did forbidd publike diſputations in fauour of ſects and hereſies. VVhich diſputation *S. Auguſtine* accepted; and the ſame vvas held priuatly, in the preſence of many noble and learned men, but the heretikes vvould not yeld, but rather publiſhed ſoone after (as their faſhion is) that

Aug. epiſt. 73. 74. 75. 76. 77.

that they had the victory, vvhich *S. Auſten* vvas forced to refute by many ſeuerall epiſtles, and by ſettinge forth the diſputation it ſelfe, as yt is to be ſeene in his vvorks.

7. And this may ſuffice for a taſt of ſome diſputations, held at diuers tymes and in diuers countreyes, vvith heretiks of ſundry ſects in the ancient Church: And I might recite many more, as that of *Maximus* a learned Catholike monke in *Africa*, vvho vpon the yeare of Chriſt 645. held a very famous diſputation againſt one *Pyrrhus*, Archbiſhop of *Conſtantinople*, a great pillar of thoſe heretiks called *Monothelits*, that held one only vvill, and not tvvo to be in Chriſt our Sauiour, vvhich diſputation being made in the preſence of many Biſhopps, and of the gouernour of that *Country*, named *Gregorius Patricius*, the hereticall

Photius in Bibliotheca.
Anaſtaſius hoc anno.

Archbiſhopp vvas ſo confounded, as he left his hereſie, vvent to *Rome*, and gaue vp a booke of his pennance to *Pope Theodorus*, and vvas receaued by him into the Catholike communion againe: and that vvas the euent of that diſputation.

8. And not full 20. yeares after this againe, to vvitt vpon the yeare 664. vvas that great diſputation alſo in England, betvvene the Engliſh and ſcottiſh Biſhops, about the obſeruation of *Eaſter*, in the preſence of tvvo Kings *Oſwyn* and *Egfrid* his ſonne, *Kinges* of *Northumberland* and of the *Mercians*: the cheefe diſputers, on the Scottiſh Biſhopps parte, vvere *Colman* and *Cedda*, and of the Engliſh, *Agilber*voul[illegible]hopp of the *VVeſtſaxons* and tus *Vilfrid*: and the iſſue of this diſputation vvas, that Kings *Oſvvyn* *Beda l. 3. hiſt. cap. 25.*

vvas conuerted to the vnion of the Roman Church, and cauſed the vſe thereof to be practized in his countrey.

9. And ſo vve ſee by theſe examples, and many more that might be alleaged, that diſputations in points of Religion are ſometymes neceſſary, & do much good, vvhen they are taken in hand vvith equall and due conditions, and conuenient lavves for indifferency in tryinge out the truth, for that othervvayes they may be pernicious, & haue byn refuſed by anciẽt Fathers, as vve read of one reiected by *Saint Ambroſe* in *Milayne*, vpon the yeare of Chriſt 286. vvhen *Auxentius* the Arrian-Biſhopp, being puffed vp vvith pride & arrogancy, by the fauour of the Empreſſe *Iuſtina* of th [illegible] cted vvith the ſame hereſy, had [illegible] only prouoked *S. Ambroſe* to publike

Publike diſputation refuſed by *S. Ambroſ.* vpon iuſt cauſes.

blike diſputation, but had further procured that *Valentinian* the yong Emperour, being yet a child, & not baptized but only *Cathecumenus*, did make a publike edict, to commaund the ſaid diſputations to be held vpō ſuch a day, in his publike court or conſiſtorie, before himſelfe & the ſaid Empreſſe, certaine learned Pagans and Ievves being appointed for iudges in that matter. But *S. Ambroſe*, by the counſell of diuers Biſhopps gathered togeather vvith him, refuſed to come to thoſe diſputatiōs, vvryting a booke to the Emperour *Valentinian* for his excuſe, ſhevvinge the iniuſtice and vnequality of the order, and of thoſe tymes, and perſuadinge him to recall the ſaid lavv. And yf he vvould haue that controuerſie in religion, betvveene them and the *Arrians*, treated againe, he ſhould follovv

Ambroſ. epiſt. 31. vvhere is extant alſo the booke ſent by *Ambroſe* to *Valentinian.*

follovv therin the excellent example of his predeceſſor *Conſtantine* the great, vvho ſuffered Prieſts and Biſhopps only to handle that matter in the Councell of *Nice*, and ſo vvas this diſputation broken of: & preſently there happened a thing of great admiratiõ (ſaith *Paulinus* in the life of *S. Ambroſe*) vvhich vvas, that a certaine principall learned *Arrian*, *acerrimus diſputator*, *&* *inconuertibilis ad fidem Catholicam*, being a moſt eager diſputer, and eſteemed not poſsible to be conuerted to the Catholike faith; being deceaued, at it ſeemeth, of his hope and expectation to diſpute in this conflict, vvent to the Church, to heare at leaſt vvhat *Ambroſe* could ſay out of the pulpit in his ſermons: vvhere ſeing an Angell to ſpeake as it vvere in his eare, he vvas by that miracle not only conuerted to be a Ca-

Paul. in vita Ambroſij.

Catholike, but became alſo a moſt vehement defendor of that faith againſt the heretiks.

10. To returne then to our purpoſe of diſputation, yt is of great moment, hovv, and in vvhat tyme and place, and vvith vvhat lavves and conditions they are made, vvherof yovv vvill ſee the proofe and experience alſo in theſe ten, that heere vve are to preſent; vvherof ſix being held vnder the gouernemēt of Proteſtants, and 4. vnder Catholike magiſtrates, yovv ſhall ſee complaints on both ſides of inequality vſed: but he that ſhall read and conſider them indifferently, and vvithout paſſion, euen as they are ſett dovvne by Fox himſelfe (for vve could gett no other records therof for the preſent) he ſhall eaſily ſee no ſmall differences to appeare. For that the diſputatiōs both at *Oxford*

The compariſon bet·ene Cath & hereticall diſputations.

and *Cambridge* in K. Henryes dayes, vvere only certaine oſtentations of light ſkyrmiſhes a farre of, ſo vainly and fondly performed, as they haue no ſubſtance in them at all. And ſo he vvill ſee that ſhall read theſe examinations. The other vnder *Queene Mary*, though the firſt of them in the conuocation-houſe, vvherin Proteſtants only vvere opponents, vvas not much vnlike the former for ſubſtāce, or rather lacke of ſubſtance: yet the other three held in *Oxford* againſt *Cranmer*, *Ridley* and *Latymer* by Catholike diſputers, are of a farre different kynd, as hauinge both iudges, notaryes, and arbitrators to the likinge of both parts appointed. And albeit in the manner of vrginge arguments, there vvant not complaints of the Proteſtant party, as after yovv ſhall heare: for that diuers ſomtymes are ſaid to haue ſpoken togeather, & one man to haue putt himſelfe into the proſecution of another mans argument, ſomevvhat diſorderly as to them yt ſeemed: yet touchinge the thinges themſelues, to vvitt the arguments & proofes there laid forth & proſecuted, there vvere ſo many cleere, ſubſtantiall & vveighty, as the reader vvill cōfeſſe there vvas no tyme loſt in thoſe 3. dayes diſputation of the Cath. party. And ſo to the examination therof I remitt me.

11. One thing of no ſmall importance there is to be cōſidered in this preface about the nature of diſputation; to vvitt, that as it is a fit meanes to ſtyrre vp mans vnderſtandinge to attēd the truth, by layinge forth the difficultyes on both ſides; ſo is yt not alvvayes ſufficient to reſolue his iudgement, for that yt

Diſputatiō fitter in ſome to moue doubts & examine the truth, then to reſolue the ſame.

moueth more doubts then he can aunſvvere or diſſolue. And this happeneth not only in vnlearned people, vvhich by no meanes can deſcerne vvhich party hath the better, vvhen both parts are learned & alleage arguments for themſelues, in matters aboue their capacity, but euen the moſt learned alſo, yf they haue no other meanes of reſolution then arguing to and fro by diſputation, are brought many-times to be more doubtfull therby then before, & this euen in matters both naturall and morall of this life. The reaſon vvherof is, that mans vnderſtandinge being limited, and the light of knovvledge imparted vnto him from God, being but a little particle or ſparkle of his infinite diuine knovvledge: yt cometh to paſſe, that the more this ſparkle is exerciſed, & inkendled in ſearching out Gods vvorks and ſecrets in this life, the more yt ſeeth her ovvne vveaknes, and beginneth to doubt more, & to be more ambiguous in herſelfe, vvhether that vvhich ſhee apprehendeth be truly apprehended or no, or vvhether by further ſearch ſhee ſhall not find it otherwviſe, and ſee herſelfe deceaued in this apprehenſiō, as ſhe hath found in many other apprehenſions that vvent before, vvhen ſhe had leſſe knovvledge.

12. And vpon this ground no doubt came thoſe philoſophers, called the *Academicks*, to found their ſect & profeſſion, that they vvould beleeue or affirme nothing, but diſpute of all things to and fro vvithout aſſent. And heere hence came alſo the ſayinge of that other philoſopher: *Hoc vnum ſcio, me nihil ſcire.* I knovv only this, that I knovv nothing.

thinge. And *S. Auſten* himſelfe before his conuerſion, being yet a *Manichee*, & vvearyed out vvith this ſearch by vvay of arguments to and fro, vvhich ſhould be the true Religiō (for this vvas one of their principall groūds, as himſelfe teſtified, to beleeue nothinge, but that vvhich vvas euidēt by reaſon) fell at length to forſake the *Manichees*, & to ioyne himſelfe to the Academiks: but after long ſearch finding no certainty alſo therin, and hearing their ſect euery day impugned by *S. Ambroſe* Biſhopp of *Millayne* (vvhere then *Auguſtine* remayned) he returned in the end by the motion of almightie God, to conſider vvhat more grounds the Catholike Religion had, to ſtay a mans iudgement or cōſcience, then the vncertainty of diſputations, and findinge the ſame, reſolued himſelfe to renoūce

Aug. l. de moribus Eccleſiæ contra Manicheos.

Aug. confeſs. lib. 5. cap. [illegible] *& lib. 6. c. 1. 2. 11.*

all ſects and to be a Catholike, as in his ovvne confeſſions at large he declareth.

13 By this then vve do ſee, that albeit diſputation rightly vſed, be a good meanes to diſcouer truth by mouinge doubts to and fro, yet is yt not alvvayes ſufficient to reſolue and quiett a mans iudgement, euen in naturall thinges: and yf not in theſe, hovv much leſſe in supernaturall and diuine, vvherin humaine diſputation hath farre leſſe force? For that humaine ſciences, deducinge their diſputation from principles that are euidently knovvne vnto vs by light of nature, may farre better reſolue a man by force of thoſe diſputations, and enforce him to yeld his aſſent, then in matters of diuinity, vvhere the firſt grounds and principles, are not knovvne to vs by light of nature,

VVhat force diſputatiõ hath in reſoluing matters of faith.

as

as in humaine ſciences, but are receaued only by light of faith, & reueyled from God: vvherfore theſe diſputations may ſerue to examine and diſcuſſe matters, for ſtirring vp our vnderſtanding, but the reſolution & determination, muſt come frō a more certaine meanes vvhich is infallible, and this vve ſee practiſed in the very firſt cōtrouerſy, that euer vvas handled in the priuitiue Church, as is recorded by *S. Luke* in the Acts of the Apoſtles, vvhere the queſtion being, vvhether Chriſtiās conuerted of gentills, ſhould be bound to the obſeruation of the moſayicall lavv or no? there vvas (ſaith the text) firſt *magna conquiſitio*, a great ſearch or diſputation about the matter; and then ſecondly the Apoſtles declared their ſentences in order; and finally the determination vvas in all their names, repreſenting

Act. 15.

The manner of proceeding vnder the Apoſtles.

ſenting the vvhole Church, *viſum eſt ſpiritui ſancto & nobis*, yt ſeemed good to the holy-ghoſt and vs, and ſo vvas the matter determined, and the like forme hath byn obſerued euer ſince that tyme in the Cath. Church, determining all cōtrouerſies that haue fallen out, to vvit, that firſt there ſhould be great ſearch & diſcuſſion of the matter, by lavvfull and free diſputation, to vvhich end the moſt learned men of all nations are ſent cōmonly to generall Councells, to performe this point. And ſecondly all argumēts on both ſides being heard & examined, the Biſhops preſēt do giue their voices, and accordinge to the greater part, vvith concourſe & generall approbation of the generall head, do they determine *viſum eſt ſpiritui ſancto & nobis*. So as heere diſputatiō ſerueth not to determine but to examine.

14. And

The wãt vvhich ſectaryes haue to determyne matters by *Cicero in Paradox.*

14. And for that the ſectaryes of our dayes haue not this ſound meane to determyne matters, but do depend only vpon probability, and perſuaſibility of ſpeach, or vvryting one againſt the other, *by which* (as *Tully* ſaith) *nothinge is ſo incredible, that may not be made probable*: therfore are their queſtions and controuerſies endleſſe and indeterminable; and though they haue had aboue a hundred meetings, conferences, diſputations, Councells and ſynods from their firſt diſputation held at *Lypſia*, vpon the yeare 1519. vnto their ſynodde in *Vilna*, vpon the yeare 1590. vvhereof yovv may ſee more largely in *Staniſlaus Reſcius* his obſeruations: yet could they neuer agree, nor vvill hereafter, lackinge the forſaid meanes of reſolution and determination vpon their diſputations.

15. And yf this do fall out euen in the learnedſt of our ſectaryes, that they cannot by diſputations alone reſolue ſoundly eyther themſelues, or others in matters of cōtrouerſy, for that ſtill there remaine doubts and difficultyes, vvhether matters vvere vvell proſecuted or no; and nevv arguments do offer themſelues dayly to and fro: vvhat ſhall vve thinke of the vnlearned and ignorant people, that cannot vnderſtand that is argued, and much leſſe iudge therof? and yet vpon the creditt of ſuch diſputations do aduenture their ſoules, as yovv haue ſeene by many lamentable examples before in both mē & vveomen, that vpon the fame & creditt of theſe Engliſh diſputations heere ſett dovvne by Fox, partlie vnder *K. Edvvard*, & partlie vnder *Queene Mary*, and vpon the probabilitie of ſome

The wilfulnes of Foxian vnlearned sectaryes in disputation.

ſome fond and broken arguments vſed therin for the Proteſtants ſide, as ſomevvhat apparant & plauſible to their ſenſes & capacity, haue not only ſtood therin moſt arrogantly againſt their Biſhopps, and learned Paſtors by open diſputatiōs in their Courts and Conſiſtoryes, but haue runne alſo to the fire for the ſame, vvherof *Allerton, Tankerfield, Crashfield*, *Fortune*, and others * before mentioned being but *Cooks, Carpenters*, and *Coblars* by occupation: yea vveomen alſo as *Anne Alebright, Alice Potkins, Ioan Lashford, Alice Dryuer*, and others may be ridiculous but lamentable examples.

**Menſibus Ian. Mart. Sept. & Nouemb.*

16. Neither is this a nevv or ſtrange thinge, that hereticall vveomen ſhould grovv to ſuch inſolency, as to ſtand in diſputation vvith the learnedſt Biſhops of the Catholike ſide, for that vve read it recorded in Eccle-

The ſtory of a *Manichean* woman that diſputed with a Biſhopp.

Eccleſiaſticall hiſtoryes aboue 12. hundred yeares gone, to vvitt vpon the yeare of Chriſt 403. that a certayne vvillfull vvoman of the citty of *Antioch* named *Iulia*, infected vvith the abhominable hereſie of the *Manichees* and feruent therein, came vnto the citty of *Gaza*, vvherof *S. Porphyrius* a holy learned man vvas Biſhop, & beginning there to peruert diuers Chriſtians, & being for the ſame reprehended by the Biſhopp, ſhe contemned him, yea chalenged him to open diſputatiō, vvhich the good man admittinge, ſhe behaued herſelfe ſo inſolently therein as vvas intolerable: So as vvhen he had ſuffered her a great vvhile to alleage her blaſphemous arguments, & could by no meanes reduce her or make her harken to the truth, he fell from diſputation to vſe another meane, turning himſelfe

Marcus in vita S. Porphirij. ſelfe to God, ſayinge: *O Eternall God vvhich haſt created all thinges, and art only eternall, hauinge no beginninge or endinge, vvho art glorified in the bleſſed Trinitie, ſtrike thus vvomans tongue, and ſtopp her mouth that ſhe ſpeake no more blaſphemyes againſt*
» *thee.* VVhich vvords being vttered,
» *Iulia* began to ſtammer, and to
» change countenance, fallinge into
» an *extaſis*, and ſo leeſing her voyce,
» remained dumme vntill ſhe died,
» vvhich vvas ſoone after, vvherat
» tvvo men and tvvo vveomen that
» came vvith her fell dovvne at the
» Biſhopps feete askinge pardon, and
» vvere conuerted, as vvere diuers
» gentills alſo by the ſame miracle.

17. And this vvas the concluſion of that diſputation; and though it pleaſed not almightie God to vſe the like miracles externallie in *Qu. Maryes* dayes, for the repreſſinge of

thoſe inſolēt vveomen that diſputed ſo malepartlie, and vttered ſo manie blaſphemous ſpeaches againſt the ſoueraigne miſterie of Chriſts reall preſence in the Sacrament; yet can there be no great doubt, but that invvardlie he vſed the ſame, or no leſſe iuſtice vnto them, eſpeciallie ſeing he ſuffered them to go to the fire all vvithout repentance, and ſo to periſh both bodilie and ghoſtlie, temporallie add eternallie. And for that in recytinge their ſtoryes before ſett dovvne, intendinge all breuitie poſſible, I could not conuenientlie lay forth their ſeuerall arguments in diſputation, as neyther of thoſe that vvere their maiſters and inducers to this maddnes; I haue thought good heere to examine all togeather in this *Re-vievv*, vvhereby yovv ſhall ſee vvhat grounds

The cauſe of the Edition of theſe diſputations.

grounds they had of ſo great an enterpriſe, and of ſo obſtinate a proſecution therof. And this ſhall ſuffice by vvay of *Preface*: Novv vvill vve paſſe to the recytall of the ſaid diſputations.

OF TEN PVBLIKE DISPVTATIONS,

Recounted by Iohn Fox, to haue
byn held in England,

About Controuerſies in Religion, eſpecially
concerning rhe bleſſed Sacrament of the
Altar, within the ſpace of 4. yeares,
at two ſeuerall changes of Re-
ligion, vnder K *Edward*,
and *Queene Mary*;

Beſides many other more particular, held in Biſhops
Conſiſtoryes, and other places, about
the ſame matters.

CHAP. I.

Novv then to come more neere to the matter yt ſelfe, we are breefly to recount the forſaid ten diſputations, or publike meetinges and conferences, that after the change of the outward face of Catholike Religion in England, were held in our countrey within the ſpace only of 4. or 5. yeares, and the effects that enſued thereof, which in great part were not vnlike to the ſucceſſe of all thoſe diſputations, meetings, conferences, colloquies and other attempts of triall before mentioned, to haue ben with little profitt of agreement, made in Germany, Polony, France and other places amongſt the Proteſtants of this age, ſince the beginning of their new ghoſpell, the cauſes and reaſons wherof, haue in part ben touched by vs in our precedent preface, and ſhall better appeare afterward by the examination of theſe ten publike diſputatiõs, from which, as from generall ſtorehouſes, or head ſchooles, were borrowed the armour & arguments, for theſe other leſſer bickerings of particular Foxian Martyrs, which they had with their Biſhops, Prelates & Paſtors at their examinations & arraignemẽts, vpon the confidence & pride wherof, they were induced to offer themſelues moſt obſtinately & pittifully vnto the fire, as in th'examẽ of *Iohn Fox* his Calendar, you haue ſeene aboundantly declared.

Firſt Diſputation. §. 1.

First diſputation of *Peter Martyr* at *Oxford.* 1549.

2. Wherfore to recount the particulars as breifely as we may, the firſt publike diſputation of theſe ten, wherof we now are to treat, was held at Oxford againſt the *reall preſence* of the bleſſed body & bloud of our Sauiour in the Sacrament of the Altar, by *Peter Martyr* an Italian Apoſtata friar, vpon the yeare of Chriſt (as Fox ſetteth it downe) 1549. which was the third of *K Edward* the ſixt his raigne, about the moneth of *Iune* (for he expreſſeth not the very day) and the cheife moderator or iudge in this diſputation, was *D. Cox* Chancelour at that

tyme of the vniuerſity, but after vnder Q. *Elizabeth* was B. of *Ely*, and his aſsiſtents were *Henry* B. of *Lincolne*, D. *Haynes* deane of *Exceter*, M. *Richard Mariſon* Eſquier, and *Chriſtophor Neuiſon Doctor* of *Cyuill* law; all comiſsionars (ſaith Fox) of the Kings Maieſtie, ſent downe for this effect to authorize the diſputations.

Fox pag. 1249.

3. For better vnderſtandinge wherof yow muſt note, that albeit K. *Edward* had raigned now more then full two yeares, and that the protector *Seymer* and ſome others of his humour, would haue had change of doctrine eſtabliſhed euen at the beginninge, about the point of the bleſſed Sacrament; yet could they not obtayne it in Parlamēt, partly, for that the farre greater part of the realme was yet againſt it, but eſpecially for that it was not yet reſolued by the Archbiſhopp *Cranmer* himſelfe, of whome if you remember, *Iohn Fox* doth complaine in one place vnder K. *Henry*; *that good Cranmer had not yet a full feelinge of that doctrine.* Whervpon we ſee, that in the firſt parlament of K. *Edwards* tyme, begon vpon the 4. of *Nouember* & ended vpon the 14. of *December* 1547. there was an act made with this title. *An act againſt ſuch perſons, as ſhall vnreuerently ſpeake againſt the Sacrament of the body and bloud of Chriſt, &c.* Wherin magnificent words are ſpoken of this Sacrament and all thoſe greatly reprehended, *that in their ſermons, preachings, readings, talks, rymes, ſonges, playes, or geſtures*, did name and call yt, *by ſuch vile and vnſeemely words* (ſaith the Statute) *as Chriſtian eares did abhorre to heare yt rehearſed*;

Fox pag. 1115 & 1205.

See *Statut.* booke *an.* 1. *Edw.* 6. *cap.* 1.

and this was the the firſt ſpiritt of that Caluinian humor in England, miſliked by *Cranmer* and the reſt at that tyme, but ſoone after allowed well by *Iohn Fox* in ſuch of his Martyrs, as call yt *wormes-meate, idoll*, and the like.

Fox pag. 1548.

4. And finally this party ſo much preuayled with them that gouerned, as not longe after, that is to ſay, in the ſecond parlament begone the 4. of Nouember 1548. and ended the 14. of March 1549. they gott their new communion booke to be admitted, wherin their new doctrine alſo againſt the *reall preſence* was conteyned, and then *Peter Martyr*, who, as in his ſtory we haue * ſhewed, was ſent to Oxford before with indifferēcy, to teach what ſhould be ordeyned him from higher powers in that parlament, hauing expected all the lent long, whilſt the parlament endured, what would be decreed about this point; and finding himſelfe in ſtraytes, for that he was come to the place of *S. Paul* to the Corinthians, where he muſt needs declare himſelfe, receauinge now aduertiſment of the new decree, did not only accomodate himſelfe to teach and preach the ſame doctrine preſently: (which yet the other friar, his companion *Martyn Bucer* would not doe in Cambridge) but alſo was content vpon requeſt & order from the Councell, to defend the ſame in publike diſputations, for better authorizinge yt through the whole body of the realme. This then was the occaſion of this firſt publike diſputation, to giue ſome countenance and creditt to the new receaued opi-

Zuingliani̇ſme admitted. 1546.

* *Sup. Decemb.* 26.

See *Doctor Saunders l. 2. de ſchiſm. Angl.*

1. *Cor.* 11.

The diſſemblinge of *Peter Martyr* & *Bucer*.

nion and paradox of *Zuinglius*, *Oecolampadius*, and *Carolſtadius*, three ſchollers of Luther himſelfe, againſt the *reall preſence*, which as often yow haue heard before, *Luther* did condemne for damnable hereſie, and them for heretiks that mayntayned yt.

Luth. lib. cont. Sacrament. & alibi ſæpe.

5. The queſtions choſen by *Peter Martyr* were three: Firſt about Tranſubſtantiation, *whether after the words of conſecration, the bread and wyne be turned into the body and bloud of Chriſt.* The ſecond about the reall preſence; *whether the body and bloud of Chriſt be carnally and corporally* (for ſo are his words) *in the bread and wyne, or otherwiſe vnder the kinds of bread and wyne.* The third was: *whether the body and bloud of Chriſt be vnited to bread Sacramentally?* But of this laſt queſtion Fox relateth nothing, that yt was eyther handled or touched in this diſputation. About the former two, this manifeſt fraud was vſed, that wheras the firſt about *Tranſubſtantiation*, dependeth of the ſecond of the *reall preſence*, it ſhould haue byn handled in the ſecond place, and not in the firſt, as heere yt is; for cleerer conceauing wherof, the Reader muſt note, that the mayne controuerſie betweene the Sacramentaryes & vs, is about the reall preſence, to witt whether the true body of Chriſt be really and ſubſtantially in the Sacrament after the words of conſecration, which we do hould affirmatiuely, and ſo doth Luther alſo, & then ſuppoſing that it is ſo, there followeth a ſecond queſtion *de modo eſſendi*, of the manner of Chriſts being there, to witt, whether yt be there to-

Three queſtions to be diſputed at Oxford 1549.

geather with bread, or without bread, or whether the bread be anihilated by the preſence of Chriſts body, or whether yt be turned into the very ſubſtance of Chriſts body, as we haue ſhewed out of *Scotus* and *Durand* before, in the diſcuſsion of *Pleſsis Mornay* his Triall; and euery one of theſe opinions, about the manner of Chriſts being there, do preſuppoſe the *reall preſence*, denyed by the Sacramentaryes: So as to diſpute firſt about this particular manner of Chriſt his being there by *Tranſubſtantiation*, before yt be diſcuſſed whether he be really there or noe, ys to ſett the cart before the horſe, and the foote before the head.

See the defence of the relatiō of *Pleſsis* his diſputation with B. *Peron* of *Eureux* tom. 2. part. 3. of our three conuerſions,

6. And yet for that they do perſuade themſelues, that they haue ſome more ſhifts or ſhewes of probability againſt *Tranſubſtantiation*, then againſt the *reall preſence*, or can delude better our arguments in the ſimple peoples eyes, they alwayes runne to this, & leaue the other: And it is, as if the queſtion being, firſt whether gold were in a purſe, & then whether yt were there alone or els togeather with ledd, tynne, or ſome ſuch baſer mettall; ſome wrangeler would firſt diſpute the ſecond queſtion before the firſt; or as if two demaũds being propounded, firſt whether in ſuch a veſſell (where watter was knowne to be before) there be wine put in, and ſecondly whether this wine haue turned that water into it ſelfe or noe? or that water & wine do remaine togeather, and that one would pretermit the firſt queſtiõ, to witt, *whether wine be really & truly there or no?* and cauil

only about the ſecond, *vvhether the vvater be turned into wine, or remaine togeather with the wine?* In which caſes yow ſee firſt, that this manner of dealinge were prepoſterous and impertinent wrangling, but eſpecially, yf the wrangler did deny expreſſely that there was any gold at all in the purſe, or wine in the veſſell, for then yt were too too much folly for him to diſpute the ſecondary queſtions whether the ſaid gold were there alone, or with other mettalles; or whether the wine had cōuerted the water into it ſelfe or no; for yf neither gold nor wine be really there preſēt, then is there no place for the ſecōd diſpute at all. And ſo fareth it in our cōtrouerſy of the *reall preſence* of Chriſts body. For if the ſaid body be not really & ſubſtātially in the Sacramēt at all, as the *Zuinglians* & *Caluiniſts* do hould; then is it impertinēt for them to diſpute the ſecond queſtion, whether it be there without bread or with bread, or whether bread be turned into it or no by *Trāſubſtātiation*, for ſo much as they ſuppoſe it not to be there at all; only *Luther* & *Lutherans* may haue cōtrouerſy with Catholiks, about the māner how it is there, ſeing they beleeue it to be there in deed; but *Zuingliās* & *Caluiniſts* cānot, but only about the firſt queſtion, whether it be there or noe; which queſtion notwithſtanding, for ſo much as they fly and runne alwayes to the ſecond, as we haue ſhewed; notorious it is that they runne frō the purpoſe, & ſhew thēſelues not only wrāglers but alſo deceauers, ſeeking to dazell the eyes of the ſimple in this behalfe,

Tvvo ſimilitudes to expreſſe the vayne vvrāgling of Sacramētaryes about Tranſubſtantiatiō.

as in this firſt diſputation at *Oxford*, *Peter Martyr* begon with Tranſubſtantiation, and was much longer therein, then in the controuerſie of the reall preſence.

Fraudulēt dealing of Proteſtāts, in diſputation.

7. And in the ſecond diſputation of *B. Ridley* in *Cambridge*, two only queſtions being propoſed; the firſt was by prepoſterous order of *Tranſubſtantiation*, and the ſecond of the *Sacrifice*; but the *reall preſence* was wholy omytted, and the like in the fourth diſputation vnder *Maiſter Pearne* for the Proteſtants, as after yow ſhall ſee. And when laſtly *Maiſter Ridley* came to reſolue vpon all three diſputations, held vnder him in *Cambridge*, and the queſtions handled therin, he quite paſſeth ouer the controuerſie of *reall preſence*. And ſo yow ſhall obſerue the like tricke in moſt of the other diſputations, and yet (as I ſay) yf there be no reall preſence, the queſtion of Tranſubſtantiation hath no place at all, no nor the ſacrifice neyther, as *Ridley* confeſſeth in his ſaid reſolution, and this for the firſt ſhift of *Peter Martyr* & his fellowes in this diſputation.

Fox pag. 1249.

2. fraud.

8. The ſecond ſhifte is, that he putteth downe fraudulently the ſecond queſtion about the *reall preſence*, whether the body of Chriſt be there *carnally or corporally*, for albeit we do hold that both *Caro & Corpus*, which is the fleſh and body of Chriſt our Sauiour, be there truly and really, yet not after a fleſhely and corporall manner, as theſe words ſeeme to import, but rather Sacramentally, that is to ſay though *truly*, and *really*, yet *after a Sacramen-*

tall and ſpirituall manner, euen as our ſoule is in our body, and an Angell in a corporall place. And albeit ſome authors and Fathers do vſe ſometymes the word *Corporaliter*, ſpeakinge of the reall preſence, yet do *Fox* and *Martyr* malitiouſly euery where call *yt a carnall and corporall preſence*, therby to deceaue the ſimple reader, as though yt were there with locall dimenſions, after the manner of other bodyes, and not after a ſpirituall manner of being.

See afterward c. 3.

9. The third fraude in ſettinge downe this firſt diſputation is, that wheras Fox doth tell vs in this place, that the principall diſputers againſt *Peter Martyr* were *Doctor Treſſam*, *Doctor Chadſey*, and *Maiſter Morgan*, yet doth he not tell vs one word what they ſaid againſt him, nor doth he relate any one of their arguments or anſwers, but only the arguments of *Peter Martyr* againſt them with triumph, as who would ſay, he had gotten the victory without reſiſtance: but yow ſhall ſee in the enſuing Chapters, what manner of arguments *Peter Martyrs* were, and how eaſy to be anſwered, as no doubt but they were by them, yf Fox had thought good to haue related both parts (as he ought to haue done) or haue left both parts out. But this is his ordinary cuſtome of dealing. Wherfore that you may vnderſtād partly how the matter went in deed, by the relation of one that was preſent, to witt *D. Saunders*, I will ſet downe breefely his words of the action in generall, as yt paſſed. Thus then he wryteth about this firſt *Oxford* diſputation.

Fox *pag. ibid.*

3. fraud.

10. *Pe-*

Sand lib. 2. de ſchiſm. Angl.

10. *Petrus Martyr* (ſaith he, *&c.*) Peter Martyr, of whome many of the Sectaryes promiſed to
,, themſelues great matters, for that he was publike
,, reader in *Oxford*, being challenged in
,, thoſe dayes by many of that vniuerſity, to defend
,, his doctrine by diſputation, and namely
,, by *D. Rich. Smyth* who had byn his predeceſſor
,, in the ſame chaire, neuer durſt to yeld thervnto,
,, vntill he had obtayned that *D. Cox* a ſectary
,, of his owne ſide, and a man of very looſe
,, life ſhould be ſent from the court, to be moderator
,, and iudge in the ſame diſputation: And
,, that *D. Smith* was called from the vniuerſity,
,, *&c.* But when the ſaid diſputation had endured for three dayes, and that **Cox** had ſeene his *Peter Martyr* much more preſſed then he looked for, and almoſt hiſſed out of the ſchooles by all the ſchollers and hearers, he was forced

D. Saunders relation of this diſputation at *Oxford.*

,, to ſay that he was ſent for away in all haſt to
,, London, & conſequently could no longer attend
,, to theſe diſputes. Wherfore hauing giuen
,, great praiſes publikely to *Peter Martyr*, and admoniſhed
,, the ſchollers to keep peace, he brake
,, vp thoſe diſputations, & ſo departed with infamy
,, in the ſight of all men: yet *Peter Martyr*
,, afterward ſet forth theſe diſputations fraudulently,
,, as heretiks are accuſtomed, and would
,, needs ſeeme to haue had the victory, but by
,, the iudgment of that vniuerſity he was twiſe
,, vanquiſhed, firſt in that he durſt not encounter
,, *D. Smith*, & ſecondly for that he could not anſwere
,, the arguments of the other Cath. Doctors. Thus he. Wherby we may perceaue the reaſon

reaſon wherfore Fox would not ſet downe at length the particulars of this firſt diſputation at *Oxford*, as he did of ſome of the others after.

Second Diſputation. §. 2.

11. The ſecond diſputation was held at *Cambridge* about the ſame tyme (ſaith Fox) to witt vpon the 20. of Iune *anno* 1549. the defendant for the Proteſtant ſide was *D. Madew*; the opponents *D. Glyn, M. Langdale, M. Sedgewike*, and *M. Yonge*, the moderator was *D. Ridley* B. of *Rocheſter* at that time, but ſoone after of *London* by depriuation of *D. Bonner*. The commiſsionars ſent from the King to aſsiſt as iudges, beſides the ſaid *Nicolas Ridley*, were *Thomas* B. of *Ely*, *Syr Iohn Cheke* ſchoolmaiſter to the King, a forward Proteſtant in thoſe daies, though vnder *Q. Mary* he left them, *D. May* a Ciuilian, and *D. VVenday* the Kings phiſition. The queſtiōs diſputed were two, as before hath byn ſaid. The firſt, *whether there were any Tranſubſtātiation* & the ſecond, *whether there be any externall & propitiatory ſacrifice in the maſſe.* The queſtion of the *reall preſence*, wherof both theſe do depend, was not handled at all, for the cauſes yow muſt thinke before mentioned, and he that ſhall read ouer this whole diſputatiō, ſhall find it a very cold & trifling thing, much of the time being ſpent in ceremoniall words of courteſy, much in impertinēt excurſions frō the purpoſe, out of all ſcholaſticall forme of diſputing or ſtrayning the defendant, & when any thing drew neere to

The ſecōd diſputation held by D. *Ridley* in *Cambridge*.

Triflinge diſputations of our firſt Proteſtants.

to vrge or preſſe, eyther the moderator would diuert the ſame by intrudinge himſelfe, or the proctors by their authority would interrupt yt. *Heere* (ſaith Fox) *the proctors commaunded the opponent to diuerte, &c.* And againe, *heere the proctors commaunded Langdale to giue place to another.* And further; *heere he was cōmaunded to reply in the ſecond matter.* And yet further, *heere M. Sedgewike was commaunded to ceaſſe to Maiſter Yonge.* Which *Yonge*, hauinge ſcarce made three inſtances in proofe of the Sacrifice againſt *Ridley*, ended all the diſputations with theſe words: *VVell I am contented, and do moſt humbly beſeech your good Lorſhipp, to pardon me of my great rudeneſſe & imbecillity vvhich I haue heere ſhewed, &c.* Which indeed ſheweth great imbecillity, yf he ſaid ſo in deed, and that Fox hath not made him to ſpeake as beſt pleaſeth himſelfe.

Fox *pag.* 1254.

12. I could alleage diuers other ſimplicityes out of this diſputation, yf I would ſtand vpon them, yea on the part of *Fox* and *Ridley* themſelues; for in one place Fox maketh this note vpon a certayne anſwere of *Ridley*: *Heere is to be noted* (ſaith he) *that Peter Martyr in his anſwere at Oxford, did graunt a change in the ſubſtances of bread and vvyne, vvhich in Cambridge by the Biſhopp Doctor Ridley vvas denyed.* Behould heere the goodly agreement, that was betweene the firſt founders of Sacramentaryes doctrine in England, and how worthy to be noted by themſelues. Friar *Martyr* in *Oxford* graunted a change in the ſubſtances themſelues of bread and wyne, by the words of conſecration; but *Biſhop Ridley* in

Fox *pag.* 1255.

Fox noteth the diſagreement of his ovvne men.

Cambridge denieth the ſame, ſo great difference is there betweene *Oxford* and *Cambridge*, the *Friar* and the *Biſhopp:* and is not he well holpen vp that hangeth his ſoule on theſe mens opinions? this then is one ſimplicity of Fox, but lett vs heare another of *Ridley* related by Fox his owne pen, in his anſwere to *Maiſter Sedgewicke*, who began thus.

13. *Right VVorſhippfull Maiſter Doctor I do aske of yow firſt of all, whether the Greeke article* (this) *being of the neuter gender, be referred to the vvord* (bread) *or to the word* (body)? *to the firſt yt cannot be, for that it is of the maſculine gender, ergo to the ſecond.* This was the obiection or demaund, lett vs heare the Biſhopps ſolution. *Forſooth* (ſaith he) *that article is referred to neyther of both, but may ſignifie vnto vs any other kind of things.* Thus the Biſhopp. So as by this expoſition, Chriſt might as well ſignifie a ſtaffe, or a ſtoole, or any garment or thing that lay on the table, or whatſoeuer els any man will diuiſe, as well as bread, or his body, when he ſaid of bread, *this is my body*. And is not this a Biſhopplike aunſvvere? But of the arguments and aunſwers of this ſecond diſputation, we ſhall haue occaſion to ſpeake afterwards, when the controuerſies themſelues ſhalbe diſcuſſed in particular, and ſo we ſhall paſſe forward to recompte the other diſputations that enſue.

Ridleyes fond aunſvveringe.

Fox pag. 1256.

Third

Third Diſputation. §. 3.

The 3. diſputation at *Cambridge anno Domini* 1549.

14. The third diſputation was held at *Cambridge* vpon the 23. of Iune in the ſame yeare 1549. as Fox recounteth, wherin two propoſitions were held affirmatiuely for the Catholiks, by the aforeſaid *D. Glyn* defendant, to witt for the reall preſence & ſacrifice of the maſſe. The opponents for the Proteſtants were *M. Perne*, *M. Gryndall* B. afterwards of *London,* and *Canterbury, M. Gheſt* and *M. Pilkinton,* which laſt vnder *Q. Elizabeth* gott the Biſhopricke of *Durham*. The moderator and iudges were the ſame as in the former diſputation, to witt *Ridley* and his fellowes, and the manner and forme not much vnlike, though ſomewhat more diſorderly, each one puttinge in his verdict to and fro at his pleaſure. But yet whoſoeuer ſhall pervſe the ſame vvith equality, will eaſily perceaue an eminent difference for learninge, diſcretion and clere aunſweringe betweene the ſaid *Doctor Glyn* and his opponents, which principally is to be attributed to the difference of his cauſe from theirs; they neuer proſecuting commonly one *medium* for aboue one or two inſtances, but leaping preſently to another: ſo graue and ſubſtantiall a diſputation was this for poore people that heard yt, or heard of yt, and followed the reſolution therin ſett downe, to hange their ſoules vpon the certaynty therof.

Maiſter

15. *Maiſter Perne* beginneth with a complaint, againſt *D. Glyn,* that he had left *Tranſubſtantiation* & taken vpon him to defend the reall preſence in the Sacrament, *vvheras we deny nothinge leſſe* (ſaith he) *then his corporall preſence or abſence of his ſubſtance in the bread.* Wherby yt is euidently ſeene, that *Maiſter Perne* was not of *Ridleyes* opinion, but held the reall preſence, though with *Luther* perhaps he did not beleeue *Tranſubſtantiation*: and this is euident by his arguments which after he vſed, nothinge in deed againſt the *reall preſence,* but only to proue that Chriſt his body was togeather with bread. The like manner of impertinent dealinge vſed *Ridley* himſelfe in diuers of his arguments; as for example: *this is that bread* (ſaith he) *vvhich came downe from heauen, ergo, yt is not Chriſts body, for that his body came not from heauen*: which proueth alſo that yt was not bread, for that *Ridley* will not ſay (I thinke) that the materiall bread which Chriſt had in his hand, came downe from heauen. The like argument vſeth *Pilkinton* thus: *vvherſoeuer* (ſaith he) *Chriſt is, there be his miniſters alſo, for ſo he promiſed: but Chriſt as you hould is in the Sacrament, ergo his miniſters are there alſo.* Which were a foule incōuenience as you ſee, if all our Engliſh miniſters ſhould be in the Sacrament for the poore people to byte at. And yet this argument ſeemeth ſo graue vnto Iohn Fox, as he maketh this marginall note theron. *VVhere Chriſt is, there are his miniſters.* And the poore fellow hath not ſo much witt, as to ſee that thoſe words of Chriſt were meant

D. Perne confeſſeth the corporall preſence of Chriſt in the Sacrament.

Fox *pag.* 1257.

Fond arguments of Sacramentaryes.

of his glory in the life to come, and not of the Sacrament which is miniſtred vpon earth.

16. But to the end yow may the better perceaue, how diſorderly this and the former diſputation at *Cambridge*, was made by the new Proteſtants to ouerbeare the Catholike cauſe, I ſhall ſett downe ſome lynes of a narration of *D. Langdale*, Archdeacon of *Chicheſter*, a *Cambridge* man who was preſent at the ſaid diſputation, and confuted afterward in print the ſaid *Ridleyes* determination vpon theſe diſputations. Thus then he wryteth: *Vix dum finita Collegiorum viſitatione*, &c. The Colledges of Cambridge were no ſooner viſited by the Kinges Commiſsionars, but there appeared
,, vpon all the gates two concluſions ſet vp, the
,, firſt againſt *Tranſubſtantiation*, the other againſt
,, *the ſacrifice of the maſſe*, and preſently the bedells
,, of the vniuerſity went about to giue warning,
,, that yf any man had any thinge to ſay againſt
,, theſe concluſions, he ſhould come forth the
,, third day after, (which was *Corpus-Chriſti* day,)
,, to diſpute, or otherwiſe all to be bound to
,, perpetuall ſilence for euer after. The concourſe
,, of noble men, & all other degrees was
,, great, and ſcaffolds made for the place of diſputation,
,, that the multitude might the better
,, heare: but all that were indifferent, did ſee
,, matters to be handled with great inequality;
,, for that whoſoeuer ſpake for the Catholike
,, ſide, preſently his ſpeach was eyther interrupted,
,, or for breuity ſhifted of to another tyme,
,, and *Ridley* that was the Captayne of all ſteppinge

Albanus Langlandus in confut. Determ. Nicol. Ridley.

pinge in at euery turne to aſsiſt his defendant, did eyther with threates or fayre words, or by ſcoffes and bytter taunts ſeeke to diuert the Catholike diſputers.

17. And when the firſt dayes diſputation was in this manner ended, yt was denounced to the auditory, before the diſmiſsion of the ſchooles, that yf any man would come forth and defend within a day or two, the Catholike parte of thoſe queſtions, he might, but afterwards it ſhould not be lawfull for any man to ſpeake therof: which vnexpected denuntiation being heard, one man looked vpon another, and all for a tyme were ſilent, vntill at length a moſt learned and graue man, pious and ſkillfull, as well in knowledge of the tongues, as alſo in diuinity, wherof he had byn there publike reader before (to witt *Doctor Glyn*) ſtept forth and offered himſelfe to the combatt, and performed yt the third day after, takinge the place of defendant without help of any moderator, but all rather againſt him, beginning his declaration, (which *Cambridge* men call his *poſition*) with the words of the Prophett: *Credidi propter quod locutus ſum.* And the Proteſtants were ſo vrged in theſe diſputations about the *reall preſence*, that notwithſtandinge they auoyded and diſſembled that queſtion ſo much as they could, yet were they driuen to ſuch ſhifts, to putt of the cleere places & authorityes of ancient Fathers about the ſame, as was ridiculous to heare; for that ſometymes they ſaid Chriſts body was preſent

The partiall dealinge of Proteſtāts in their diſputations.

Pſalm. 115.

> in the Sacrament by ſignification, then by repreſentation, then by meditation, then by appellation, ſometymes by propriety, other tymes by nature, then by power, then againe by grace, then by memory or remembrance, then by vertue & energy, and by many other diuiſes of deluding or ſhifting of the matter. All which being done, and another third day of diſputation paſſed ouer in like manner, *Ridley* tooke vpon him to giue the determination of all, as though he had gotten the victory. Thus farre out of *Doctor Langelands* booke; wherby may be gathered how the matter paſſed in theſe diſputations.

Fourth Diſputation. §. 4.

The 4. diſputation at Cambridge. 1549.

Fox *pag.* 1257.

18. The fourth diſputation was held alſo in *Cambridge* ſoone after the former, wherin, according to Fox his relation, the forſaid *Maiſter Perne* was defendant for the Proteſtants, and the opponents for the Catholike part, were *Maiſter Parker*, *Maiſter Pollard*, *Maiſter Vaucſour*, and *Maiſter Yonge*: the moderator and iudges was *Maiſter Ridley* of *Rocheſter* togeather with his fellowes aforementioned: the two queſtions were about *Tranſubſtantiation*, and the *Sacrifice*; the other of the *reall preſence* was pretermitted (accordinge to the former declared ſleight) though yt were the principall and the ground, wheron theſe other two do depend, & concerneth the very ſubſtance of the *Zuinglian*

glian and *Caluinian* ſect, now newly ſet vp and authorized by theſe diſputations, and conſequently ſhould firſt and principally haue byn diſcuſſed, yf eyther good method or ſhew of true dealinge had byn obſerued. But *D. Perne* the defendant beleeued the *reall preſence*, as in the former diſputation yow haue heard him proteſt, though in this diſputation he ſought to expound himſelfe in theſe words: *I graunt that Chriſt is in the Sacrament truly, wholy and verily after a certayne property and manner. I deny not his preſence, but his reall, and corporall preſence.* But this is a difference without a diuerſity (by *M. Pernes* licence) for yf Chriſts body be there *truly, wholy and verily*, he muſt alſo be there *really*, as to euery mans common ſenſe and reaſon is euident; and ſo *Maiſter Perne* by this diſtinction ſheweth, that he beleeued nothing at all really, truly, or verily at that tyme, yf his heart were accordinge to his words.

D. Pearne ſpeaketh doubtfully & doubly about the Sacramēt.

19. And albeit, as I haue ſaid, *Maiſter Perne* propoundeth the queſtions of *Tranſubſtantiation* & *ſacrifice of the maſſe*, yet when they came to ioyne iſſue, their ſpeach was moſt of all about the *reall preſence*, and I call yt a ſpeach rather then diſputation, for that yt had neyther order, method, nor ſubſtance in yt, but was a moſt ridiculous colloquy of one to another, without vrginge or anſweringe any one argument ſubſtantially, but as little beagles lyinge togeather, one ſtarteth vp and giueth a barke or two, and lyeth downe againe; ſo theſe diſputers, aunſwerers, and moderator

The fond manner of this diſputation.

handled the matter; as for example, M. *Parker* being to argue firſt, began to alleage three vayne reaſons (as Fox calleth them in the margent) for the *reall preſence*, to witt, that yt was *propheſyed, promiſed*, and *performed* as he proued by diuers places of ſcripture, which being done Iohn Fox, without tellinge vs any aunſwere at all giuen by *Maiſter Perne*, hath theſe words. *Heere they were forced to breake of through the want of tyme, yet* Maiſter Parker *replyed thus with a prayer againſt* Maiſter Perne; *vve giue thee thankes moſt holy Father, that thou haſt hidden theſe things from the wiſe and prudent, and haſt reueyled them to babes, for pride is the roote of all hereſies whatſoeuer, &c.*

Fox *pag.* 1260.

20. Now heere I vvould aſke Iohn Fox what he meaneth by this note; *that they were forced to breake of for lacke of tyme?* and yet that *Parker* replyed, and began his reply with a prayer? For yf they brake of, how did he reply, eſpecially his reply being ſomewhat long? And yf he replyed in ſo large a manner as Fox ſetteth it downe, how did they breake of? & how ridiculous a thing is it, that a ſollemne diſputation being begon in preſence of the whole vniuerſity, and of ſo great an audience, and *Maiſter Parker* being the firſt opponent, the matter ſhould be broken of without hearing any one anſwere of the defendant? But theſe are Fox his fooleryes, and theſe were the firſt and moſt firme foundations of our new Caluinian ſect in England. Many other particulars might be ſett downe, eſpecially of *Ridleyes*

Contradiction in Fox his vvords.

moderatinge, who at euery turne made himſelfe defendant & anſwered farre worſe then *Perne* himſelfe, but we ſhall haue better occaſion to touch the ſame afterward, when we ſhall examine more particularly what paſſed about euery controuerſie, in each of theſe diſputations; only *Vaueſour* of all the opponents ſeemeth to haue ſpoken beſt to the purpoſe (as Fox relateth him) for that he alleaged an authority of *S. Auguſtine in Pſalm.* 98. which *Ridley*, not able to anſwere, ridiculouſly ſhifteth of as yow ſhall ſee afterwards, when yt commeth in ranke to be examined, and in his preface he cited two ſayings of *Zuinglius* and *Oecolampadius*, of their owne doubtfullneſſe at the beginninge, in the doctrine with they firſt broached againſt the *reall preſence.* Zuinglius his words are: *Albeit this thinge that I meane to treat of, doth like me very well; yet notwithſtandinge I dare define nothinge, but only ſhew my poore iudgement abroad to others,* &c. *Oecolampadius* his words are wrytinge to his brother. *Peace be with thee. As farre as I can coniecture out of the ancient Fathers, theſe words of* Chriſt (this is my body) *is a figuratiue locution, &c.* Thus they at the beginninge very doubtfully, as yow ſee, but afterward, as thoſe that tell lyes ſo often, as at length they beginne to beleeue them to be true themſelues, ſo did theſe men; and yet others were ſo fooliſh as to follow them in their doubtfull fancyes, a pittifull caſe in the cauſe of our ſoule. Well, *Iohn Fox* concludeth this whole diſputation with theſe words: *Heere endeth*

M. *Vauaſour* commended.

Zuinglius and *Oecolampadius* doubtfull of their doctrine at the beginninge.

Fox *pag.* 1261.

(ſaith he) *the third and laſt diſputation holden at Cambridge* 1549.

Fifth Diſputation. §. 5.

The 5. diſputation or determination at *Cambridge* by *M. Ridley.*

21. The fifth diſputation was the publike determination made by *B. Ridley*, as iudge and moderator vpon the queſtions, before handled in the three diſputations of *Cambridge*, vvhich determinatiō I do reckon among the number of the other diſputations publike, and colloquyes, both for that yt was made vpon a ſeuerall day moſt ſollemnely, and with no leſſe concourſe of people then the former, as alſo for that yt ſetteth downe all the heads of his principall arguments, as the firſt diſputation doth thoſe of *Peter Martyr*, though without the anſwers or replyes of his aduerſaryes. And indeed this being a collection of all the ſubſtantiall points, of whatſoeuer had byn alleaged by the Proteſtants in all three diſputations, as alſo whatſoeuer himſelfe could adde thervnto; and being done with ſo great ſtudy & deliberation, as to be deliuered in the greateſt concourſe and expectation of people (for the nouelty therof) that euer perhaps were ſeene togeather in *Cambridge* before; yt being the firſt publike determination againſt the truth of Chriſts ſacred body in the Sacramēt, that euer that vniuerſity, from her firſt foundation had heard of: For all theſe reaſons and reſpects (I ſay) this determination may per-

haps be numbred amongſt one of the moſt ſollemne conferences, or diſputations held by the Sacramentarye Proteſtants in our countrey.

22. *Ridley* then began the aſſembly with theſe words: *There hath byn an ancient cuſtome amonge you, that after diſputatiōs had in your common ſchooles, there ſhould be ſome determination made of the matter diſputed and debated, eſpecially touching Chriſtian Religion; becauſe therfore it is ſeene good to theſe worſhipfull aſſiſtants, ioyned with me in commiſſion from the Kings Maieſtie, that I ſhould performe the ſame at this tyme, I will by your fauourable patience declare, both vvhat I do thinke and beleeue my ſelfe, and what all other ought to thinke of the ſame, vvhich I vvould that afterward ye did with diligence weigh and ponder, euery man at home ſeuerally by himſelfe, &c.* This is his preface, wherin yow may note firſt, what a different aſſurance it is for a man, to repoſe the ſaluation of his ſoule vpon this new beleefe and thinkinge of *Maiſter Ridley*, which was not yet as yt ſeemeth full three or foure yeares old with him (for vntill K. *Henryes* death he was euer held of another opinion) or vpon the generall determination, learninge, iudgement, piety, & conſent of the worthieſt in the Chriſtian world, aſſembled togeather in councells, wherof ten, (as in our preface we haue touched, and ſhall againe afterward) had determined for the *reall preſence* in the ſpace of the laſt 500. yeares, before this contrary determination of *Ridley*, to witt after the queſtion was once moued by *Berengarius*, vntill yt was moued

Fox *pag.* 1261.

Ridley his entrance to his determination.

Diuers cōſideratiōs about the vncertainty of Proteſtants beliefe.

ued againe by *Zuinglius* and *Oecolampadius*; lett euery diſcreet man, I ſay, conſider what a difference this is, for a man to aduenture his ſoule and euerlaſtinge inheritance theron. For yf a man had demaunded of *Ridley* himſelfe 4. or 5. yeares before this day, what a man *was bound to thinke and beleeue* in this point for ſauinge his ſoule, he would haue ſaid the quite contrary to that he determineth now.

23. Secondly yow may conſider another difference in this priuate determination, of *Ridley* & his aſſociates from that of Catholike Councells, for that Councells after enquiry and diſputations made for the truth, do determyne by generall conſent of the Biſhopps aſſembled, with aſſured aſsiſtance of the holy ghoſt; wheras *Maiſter Ridley* remytteth all to the priuate iudgement *of euery one at home, ſeuerally by himſelfe*; which is as much to ſay, notwithſtanding all the diſputation, and his determination, yet muſt euery man and woman follow their owne fancy *at home,* and be iudge of all that hath byn diſputed, or determyned: & this is the certainty that Proteſtants haue for common people to rely vpon.

24. Thirdly yt is to be noted, that notwithſtanding Fox calleth this deciſion, *the determination of Doctor Nicolas Ridley B. of Rocheſter, vpon the concluſions aboue prefixed,* yet handleth he only two queſtions in this his determination videlicet; *Tranſubſtantiation,* and the *Sacrifice of the Altar,* but the firſt much more amply and aboundantly, pretermitting the very cheefe & prin-

cipall queſtion in deed, wherof all the reſt dependeth, which is of the *reall preſence*, which maketh the very eſſence of *Caluinian* and *Zuinglian* ſect, wherby they do differ from both *Lutherans* and vs: of which abſurd impoſture we haue ſpoken ſufficiently before, and ſeing ſo much had byn ſaid in the former diſputations about that point, though greatly againſt the Proteſtants inclination, me thinketh he ought not to haue left out wholy that queſtion in this his determination. But as I haue often ſaid, their principall ſhift in thoſe dayes was to ſtepp from the mayne point, whether Chriſt were really in the Sacrament or no; & to leape vnto a quiddity of the manner of his being there, to witt by Tranſubſtantiation. About which notwithſtandinge, B *Ridley* beginneth his reſolution with great oſtentation of words ſayinge; that he had fiue principall
grounds or head ſprings for the ſame: *Firſt* (to 1.
vſe his words) *the authority, Maieſtie, and verity of*
the ſcriptures: ſecondly the moſt certayne teſtimonyes of 2.
ancient Catholike Fathers: thirdly the definition of a 3.
Sacrament: fourthly the abhominable hereſie of Eu- 4.
tiches, that may enſue of Tranſubſtantiation: fifthly, 5.
the moſt ſure beleefe of the article of our faith; he aſcended into heauen, *&c.*

Fiue pretended heades of Ridleyes determination.

25. Theſe be *Maiſter Ridleyes* fiue bulwarks or caſtles of defence builded in the ayre, which he handleth ſo fondly and childiſhely, as after yow ſhall ſee in the particular examinations of his arguments. Only heere I will ſay in generall, that the reader ſhall find his *authority,*

maieſtie, and *verity* of ſcriptures againſt Tranſubſtantiation, to be a meere vaunt and vanity, for he hath no one cleere or ſubſtantiall place at all. And as for his certayne teſtimonyes of the ancient Fathers, they will proue ſo vncertaine for his purpoſe, as yow ſhall ſee them moſt certaynely againſt him. His third caſtle of the definition of a Sacrament, vvill proue a cottage of no ſtrength at all, for that the true nature of a Sacrament ſtandeth well vvith Tranſubſtantiation. His fourth head ſpringe about the hereſie of *Eutiches*, will proue a puddle, and himſelfe puzzeled therin, for that the hereſie of *Eutiches* confoundinge two diſtinct natures in Chriſt, hath no more coherence vvith *Tranſubſtantiation*, then *Rocheſter* with *Rome*. And finally his laſt ground about the article of Chriſts aſcendinge into heauen, hath no ground to reſt on, but is a meere imagination in the ayre, to witt, that for ſo much as Chriſt aſcended into heauen, *ergo* there is no Tranſubſtantiation.

Ridleyes reſolution about the ſacrifice of the maſſe.

26. Wherfore to leaue this firſt queſtion of Tranſubſtantiation, and paſſe to the ſecond of ſacrifice, yow muſt vnderſtand, that when *Maiſter Ridley* had ſpent moſt of the time about *Tranſubſtantiation*, he had little left concerning *the ſacrifice of the maſſe*, but concluded his ſaid determination in very few words thus: *Now for the better concluſion* (ſaith he) *concerning the ſacrifice, becauſe yt dependeth vpon the firſt, I will in few vvords declare what I thinke. Two things do perſuade me, that this concluſion* (againſt the ſacrifice of the maſſe)

Fox *pag.* 1262.

maſſe) *is true, that is certayne places of ſcripture, and certayne teſtimonyes of the Fathers.* Lo heere the graue and weighty motiues that *Ridley* had, to aduenture vpon ſo great a change in beleefe as this was, after ſo many yeares, being a Prieſt and Catholike Biſhopp, and offeringe ſacrifice after the manner of the Catholike Church, from the firſt day of our contreyes conuerſion, vnto th'end of K. Henryes raigne. His motiues were, as yow heare, *certayne places of the ſcripture,* which were only taken out of the Epiſtle to the Hebrues, talkinge of Chriſts bloudy ſacrifice on the croſſe, which was but one, & certayne places of the Fathers, to witt, two or three miſvnderſtood out of *S. Auguſtine,* and one out of *Fulgentius,* all which notwithſtandinge proue nothinge for his purpoſe, as after yow ſhall ſee declared in their place, and turne. And the ſelfe ſame Fathers haue ſo many other cleere places to the contrary, as we will deſire no better iudges for proofe of our Catholike cauſe, then yf *Ridley* would remitt himſelfe to theſe two Fathers iudgements, by him cyted againſt vs; for that both of them do profeſſe themſelues to be Prieſts, and to offer externall ſacrifice, vpon the Altar as our Prieſts do now.

Hebr. 9. & 10.

The miſerable proceeding of *Ridley.*

27. Conſider then how wiſe and conſtant a man *Ridley* was, to leaue his ancient faith ſo generally receaued throughout all Chriſtendome in his dayes, and ſo many yeares practiſed by himſelfe, vpon two ſuch motiues, as are *certayne places of ſcripture miſvnderſtood, by himſelfe,*

ſelfe, and certayne teſtimonyes of Fathers, that ſeemed to him to haue ſome difficulty. Which leuity vvas ſo diſpleaſaunt vnto almighty God, as by the effects we ſee, that wheras at the beginning he ſeemed to doubt vpon theſe two motiues, leauinge other men to iudge therof, he became by little and little to be ſo obſtinately blinded at length therin, as albeit ſome foure or fiue yeares after, he were openly conuicted in diſputations at *Oxford*, as by his anſwers yow ſhall afterwards ſee, yet was he content to burne for the ſame, which was the higheſt degree of calamity that could fall vpon him, in body and ſoule. And thus much of him and his determination for the preſent.

Sixt Diſputation. §. 6.

The ſixt diſputatiõ at *Cambridge* by *Bucer* 1549.

28. In all the former diſputations both at *Oxford* and *Cambridge*, yow ſhall find nothinge of friar *Martyn Bucer*, no not ſo much as that he is once named in all theſe conflicts, about the bleſſed Sacrament. And yet yow muſt remember, that he was principall reader of diuinity in *Cambridge* at this tyme, as *Peter Martyr* was in *Oxford*: and therfore as the firſt place was giuen to the ſaid *Peter* in *Oxford*; ſo yt is likely, that the ſame would haue byn to *Martyn* in *Cambridge*, yf they had found him ſo pliable to their hands in his opinions about the Sacrament, as the other was; but in no caſe would he be induced as yet, to accommodate him-

ſelfe therin, and therfore had he not any part allowed him in this comedy, eyther of defendant, opponent, diſputer, counſelour, moderator, aſsiſtant, or other office or imployment: nay yt is thought that he incurred ſo great diſgrace about this matter, as he could willingly haue departed the realme againe, (as *Bernardinus Ochinus* vpon ſuch like diſcontentment did from London) had not the neceſsity of his woman, and other impediments of pouerty letted him, not knowinge well whither to goe, as being expulſed from *Argentina* at his comming to England, as * before we haue ſhewed in the ſtory of his life.

Martyn Bucer in great diſtreſſe.

* *Menſ. Decemb. cap. 16.*

29. Wherfore reſoluinge himſelfe at length to paſſe ouer this mortification, and to giue our Engliſh Proteſtants ſome ſatisfaction, though not in the points which they deſired, he thought it good after *Ridleyes* departure, to defend certayne other paradoxes, which Fox recordeth in theſe words: *Ouer and beſides theſe diſputations aboue mentioned, other diſputations vvere holden in Cambridge ſhortly after by* Martyn Bucer, *vpon theſe concluſions followinge:* Firſt, *that the canonicall bookes of ſcripture alone, do ſufficiently teach the regenerate all things neceſſary belonginge to ſaluation.* Secondly, *there is no Church on earth that erreth not, as well in faith, as in manners.* Thirdly *we are ſo iuſtified freely of God, that before our iuſtification, yt is ſinne and prouoketh Gods wrath againſt vs. whatſoeuer good worke we ſeeme to do. Then being iuſtifyed, we do good works.*

Fox pag. 1262 & 1263.

1.

2.

3.

The queſtions of *Bucers* diſputatiō.

30. Theſe were *Bucers* concluſions, which

well I may call paradoxes, for that euen in the common ſenſe & iudgement of euery meane capacity, the falſity and abſurdity therof is apparant. For as touchinge the firſt, though we graunt, that the diuine books of ſcripture, yf they were fewer then they are (reſpectinge Gods holy prouidence) are ſufficient to teach both regenerate and not regenerate (that beleeue the verity therof) the true way of ſaluation, and that the ſaid diuine prouidence hath, doth, and will ſo prouide, that albeit ſome parts of theſe we now haue ſhould be loſt (as diuers others before haue byn) yet ſhould the remnant ſtill be ſufficient to that purpoſe, with ſuch other ſupplyes of Gods aſſiſtance as he would ſend; yet to ſay, as this man doth, *that the canonicall bookes of ſcripture alone, do ſufficiently teach all things belonginge to ſaluation*; yt by *alone* he will exclude all other helpes of tradition, antiquity, teſtimony of the Church, interpretation of the Fathers, direction of generall Councells, and other like aydes, yt is a moſt abſurd paradox; for neyther can we know which bookes are to be held canonicall, nor what they teach truly & ſincerely, nor what may be deduced out of them; yf we remoue the former helpes; And the caſe is, as yf one of the Kings of our countrey goinge abroad, as ſome did to *Hieruſalem*, or other forrayne warres, and intending to be longe abſent, ſhould leaue with his Councellors for their better gouernement certayne lawes wrytten with his owne hand, & other

Hovv ſcriptures are ſufficient to saluation.

A caſe repreſentinge the heretiks of our dayes about cryinge for ſcriptures alone.

directions by word of mouth how to proceed, interprett, and vſe them, commaundinge all men to obay them, and that ſome troubleſome people after many yeares continuance in their gouernement, ſhould appeale from them, to the Kings wrytten lawes only, prayſinge the ſufficiency therof (for better colouringe their pretence) and ſuinge that yt were a blott vnto the ſaid lawes, and to the Kings wiſdome that made them, to acknowledge any inſufficiency at all in them for perfect direction of the common welth, which lawes yet, themſelues would expound, as pleaſed them beſt for their owne purpoſes.

31. In this caſe, who ſeeth not wher vnto this practiſe tendeth, and for what cauſes ſo great prayſes are giuen to the ſufficiency of theſe lawes, vſed to make the praiſers iudges of all, and to exempt them from all controlment of others? And the very ſame is ſeene in the other caſe of the ſcriptures, which being written by the ſpiritt and fingar of God himſelfe, and deliuered vnto vs by the Church, whoſe commiſsion alſo and authority in the ſame ſcriptures is ſett downe, byndinge vs vnder damnation to heare her from age to age, as the pillar *and firmament of truth*, there ſtepp vp togeather diuers ſorts of ſectaryes in all ages, & of this of ours, *Lutherans, Zuinglians, Caluiniſts, Anabaptiſts, Trinitarians,* and the like chalenged by the ſaid Church of diſobedience, and do all appeale ioyntly and ſeuerally from her, to only ſcriptures, prayſinge highly the ſufficiency,

Matt. 18.
1. *Tim.* 3.
Marc. vlt.
Matt. 16.

and excellency therof, and refuſinge all other meanes, eyther of tradition or ancient expoſition, for vnderſtandinge of the ſenſe and true meaninge. And when we alleadge the Catholike Doctors and Paſtors of euery age, as ſpirituall Gouernours and Conſelors vnder God in the Church, for explaninge his diuine will and meaninge in this behalfe; they refuſe all, and only will be interpreters and expoſitors themſelues, and this not only againſt the Catho. Church, which they ought to obay, but one ſect alſo againſt another for their particular opinions, and diuerſityes, which by this meanes are made irreconciliable, and indeterminable, as experience teacheth vs. For when, I pray yow, will Luther & Zuinglius or their followers, come to any accord eyther with vs, or amongſt themſelues by only canonicall ſcriptures, expounded after each partyes particular ſpiritt, iudgement and affection? The like I may aske of Anabaptiſts & Arrians, Engliſh Proteſtants and Puritans, or of any other Sectaryes that yow can name vnto me, which neuer agreed by this way, nor euer will. And this is the firſt paradox of *Martyn Bucer*, that only ſcriptures are ſufficient to teach euery man.

The ſecōd paradox of *Martyn Bucer.*

32. The ſecond is yet worſe (yf worſe may be) to witt; *that there is no Church on earth, which erreth not as well in faith as manners.* Which yf yt be ſo, then erreth alſo in faith the true Church of Chriſt, and is a lyinge Church, and may lead vs into error and hereſie. And of this yt

followeth againe, that we can haue no certainty of any thinge in this life, and that almighty God doth damne vs very vniuſtly for hereſie, wherinto we may be brought by his true Church, and ſpouſe, which on the other ſide, he hath commaunded *vs to heare, and obay vnder payne of damnation*; yt followeth alſo that *S. Paul* did falſely call the Church, *the pillar and firmament of truth*; for as much as yt may both deceaue and be deceaued. Chriſts promiſe alſo was falſe, when he aſſured his Church, *that he would be with her by his ſpiritt of truth vnto the worlds end*; and that, *the gates of hell ſhould not preuaile againſt her.* All theſe abſurdityes, impoſſibilityes and impietyes, do follow of this ſecond paradox, beſides infinite others, which any meane capacity may deduce of himſelfe.

Matth. 18.

1. *Tim.* 3.

Marc. vlt.

Matth. 16.

33. The third paradox alſo is no leſſe monſtrous to common ſenſe and reaſon, then the two former, to witt, *that vvhatſoeuer good worke any man doth, or may ſeeme to doe before iuſtification, is ſinne, and prouoketh Gods wrath.* But I would aske this new opiniatour or paradox-defender, how he would anſwere to that of *Exodus*, where yt is ſaid of the Egyptian mid-wyues (infidells no doubt) *quia timuerunt obſtetrices Deum, ædificauit illis domos.* God gaue them aboundant children, for that vpon feare of offendinge almighty God, they diſobayed their King *Pharao* in ſauinge the Hebrues children. doth God vſe to reward ſinne? or to prayſe that which prouoketh his wrath? Againe, the Prophett *Ezechiell* ſheweth vs how God did

The third paradox of *Martyn Bucer.*

Exod. 1.

Ezech. 20.

Hier. in Comment. in cap. 20. *Ezech.*

Dan. 4.

Act. 10.

Aug. l. de prædeſtinat. Sanct cap 7. *& lib.* 1. *de Baptiſ c.* 3. *& l.* 4. *c.* 23.

temporally reward *Nabuchodonozor* and his army with the ſpoyle of Egypt, for that they had ſerued him faithfully in chaſtizinge of *Tyrus*. And *S. Hierome* vpon that place hath theſe words: *By that Nabuchodonoſor receaued this reward for his good worke, we learne that gentills alſo yf they do any good thinge, ſhall not leeſe their reward at Gods hands*; and how can God be ſaid to reward that which offendeth him? The Prophet *Daniell* alſo to the ſame *Nabuchodonoſor* an infidell, gaue this counſell, *peccata tua eleemoſynis redime*: redeeme thy ſynnes with almes, which he would neuer haue done, yf yt had byn a ſynne, & prouoked Gods wrath to giue almes, or to performe any ſuch other morall vertue before iuſtification, eſpecially being ſtyrred & holpen thervnto by Gods eſpeciall help, which may be before iuſtification, as *Martyn Bucer* in this paradox ſuppoſeth. And laſtly not to ſtand any longer in this which is of it ſelfe ſo euident; I would aske friar *Martyn*, whether *Cornelius* the centurion being yet a gentile, did ſinne and prouoke Gods wrath in prayinge, and giuinge almes before his conuerſion? Yf he ſay yea (as needs he muſt accordinge to his doctrine) the text of ſcripture is againſt him, for the Angell ſaid vnto him: *Thy prayers and almes-deeds, haue aſcended vp, and haue byn called into remembrance in the ſight of God.* Vpon which words *S. Auguſtine* in diuers of his works, doth call the ſaid almes-deeds of *Cornelius*, before he beleeued in Chriſt, *Iuſtice, and the gifts of God*, which he would neuer haue done, yf they had byn ſynnes, and *prouoked Gods wrath*, as this new-fangled friar hath taken vpon him to defend.

34. And this ſhalbe ſufficient for this ſixt diſputation of *Martyn Bucer*, which is fiue tymes as much, as Fox ſetteth downe of the ſame, for that he relateth only the time and place of the ſaid diſpute, togeather with the concluſions afore mentioned, & that *Sedgewicke*, *Yonge*, and *Perne* were opponents to *Bucer* therin; but all the reſt he remitteth to a larger diſcourſe at another tyme, ſupplyinge the breuity of this Bucerian diſputation, with another diſpute betweene cuſtome and verity, which he calleth: *A fruitfull dialogue, gathered out* (ſaith Fox) *of the Tractations of Peter Martyr, and other authors, by a certayne reuerend perſon of this realme, teachinge all men not to meaſure Religion by cuſtome, but to try cuſtome by truth, &c.*

Fox *pag.* 1263.

35. And this was another diuiſe of thoſe dayes of Innouations and noueltyes, to dazell ſimple mens eyes, as though *Cuſtome* and *Verity*, the handmayd and maiſtreſſe, were ſo fallen out, that one impugned the other, & could not agree or ſtand togeather any longer, and conſequently *cuſtome* and *antiquity*, muſt needs giue place to *nouelty*; the fraud and folly of which diuiſe may in very few words be diſcouered, and their true frendſhipp and agreement eaſily be declared; yea their inſeparable coherence to be ſuch, as in our caſe of the controuerſie about the *reall preſence* (for in this point they are made to braule and full out)

An altercation betvveene cuſtome & verity.

they cannot poſsibly be ſeparated. For yf verity in this matter haue not antiquity and cuſtome with yt, yt is nouelty, and by conſequence not verity at all. And on the otherſide, cuſtome in points of Chriſtian faith and beleefe, yf yt be generall, and of long tyme (for otherwiſe yt cannot properly be called cuſtome, in the ſubiect we handle) may not poſſibly be found in our Chriſtian Church without verity, for that otherwiſe the whole Church ſhould vniuerſally admitt a falſity, & continue yt by cuſtome, which to imagine were folly and madneſſe, yea moſt inſolent madnes, yf vve beleeue *S. Auguſtine*, whoſe words are: *Diſputare contra id, quod tota per orbem frequentat Eccleſia, inſolentiſsima inſania eſt*. It is a „ moſt inſolent madnes to diſpute againſt that, „ which the whole Church throughout the „ world doth practice. And he addeth in the ſame place, *though it be not cōteined in the ſcriptures.*

Aug. epiſt. 118. ad Ianuar.

36. Wherfore for *Iohn Fox*, and his reuerend maiſter *Nicolas Ridley, Peter Martyr* and others, to come out now with a dialogue or brauling altercation, betweene *cuſtome* and *verity* about the matter of the Sacrament, and to ſeeke to ſett them by the eares, or make a diuorſe betweene them, for that cuſtome had continued from the beginning of our conuerſion to that day without verity, was a very ſimple and ridiculous diuiſe, & worthy Iohn Fox his witt and grauity, for by this he confeſſeth in effect, that cuſtome and antiquity was againſt him, wherof we in this matter do rightly alſo inferre,

Cuſtome and verity cannot be at odds in the Chriſtian Church.

ferre, verity I ſay in this matter concerninge Chriſtian faith and beleefe, receaued in the Church by cuſtome and tradition of former ages, which our ſauiour Chriſt did promiſe to aſsiſt with his ſpiritt of truth, whatſoeuer Fox or his fellowes may obiect, or we admitt, againſt Idolatry or other reprehenſible cuſtomes of former tymes amongſt the Iewes, gentills, nations, contreyes, and commonwelthes different from the Chriſtian Church; all which had no ſuch aſſurance of truth, for beginninge and continuinge their cuſtomes, as our Chriſtian Church hath. And ſo much of this feigned fight, betweene cuſtome and verity in Chriſtian Religion; whatſoeuer arguments of moment are alleaged in the combatt betweene them about the *reall preſence*, ſhalbe afterward handled in their due places. So as of this diſputation and *Martyn Bucers* we ſhall make but one, to witt, the ſixt.

Seauenth Diſputation. §. 7.

37. Hitherto are the publike diſputations, recorded by Fox to haue byn held by Proteſtants, for eſtabliſhinge and authorizinge their new religion vnder K. *Edward*, and all within the compaſſe of one yeare, to witt, 1549. there enſue now foure other, appointed ſome foure yeares after in the firſt of *Q. Maryes* raigne 1553. vvhich albeit they were vnder a Catholike gouernement, yet were they for giuinge ſa-

The 7. diſputation in the cōuocation houſe *anno* 1553.

Fox *pag.* 1284.

tisfaction only to Proteſtants of thoſe dayes, when Catholike Religion was to be reſtored to th' end that the other might ſee their owne leuity in changinge the ſame. And the firſt of theſe diſputations (being the ſeauenth in order) was held in the conuocation houſe, at *S. Paules* Church in *London*, begon (as Fox ſaith) vpon the 18. of October in the foreſaid yeare, and during for ſix dayes togeather. The queſtions vvere the accuſtomed about the reall preſence and Tranſubſtantiation. The manner of diſputinge was not in forme or after any faſhion of ſchoole, but rather of propoſinge doubts, and anſweringe the ſame for ſatisfaction of them that were not reſolued, and ſo much leſſe then in the former was any thinge purſued to any point of triall. *Doctor VVeſton* deane of *VVeſtminſter* was choſen prolocutor, who proteſted in his preface (as Fox ſaith) *that this conference vvas not held to call any points of* Catholike *Religion into doubt, but to ſolue ſuch ſcruples or doubts, as any man might pretend to haue.*

M. Doctor VVeſton prolocutor.

Fox *ibid.*

38. This conuocation conſiſted for the greateſt part, of all thoſe clergy-men that had borne rule in *K. Edwards* dayes, exceptinge *Cranmer, Ridley, Latymer* and *Rogers*, and I know not yf any other that were commytted before. And the firſt point that was handled therin, was about a certayne Caluinian Catechiſme, ſett forth a little before vnder the name of that conuocation, wherunto the prolocutor required ſubſcriptions, to teſtifie that yt was not ſett forth by their conſents, meaninge,

ninge, as yt ſeemed, therby to conuince *Ridley* or *Crammer*, or both of falſe dealinge therin. The ſecond point was of ſubſcribing to the reall preſence, wherunto all the whole houſe agreed (ſaith Fox) ſauinge fiue or ſix, to witt, *Maiſter Philips* Deane of *Rocheſter*, *Maiſter Haddon* Deane of *Exceter*, *Maiſter Philpott* Archdeacon of *VVincheſter*, *Maiſter Cheyney* Archdeacon of *Hereford*, & *Maiſter Elmour* Archdeacon of *Stow*, and one other whome he nameth not, and by theſe were propounded all the doubts, that were there diſcuſſed: and as for the firſt two dayes, there was nothinge done at all, but a certaine communication. The third day came the *Lord great-maſter*, with the Earle of Deuonſhire and diuers other noble men, and *Cheiney* afterward Biſhopp of Gloceſter, who confeſſed the *reall preſence*, but not *Tranſubſtantiation*, propoſed ſome doubts about the ſecond point, which we ſhall afterwards examine in their place. The prolocutor appointed *Doctor Moreman* to aunſwere him and the reſt *extempore*, wherby we may gheſſe how ſubſtantiall a diſputation yt was, for that the defendant came nothinge at all prepared. *Philipps* alſo propoſed ſomewhat about the reall preſence; *Elmour* and *Haddon* ſpake little vpon that day, though the next day *Elmour*, then Chaplaine to the Duke of *Suffolke*, and after Biſhopp of *London*, read certayne authorityes out of a note-booke, which he had gathered againſt the reall preſence.

Six only of all the cõuocation houſe refuſed to ſubſcribe.

M. Cheiney.

D. Moreman.

M. Elmour.

39. But of all other, the moſt buſy was *Phil-*

M. Philpot.

pott, both that day, and the other followinge, vauntinge and chalenginge the whole company to diſpute. *Then quoth Philpott* (ſaith Fox) *I vvill ſpeake playne Engliſh, the Sacrament of the Altar, which yee reckon to be all one with the maſſe; is no Sacrament at all, neyther is Chriſt any wiſe preſent in yt, and this his ſayinge he offered to proue before the vvhole houſe, yf they liſted to call him thervnto, and before the Queens grace, and her counſell, and before the face of ſix of the beſt learned men of the houſe of the contrary opinion, and refuſed none. And yf I ſhall not be able* (*quoth he*) *to maintayne by Gods word that I haue ſaid, and confound thoſe ſix which ſhall take vpon them to withſtand me, in this point, let me be burned with as many faggotts as be in London, before the court-gates, &c.* This was *Philpotts* vaunt, and yet yf yee conſider the poore arguments he brought forth in this conference, which afterwards ſhalbe diſcuſſed, togeather with his fond anſwers that he gaue in his 15. or 16. ſeuerall examinations, before the Biſhopps of *VVincheſter, London, Chicheſter, Bangor* and others (for ſo much payne was taken to ſaue him) yow will ſay that his *B. Gardiner* had reaſon, when he held him for more then halfe madd, as in his ſtory we haue related. Conſider alſo, that his denying Chriſt to be preſent any wiſe in the Sacrament, is much different from that yow heard *Maiſter Perne* affirme before, by approbation of *Maiſter Ridley* the moderator, that Chriſts body was truly, wholy, and verily in the Sacrament after a certayne propriety; but theſe men muſt not be taken at their words.

Fox *pag.* 1285.

Iohn Philpotts vaũt in the cõuocation houſe.

40. And finally, the concluſion of all this conference with *Philpott* was, that the prolocutor in the end, ſeing him out of all reaſon to trouble the houſe, layed two comaundements vpon him; the firſt that he ſhould not come thither any more, vnleſſe he came in gowne and typpett, as the others came: the ſecond, that he ſhould not ſpeake but in order, and with licence as the reſt did; whoſe aunſwere Fox relateth in theſe words: *then quoth Philpott I had rather be abſent altogeather*, ſo inſufferable was all order, or temperate manner of proceedinge to this diſorderly man; and ſo *Q Mary* ſent a wryte the next day to diſſolue the conuocation: *And ſuch as had diſputed* (ſaith Fox) *on the contrary part, were driuen, ſome to fly, ſome to deny, and ſome to dye, though to moſt mens iudgements, that heard the diſputation, they had the vpper hand &c.* Theſe are hereticall bragges, as yow will better ſee afterwards when we come to examining of arguments. And as for dyinge, none of the forſaid diſputers died, to our knowledge, but only *Philpott* in his madd moode; *Cheyney*, *Elmour*, and *Haddon* gott Biſhopricks, & other dignityes vnder *Q. Elizabeth*. And ſo much of this diſputation in the conuocation houſe. Fox ibid.

Eight, ninth, and tenth Diſputation. §. 8.

41. Theſe laſt three diſputations I do ioyne togeather, for that they were held ſucceſsiuely in

Three diſputatiōs in *Oxford* againſt *Cranmer*, *Ridley* and *Latymer*.

Fox *pag.* [illegible]299.

in *Oxford* vpon three ſeuerall dayes in the moneth of Aprill, *anno* 1554. with *Cranmer*, *Ridley*, and *Latymer* vpon the forſaid three queſtions of the *reall preſence*, *Tranſubſtantiation*, and *the ſacrifice of the maſſe*. The names (ſaith Fox) of the vniuerſity Doctors and graduates, appointed to diſpute againſt them vpon the ſaid queſtions, were theſe of *Oxford*, *Doctor VVeſton* prolocutor, *Doctor Treſſam*, *Doctor Cole*, *Doctor Oglethorpe*, *Doctor Pye*, *Maiſter Harpesfield*, *Maiſter Feckenam*. Of *Cambridge*, *Doctor Yonge* Vice Chauncelour, *Doctor Glynn*, *Doctor Seton*, *Doctor VVatſon*, *Doctor Sedgewicke*, *and Doctor Atkinſon*, *to witt ſix of each vniuerſity*, *all meeting at Oxford togeather to this effect*. Thus farre Fox; who deſcribeth alſo the manner and forme of this diſputation, much more reaſonable, orderly & indifferent, then all the former diſputations vnder the Proteſtants, yf we beleeue Fox himſelfe, who ſaith; that in the middle of the Doctors, there were appointed foure to be *exceptores argumentorum*, wryters of the arguments (to vſe his words) *and a table ſett in the middeſt, and foure notaryes ſittinge with them*; So as by his relation there were eight indifferent men choſen to regiſter whatſoeuer paſſed: yet yf he relate truly, the manner of arguinge, was not ſo orderly and ſchoolelike as might haue byn, wherby yt came to paſſe, that ſcarce any argument was proſecuted to the end; and the anſweringe was ſuch, as comonly was wholy from the purpoſe, as by diuers examples, yow ſhall ſee afterwards declared; as alſo we ſhall

Fox *ibid.*

The indiferēt dealinge of Cath. in their diſputation examine what arguments *Cranmer* could alleage againſt the *reall preſence*, vpon the fourth day of diſputation, to witt the next day after *Latymer* had ended. For that *Doctor Harpesfield* anſweringe for his degree, defended the queſtion of the reall preſence, and *Maiſter Cranmer* was courteouſly inuited to the ſaid diſputation, and ſuffered to ſay what he would or could againſt that verity, & was fully anſwered; notwithſtandinge Fox will needs beare vs in hand to the contrary, as his faſhion is.

42. And wheras the ſaid *Doctor Harpesfield* in his preface, did much commend the diligent readinge of ſcripture with prayer, and conferring one place with another, but yet ſaid that this was no ſecure way or meane, for euery particular man to reſolue himſelfe of the ſenſe therof, but muſt rather beleeue the body of the Catholike Church therin, then his owne iudgement. Fox ſaith that *Maiſter Cranmer* in his reply reprehended that direction, ſayinge: *vvheras yow referre the true ſenſe & iudgement of the ſcriptures to the Catholike Church, as iudge therof, yow are much deceaued, &c.* And Fox himſelfe addeth this marginall note: *Yf Maiſter Harpesfield (when he ſaith we muſt not follow our owne heads and ſenſes, but giue ouer our iudgement to the holy Catholike Church) had willed vs to ſubmitt our ſelues to the holy Ghoſt he had ſaid much better.* So Iohn. But I would aske him, who ſhalbe iudge what the holy Ghoſt teacheth vs? For that is the queſtion. For yf a particular man readinge the ſcripture with prayer, and conferringe place with

The fooliſh reprehentiō vſed by *Cranmer* & *Fox*.

Fox *pag.* 1326.

with place only, may be preſumed to attayne therby the true meaninge of the holy Ghoſt (which notwithſtanding cannot be certayne, for that an heretike may vſe the ſame meanes) how much more may the vniuerſall body of the Church, vſing the ſelfe-ſame meanes alſo, as many of her learned members no doubt do; how much more, I ſay, may ſhee be thought and preſumed to attayne to the true ſenſe of the holy Ghoſt, ſeing that ſhe hath a ſpeciall promiſe of his infallible aſsiſtance to that effect, which particular men haue not, though heretiks are wont proudly to preſume therof? And ſo yow ſhall ſee yt appeare alſo in theſe diſputations, when we come to diſcuſſe the particulars.

43. And heere it is to be noted, that preſently vpon the end of this *Oxford diſputation*, vnder *Q. Mary*, it was reported, that others ſhould be held at *Cambridge* betweene the Doctors of that vniuerſity, and the reſidue of the Proteſtant preachers that were in priſon; wherof they being aduertiſed by the warninge of *Doctor Ridley*, as yt ſeemeth by *Fox*, and caſtinge their heads togeather vpon the matter, determined to refuſe all diſputation, except it were before the Queene and priuy Councell, or before the houſes of parlament, to which effect they ſett forth a publike wrytinge and proteſtation, with certayne reaſons of excuſes mouinge them thervnto, ſubſcribed by *Hooper, Farrar, Taylor, Philpott, Bradford, Rogers, Saunders*, and ſome others. And their cheefe excuſe was,

Fox pag. 1336.

The Proteſtāt Miniſters excuſe themſelues frō diſputation.

for that matters had byn determined by parlament before they were diſputed of, not conſideringe that in K. *Edwards* dayes, the ſame courſe with farre leſſe reaſon was held and determined by Parlament, before the Proteſtants diſputations in Cambridge.

Of diuers other Diſputations held beſides theſe ten. §. 9.

44. Theſe ten diſputations I thought good to ſett downe, for that they were held vpon the firſt chaunges of Religion in England, within the ſpace of 4. or 5. yeares, as before hath byn ſaid: diuers others I do paſſe ouer, though ſome of them were as ſollemne as theſe; as that of K. *Henry* the 8. againſt *Lambert*, vvherin *Doctor Cranmer* diſputed for the *reall preſence*, and the *Lord Cromwell* gaue ſentence againſt him, as we haue ſhewed * before in *Lamberts* ſtory. That alſo which was held or pretended in the beginninge of the raigne of Q *Elizabeth* at Weſtminſter, betweene nyne perſons of the Catholike parte, and as many of the Proteſtant preachers newly come from beyond the ſeas. Thoſe of the Catholike ſide were fiue Biſhopps, to witt *Doctor Iohn VVhite* Biſhopp of *VVincheſter*, *Doctor Baynes* of *Lichfield*, *Doctor Scott* of *Cheſter*, *Doctor Oglethorpe* of *Carliele*, *Doctor VVatſon* of *Lincolne*, with foure other Doctors adioyned vnto them, *Doctor Cole* Deane

The diſputation of *K. Henry* vvith *Lambert*.

* *Sup. cap. 14. die 4. Octob.*

Deane of London, *Doctor Langedale* Archdeacon of *Lewis*, *Doctor Harpesfield* Archdeacon of *Canterbury*, and *Doctor Chadſey* Archdeacon of *Middleſex.* And for the Proteſtant parte, were *Doctor Scory* an Apoſtata friar, & *Doctor Cox* before mentioned, that fledd the realme vnder *Q. Mary*, with whome ioyned *M. VVhitehead, M. Grindall, M. Horne, M. Sandes, M. Gheſt, M. Elmour*, and *M. Iewell*, all freſhly come from beyond the ſeas, who all, except ſome one or two, were ſoone after for their good demeritts, made Biſhopps, and accommodated by thruſtinge out the other, in reward of this diſputation, wherin notwithſtanding there was not one argument made, nor ſolution giuen, but only an oſtentation ſought to effectuate that with ſome colour, which otherwiſe was determined before, and lacked but a pretence, for that the Queene and thoſe that were neareſt about her, hauinge determined to make a change of Religion, thought they ſhould do yt beſt, and moſt iuſtifiable, yf they promiſed ſome name of diſputation, wherin the Catholiks had byn ſatisfied or vanquiſhed; to which end, there were ſo many ſhifts, partialityes, and diuiſes vſed, and ſo many iniuryes offered to the Biſhops of the Catholike party, as they thought good vpon the ſecond dayes meetinge, to paſſe on no further, except more reaſon or indifferency vvere vſed towards them.

A pretended diſputation in the beginninge of *Q. Elizabethes* raigne *anno* 1559.

45. For firſt, in this diſputation ſummoned & denounced throughout the whole realme,

by order of the Queene and Councell, *Syr Nicolas Bacon* lately made *Lord Keeper*, tooke vpon him to be preſident, and cheefe moderator, whome all men knew to be one of the greateſt aduerſaryes to Catholike Religion, that was in England, violent in condition, and vtterly ignorant in matters of diuinity. Secondly the queſtions appointed to be diſputed on, were not choſen nor aſsigned by the ſaid Biſhopps, but by the ſame *Syr Nicolas* and his adherents in the name of the Councell, at the inſtance or pleaſure of the Proteſtant new pretenders, wherof when the Biſhopps complayned, the *Lord Keeper* anſwered: *the queſtions are neyther of their* (to witt the Proteſtants) *propoundinge, nor of your diuiſe, but offered indifferently to yow both.*

The great inequality & iniuryes offered in this pretẽded diſputation.

Fox pag. 1924.

46. The queſtions were three, firſt *vvhether yt were againſt Gods word, and the cuſtome of the primitiue Church, to vſe a tongue vnknowne to the people in common prayer, and adminiſtration of Sacraments.* The ſecond, *vvhether euery Church had authority to appoint, take away, and change ceremonyes and Eccleſiaſticall rites, ſo the ſame be to edification.* Thirdly *whether yt can be proued by the word of God, that there is offered vp in the maſſe a ſacrifice propitiatory for the quicke, and the dead: VVhich queſtions vvere to be handled* (ſaith Fox) *in the preſence of the Queenes Councell, Nobility, and other of the parlament houſe, for the better ſatisfaction and enablinge of their iudgements, to treat and conclude of ſuch lawes as might depend heerevpon.* By which words you may eaſily conceaue what the drift of this pretended diſputa-

Three queſtions to ſmall purpoſe.

Fox pag. 1919.

ſputation was, and how guilefully theſe queſtions were choſen, and ſett downe, yf yow marke their words and ſenſe, eſpecially the former two, which only or principally were to be handled, and how impertinent theſe queſtions were to the great moment of the whole matter and ſequele, that was to enſue therof, which was no leſſe then the vniuerſall change of the whole body of Catholike Religion, throughout the realme.

47. This then was the firſt hereticall fraud in appointinge this diſputation, and the queſtions to be diſputed, but they were many more and greater in the proſecution therof; for firſt the Catholike cleargy lackinge their cheife head, which was the Archbiſhopp of *Canterbury* lately dead, the other Archbiſhopp of Yorke, to witt, *Doctor Heath* was entertayned with feyre words for a time, to effectuate with his brethren, what the Proteſtant party of the Conncell ſhould thinke expedient: wheruppon he being Chancelour yet in name, though the effect of his office was giuen to *Syr Nicolas Bacon*, vnder the little of *Lord Keeper*, he was brought into the place of diſputation, and ſate in his roome amongſt other Councellours, togeather with the Duke of Norfolke, & other of the nobility as one of them, and rather againſt the Biſhops, then for them, (though no doubt the good man meant yt not ſo) then was yt appointed to the ſaid Catholike Biſhopps by the Archbiſhopp, in name of the Councell, only two dayes before their meeting

Diuers frauds.

1.

2.

meetinge at the conference (for ſo complayneth the Biſhop of *Lincolne* in the ſecond dayes meetinge) that both they, to witt the Biſhops, ſhould begin to ſay what they could for themſelues, & the Proteſtant preachers ſhould anſwere them. And ſecondly that the conference ſhould be in Engliſh and not in Latyn; and thirdly, that yt ſhould not be by way of 3. arguinge or diſputinge, but only of ſpeach or readinge yt out of ſome booke or paper: All which three points ſeeminge indignityes to the Biſhopps, they complayned greeuouſly therof at their firſt publike meetinge, which was in *VVeſtminſter* Church vpon the laſt of March 1559. being friday; and *Biſhop VVhite* of *VVincheſter* being the firſt to ſpeake for his ſide, ſaid that they were ready to diſpute & argue, but had not their wrytinge ready to be read there, but would do it at their next meeting: yet for giuinge ſome ſatisfaction, *Doctor Cole extempore* alleaged ſome breife reaſons concerninge the former queſtions or propoſitions, reſeruinge the reſt vnto their fuller booke or wrytinge.

Fox *pag.* 1921. *col.* 1. *num.* 1.

Three indignityes offered vnto the Bishops.

D. Cole.

48. But heerevpon preſently the Proteſtant preachers came out with their booke, or inuectiue againſt Latyn ſeruice, fraught with a vayne ſhew of many allegations, Scriptures, Fathers, Councells, and Conſtitutions of Emperors, ſounding as it might ſeeme ſomewhat to their party, though nothing at all in truth, yf yow examine them, as they ly in Fox himſelfe; but with this oſtentation they ſought to

An oſtentation of the Proteſtant ſide.

get the applauſe of the people, & heerby well declared that they had more then two dayes warninge to prepare themſelues; and albeit when this was done, the Biſhops offered to refute all the ſame cleerely at the next metinge, yet could they not be heard or permitted, as preſently we ſhall ſhew, but that this muſt needs ſtand for the whole reſolution in the firſt queſtiō. And Fox like one of his kind, ſeeketh to preuent the matter in theſe words: *The ſame being reade* (to witt the wryting of the Proteſtant party) *vvith ſome likelyhood as it ſeemed that the ſame was much allowable to the audience, certayne of the Biſhopps began to ſay, contrary to their former aunſwere, that they had now much more to ſay in this matter, vvherin although they might vvell haue byn reprehended; yet for auoydinge of any more miſtakinge, and that they ſhould vtter all they had to ſay, yt was ordered that vpon munday followinge, the Biſhopps ſhould bringe their mynd and reaſons in vvryting to the ſecond aſſertion, and to the laſt alſo yf they could, and firſt read the ſame, and that done the other part ſhould bring likewiſe theirs, &c.* Fox *pag.* 1922.

49. Lo heere the indifferency that was vſed; the Biſhopps are accuſed of cauillation, that they offered to aunſwere in wrytinge to the Proteſtants libell, which is not only denyed them, but yt is ordayned alſo, that after other two dayes, they ſhould bringe in whatſoeuer they haue to ſay to the ſecond and third queſtions, and readinge yt firſt, giue their aduerſaryes leaue to triumphe in the ſecond place, as they had done vpon the firſt queſtion the day before. Open inequality.

before. But vpon munday, when all the aſſembly was ſett, the Biſhopps ſtood firmely vpon this, that they would firſt read publikely their owne vvrytinge, vvhich there they brought with them vpon the firſt queſtion of *Latyn ſeruice*, in anſwere to that of the Proteſtants at the laſt meeting, but in no caſe would yt be graunted them. Fox relateth the Altercation thus.

50. VVincheſter. *I am determyned for my part, that there ſhalbe now read that, vvhich vve haue to ſay for the firſt queſtion.*

Altercatiõ of the Biſhops vvith *Syr Nicolas Bacon.*

L. Keeper. *VVill yow not then proceed in the order appointed yow?*

Wincheſter. *VVe ſhould ſuffer preiudice, yf yow permitt vs not to treat of the firſt queſtion firſt, and ſo vve vvould come to the ſecond, and I iudge all my brethren are ſo mynded.*

Biſhopps. *VVe are all ſo determyned.*

L. Keeper. *Yow ought to looke vvhat order is appointed yow to keepe,* &c.

Wincheſter. *Syth our aduerſaryes part haue ſo confirmed their aſſertion, we ſuffer preiudice yf yow permitt vs not the like.*

Lincolne. *VVe are not vſed indifferently, ſithen yow allow vs not, to open in preſent vvrytinge that, vve haue to ſay for declaration of the firſt queſtion,* &c. *for that vvhich* Maiſter Cole *ſpake in this late aſſembly, was not prepared to ſtrengthen our cauſe, but he made his oration of himſelfe* extempore, &c. *VVe are alſo euill ordered as touchinge the tyme, our aduerſaryes part hauinge warninge longe before and we were warned only two dayes before the laſt aſſembly in this place,*

The reſolute ſpeach of D. *VVatſon* B. of *Lincolne.*

and vvith this buſines and other trouble, we haue byn dryuen to be occupied the whole laſt night, for we may in no caſe betray the cauſe of God nor will not do, but ſuſteyne it to the vttermoſt of our power, but heervnto vve vvant preſently indifferent vſinge, &c.

L. Keeper. *I am vvillinge and ready to heare yow, after the order taken for yow to reaſon therin, and further or contrary to that, I cannot deale vvith yow.*

Lichfield. *Let vs ſuffer no diſorder heerin, but be heard vvith indifferency.*

51. Thus went on that contention, wherof I omitt much for breuityes ſake; but by this little, ſo partially declared by Fox, as may be immagined, and appeareth alſo by diuers circumſtances, yow may gheſſe how the matter paſſed, and which part had more reaſon. At the length, the Archbiſhop of *Yorke,* knowing belike that this ſtandinge of the Biſhopps would not preuaile againſt deſignements, already made by the Queene and Councell in diſgrace of the Catholike cauſe, willed the Biſhopps to giue ouer in this matter, and to paſſe to the ſecond queſtion. But then began a new ſtrife, which party ſhould firſt begin to ſpeake in this queſtion alſo, the Biſhops affirminge both in reſpect they had begonne the other day, and that the Proteſtant party was plaintife or accuſant, they ſhould begin, and the Biſhopps would anſwere, but this in no caſe would be graunted, but that the Biſhops muſt begin againe, and the other haue the laſt word as before: which indignity the Biſhop of *Lichfield* being not well able to beare, reque-

ſted humbly the Lords there preſent, that they might diſpute, and try firſt which party was Catholike and of the Catholike Church, for that therby would appeare who had right to the firſt or ſecond place of ſpeach, and being ſomewhat earneſt therin, ſpake to **M. Horne** in theſe words as Fox relateth.

Another altercatiõ vvith the L. Keeper.

52. Lichfield. *Maiſter Horne, Maiſter Horne, there are many Churches in Germany, I pray yow vvhich of theſe Churches are ye of?*

Horne. *I am of Chriſts Catholike Church.*

L. Keeper. *Yow ought not thus to runne into wandringe talke of your owne inuentinge, &c.*

Lichfield. *Nay vve muſt firſt go thus to vvorke vvith them, yf vve vvill ſearch a truth: theſe men come in and pretend to be doubtfull, therfore they ſhould firſt bringe vvhat they haue to impugne, &c.*

Winchester. *Lett them begin, ſo vvill vve go onward.*

Cheſter. *They ſpeakinge laſt vvould depart* cum applauſu populi, &c. *ſurely vve thinke yt meete that they ſhould for their parts giue vs place.*

Lichfield. *Yea that they ſhould and ought to do, vvhere any indifferency is vſed.*

Elmour. *VVe giue yow place, do vve not? I pray yow begin.*

L. Keeper. *Yf yow make this aſſembly gathered in vayne, and vvill not go to the matter, lett vs riſe vp and depart.*

Wincheſter. *Contented, lett vs be gone: for vve vvill not in this point giue ouer.* And ſo finally after ſome other like altercation, *Bacon* diſſolued the aſſembly with this threat.

L. Keeper. *My Lords, for that yow vvill not, that vve ſhall heare yow, you may chaunce ſhortly to heare of vs.* So he. And this hearinge was; *that ſoone after* (ſaith Stow) *the Biſhopps of* Lincolne *and* Winchester *vvere ſent to the Towar, and the reſt bound to make dayly, and perſonall appearance before the Councell, and not to depart the Citty of London and VVeſtminſter, vntill further order vvere taken vvith them for their diſobedience and contempt.*

Stovv anno Domini 1559.

The iſſue of this diſputation vvith the Biſhops.

53. And this was the iſſue of the firſt diſputation vnder *Q. Elizabeth*, vvherof preſently there was a booke printed and publiſhed, accordinge to the faſhion of the new Doctors, giuinge the victory to the Proteſtants, and ouerthrow to the Cath. Biſhopps, who yet, as yow ſee, were neuer permitted to propoſe any one argument, or reaſon in due place and tyme.

54. And with this ſhall we end our narration of publike diſputations, omitting many more priuate and particular, as the conference of *Ridley*, and *Secretary Burne, Doctor Fecknam*, and others in the towar, in the beginninge of *Q. Maryes* raigne: The colloquy of the foreſaid *Fecknam*, with the *Lady Iane* in the ſame place; the particular conferences and examinations of *Hooper, Farrar, Taylour, Rogers, Philpott, Smyth, Bradford, Tyms, Saunders, Blandford*, and others of the learneder ſort of Proteſtants, but many more of crafteſmen, artificers, weomen, and ſuch like of the ignorant ſort, in the Biſhopps conſiſtoryes and other places: Out of which alſo we ſhall reduce the ſumme of the principall

Fox pag. 1297.

pall arguments or anſwers, yf yt be different from the reſt, when we come afterward to their due places.

55. And now all this being ſeene and conſidered, the reader will eaſily diſcerne, what ground of certainty may be drawne from all theſe diſputations, altercations, and conferences, to found theron the ſecurity of his ſoule in beleeuing, as the Proteſtants doe: yea and yeldinge themſelues to the fire for yt, as many did in *Q. Maryes* dayes, vpon the fame and creditt of the forſaid diſputations, which yet many of them vnderſtood not, nor euer heard or read, but moſt of all were not able to reſolue themſelues by them, yf they had heard, read, or vnderſtood them, but only in generall they reſted themſelues vpon this point, that the Proteſtants were learned men, and had gotten the victory in diſputations againſt the Catholiks, for that ſo yt was told them. And this they thought ſufficient for their aſſurance.

The inference vpō theſe diſputatiōs.

56. But now on the contrary ſide, yf a man would oppoſe to theſe ten publike diſputations before recyted, ten learned Councells of the Catholike Church, that diſputed, examined, and condemned this hereſie of theirs againſt the *reall preſence*, vvithin the ſpace of theſe laſt 600. yeares, ſince *Berengarius* firſt began yt, as namely thoſe foure named by *Lanckfranke*, to witt, that of *Rome* vnder *Leo* the 9. and another of *Verſells* vnder the ſame Pope; the third at *Towars* in France vnder *Pope Victor*

Ten councells examined & confirmed the doctrine of the *reall preſence.*

ſucceſſor to *Leo*, the fourth at *Rome* againe vnder *Pope Nicolas* the ſecond; In all which *Berengarius* himſelfe was preſent, and in the laſt, not only abiured, but burnt his owne booke. And after this, ſix other Councells to the ſame effect, the firſt at *Rome* vnder *Gregory* the 7. where *Berengarius* againe abiured, as * *VValdenſis* teſtifieth: The ſecond of *Lateran* in *Rome* alſo vnder Innocentius the third: the generall Councell of *Vienna*; the fourth at *Rome* againe vnder *Pope Iohn* the 22. the fifth at *Conſtance*, and the ſixt at *Trent*. All theſe Councells (I ſay) yf a man conſider with indifferency of what variety of learned men they conſiſted, of what ſingular piety and ſanctity of life, of how many nations, of what dignity in Gods Church, how great diligence they vſed to diſcuſſe this matter, what prayers, what conferringe of ſcriptures, and other meanes they vſed, and with how great conſent of both Greeke and Latyn Church conforme to all antiquity, they determined and reſolued againſt the opinion of Proteſtants in our dayes; he will eaſily diſcouer, how much more reaſon, and probability of ſecurity there is, of aduenturinge his ſoule of the one ſide then of the other, which yet he will better do, by contemplation of the vanity of new Proteſtants arguments and obiections, againſt ſo ancient founded and continued a truth. Which obiections we ſhall examine in the Chapters followinge. And ſo much for this.

Laufranc. contra Berengarium.

* *VVald. tom. 2. de Sacram. cap. 43.*

THE STATE OF THE CHIEFE QVESTIONS handled in the forſaid diſputations,

Concerninge the reall preſence, Tranſubſtantiation, *and the* Sacrifice of the Maſſe, *vvith the chiefe groundes that be on eyther ſide.*

CHAP. II.

THE queſtions that were moſt treated, and vrged on both ſides, at the two changes of Religion vnder *K. Edward* and *Q. Mary,* were principally three, all concerninge the Sacrament of the Altar, as before hath byn ſhewed: The firſt about the *reall preſence* of Chriſt in the ſaid Sacrament: the ſecond concerninge the manner of his being there by *Tranſubſtantiation:* and the third about the ſame as it is a *Sacrifice.* Which three points of Catholike doctrine being left by *K. Henry* the 8. ſtandinge in vigour, as he had found them deliuered, and preſerued by all his anceſtours Kings of England, from the beginninge of our conuerſion vnto Chriſtian Religion, they were all changed within two yeares after the ſaid Kings death, by authority of his ſonne, being then ſomewhat leſſe then a dozen yeares ould, and by force

See the booke of ſtatutes *an.* 2 *&* 3. *Edou.* 6.

force of a certayne act of parlament, confirmed by his name intituled: *An act for the vniformity of ſeruice and adminiſtration of Sacraments, &c.* Which act though in ſhew yt conteyned nothinge els, but the admiſsion and approbation of a certayne new booke of *Common-prayer and adminiſtration of Sacraments* (for ſo are the words of the Statute) gathered togeather by *Cranmer, Ridley*, and ſome others of the ſame humor, yet for that in this new communion booke, togeather with many other articles of auncient beleefe, theſe three alſo of the *reall preſence, Tranſubſtantiation*, and *Sacrifice* were altogeather altered, and a new manner of faith therin taught, yt was giuen forth that all was eſtabliſhed and ſetled by Parlament: and for that this collection of new articles of beleefe, paſſed, as yow haue heard, in a bundell or fardell ſhuffled vp togeather in haſt, vnder the name of a reformed booke of *Common-prayer*, without any great examination or diſpute about the particulars, but in generall only takinge voyces in the parlament houſe, as well of laymen as other learned and vnlearned, whether the booke ſhould paſſe, or noe; wherin the *L. Seymour* Protector and his crew, hauing the Kings authority in their hands, and gettinge *Cranmer* and *Ridley* on their ſides for loue of weomen, and other preferment, eaſily preuayled, as by the ſtatute yt ſelfe may appeare: yt was thought expedient, as before hath byn noted, that preſently after the ſtatute publiſhed, two meanes ſhould be vſed for authori-

Hovv diſorderly Catholike Religion vvas ouerthrovvne in *K. Edvvards* dayes.

zinge and better creditinge the ſame. The one by perſuaſion of diuers meetings, conferences, and diſputations of the learneder ſort, which before yow haue heard related; and the other by impriſonment & depriuing ſuch Biſhops, and other cheefe Eccleſiaſticall perſons, as ſhould ſhew themſelues moſt forward or able to reſiſt this courſe, which they began with *VVincheſter*, *Durham*, and *London:* And thus paſſed they on for thoſe 4. or 5. yeares that remained of K. *Edwards* raigne after this change, wherein notwithſtandinge, almighty God ſhewed wonderfully his hand of iudgement and puniſhment ſoone after, vpon the principall authors of this innouation both ſpirituall & temporall; as of the later, both the *Seamours*, *Northumberland*, *Suffolke*, and diuers of their followers; of the former *Cranmer*, *Ridley*, *Hooper*, *Latymer*, & the like, as to the world is euident.

The entrance of *Q. Mary*.

2. For vpon this followed the raigne of *Q. Mary* for other 4. or 5. yeares, who ſeeing ſo pittifull a breach made in the realme by this vnlucky alteration, ſhe as a zealous Catholike Princeſſe, endeauored to reſtore the old faith and Religion againe, to the former vnity of the vniuerſall Church, and cloſe vp the wound that had byn made, vſinge to this effect the ſelfe ſame meanes of inſtruction and correction, by arguments and puniſhments, but in different manner and with farre vnlike iuſtice of proceeding. For that the arguments were the very ſame, which euer had byn vſed by ancient Fathers, againſt old heretiks in the

like controuerſies: and the puniſhments were no other then ſuch, as auncient Eccleſiaſticall Cannons did preſcribe, and were vſed only towards them, that eyther had byn cheefe authors of the innouations, or ſtood ſo obſtinately in defence therof, as by no meanes they could be recalled.

3. Now then yt is to be conſidered, which of theſe two ſorts of people had more ground or reaſon, either thoſe, that withſtood the firſt change in K. *Edwards* dayes, which was from the old accuſtomed Religion to a new: or thoſe that reſiſted the ſecond change or exchange vnder *Q. Mary*, which was nothinge els indeed but a returne from the new to the ould againe. And heerby will appeare the ſtate of the controuerſie vvhich now vve are to handle. For as for the firſt ſort, to witt Catholiks, the hiſtoricall ſtate of their controuerſie is manifeſt, concerninge theſe three queſtions about the Sacrament; for that no man can deny, but that the doctrine of the firſt, and third, which is the *reall preſence*, and *Sacrifice*, had byn receaued and held for true throughout England, (wherein concurred alſo the vvhole Chriſtian vvorld abroad) from the tyme before by me prefixed of our firſt conuerſion, and more, euen from the Apoſtles dayes: neyther could any tyme be appointed, or memory brought forth, when, how, or by whome, the ſaid doctrines had their beginnings in England, or els where, which accordinge to *S. Auguſtines* rule, and diuers particular demon-

The ſtate of the cōtrouerſie in three queſtions.

demonſtrations layd downe by vs before, in the firſt part of the *Treatiſe of three Conuerſions*, doth euidently couuince, that they came from Chriſt, and his Apoſtles themſelues; vvhich ought to be ſufficient, though no other proofes of Scriptures, Fathers, Doctors, and Councells could be ſhewed in particular for the ſame, as may be almoſt infinite, and ſome yow ſhall heare a little after in this Chapter.

Aug. l. 2. de baptiſ. c. 7. l. 4. c. 6. & 24. & l. 5 c. 23.

4. And as for the ſecond queſtion of *Tranſubſtantiation*, though yt be but a certayne appendix of the firſt, about the manner how Chriſt is really in the Sacrament, as * before hath byn ſhewed, & was not ſo particularly declared, and defined by the Church in this very tearme of *Tranſubſtantiation*, vntill ſome 400. yeares gone in the generall Councell of *Lateran*, (as neyther the doctrine of *homuſion* or *conſubſtantiality* was, vntill 300. yeares after Chriſt in the Councell of Nice, neyther the dignity of *theotocos*, wherby the bleſſed Virgin is called the Mother of God, vntill the Councell of *Epheſus* aboue 400. yeares after Chriſt:) yet was the ſame doctrine euer true before from the beginninge, and vttered by the Fathers in other equiualent words & ſpeaches, *of changes, and Tranſmutations of natures, conuerſions of ſubſtances*, and the like; and when there had not byn ſuch other euident proofes extant for the truth therof; yet the conſent and agreement of ſo great and vniuerſall a Councell of Chriſtendome, as the ſaid *Lateran* was, wherin both

** Sup. cap. praeced.*

anno 1215.

The names of cõſubſtantiality, of Mother of God, and Tranſubſtanriatiõ, determined after one manner.

both the Greeke and Latyn Church agreed; and after great and longe ſearche by readinge, diſputinge, prayinge, conferringe of Scriptures and Fathers, and other ſuch meanes, concluded this doctrine to be truth: Yf there had byn (I ſay) nothinge els for Engliſh Catholiks to reſt vpon in this point, but the generall conſent, and agreement of ſo learned, holy, and venerable an aſſembly; yt might iuſtly ſeeme ſufficient in the ſight of an indifferent or reaſonable man to weygh, and ouerweygh, againſt the particular iudgements of all the innouators of any age to the contrary; and ſo no maruayle, though they ſtood ſo earneſt againſt that innouation, this being the ſtate of the controuerſie on their part.

The ſtate of the queſtion for the Proteſtants.

5. But now for the Proteſtants, the ſtate of their queſtion was farre different. For firſt, wheras *Martyn Luther* about the 9. or 10. yeare of K. *Henryes* raigne, had begon ſome noueltyes about the ſecond and third queſtion of *Tranſubſtantiation* and *Sacrifice*, holding ſtill the firſt of the *reall preſence* for firme, and that three of his firſt ſcholers *Oecolampadius*, *Carolſtadius*, and *Zuinglius* full ſore againſt his will, takinge occaſion of his innouations, had added others of their owne, about the ſaid firſt queſtion, denyinge the *reall preſnce*, though in different ſorts: and that after them againe *Iohn Caluyn* a French-man, had diuiſed a third manner of beleefe therin not a little different from them all about the ſaid doctrine, both affirminge & denyinge the *reall preſence* in different manner

and ſound of words: yt ſeemed good to our Engliſh Proteſtants at that tyme, or the more part therof, to chooſe the laſt and neweſt opinion of all, and to eſtabliſh yt by parlament, baniſhinge thervpon the ould faith, that euer vntill that day had byn held and beleeued in our countrey, as well by themſelues as others.

6. And thus came in the firſt new Religion into England, by ſome ſhew of publike authority, which being ſett forth with ſo great applauſe, and oſtentation both of publike diſputations, colloquyes, conferences, lectures, preachings, expoſition of ſcriptures, and conſent of Parlament, as yow haue heard, did partly by this outward ſhew and oſtentation of authority, partly by the pleaſinge face of nouelty yt ſelfe, and ſweet freedome that yt brought from all former Eccleſiaſticall diſcipline, ſo infect, and enchaunt the harts, iudgements, & affections of diuers of the common people, and ſome alſo of the learned, (but the lighter, and more licentious ſort) as afterward when *Q. Mary* came to take accoumpt, and vvould recall them againe to the ſtation which they had forſaken; they choſe rather of pride and obſtinacy, to ſuffer any thinge, yea to dye, and go to the fire, then to renounce theſe new fancyes once faſtened vpon them: vnto which pertinacity the fame of the forſaid Proteſtants diſputations, did not a little animate them; for that yt was giuen out generally (and ſo doth Fox ſtand ſtiffely in the ſame) that the Sacramentaryes had the vpper hand

Motiues that drevv in nevv Religion.

in all, as well againſt the Lutherans in the firſt queſtion of *reall preſence*, as againſt the Catholiks in that and all the reſt: vvhich bragg how vayne yt was, will appeare after when we come to examine their arguments in particular.

7. But yet before we come to that, two other points ſeeme expedient to be performed, for better direction of the readers vnderſtandinge in theſe high miſteryes of our faith: the firſt to ſee what ſure grounds the Catholiks had, and haue at this day to ſtand firme, and immoueable in their old beleefe about theſe articles, notwithſtandinge any plauſible or deceytfull arguments of ſenſe and reaſon, that may be brought againſt them; & ſecondly certayne obſeruations, wherby the force or rather fraud of hereticall obiections may be diſcouered, which ſo beguyled many ſimple people in *Q. Maryes* dayes, and made them runne headlonge to their perdition; the firſt of theſe points I ſhall handle in this Chapter: the ſecond in the next that followeth.

Catholike groundes of theſe three articles, and firſt of the reall preſence.

§. 1.

8. The firſt ground that Catholike men haue of theſe, and all other miſteryes of Chriſtian

faith that are aboue the reach of common ſenſe and reaſon, is the authority of the Catholike Church, by which they were taught the ſame: as points of faith reuealed from God. And this is ſuch a ground, as we ſee by experience, that the moſt part of people of what Religion ſoeuer, being yonge or vnlearned, can yeld no other reaſon in effect, why they beleeue this or that article of theire faith, but for that they receaued the ſame from their Church and teachers therof, being not able themſelues to ſearche out any other grounde therof: yea the moſt learned of all from their infancy, tooke all vpon this aſſurance only of their Church, which Church yf they held to be of infallible authority, ſo as ſhe can neither be deceaued nor deceaue (as we do of the Catholike) then ſhould they reſt firme & ſure in their opinion vpon this ground; but yf they hould that all Churches may erre, and bringe into error both in doctrine, and manners, as yow haue heard *Martyn Bucer* hold before in his *Cambridge* concluſions, and moſt ſectaryes of our tyme do follow him in that aſſertion, then can they haue no ground or certainty this way, but each man and woman muſt ſeeke other grounds and proofes, and ſtand vpon their owne iudgements for triall of the ſame, which how well the moſt part of people can do, being eyther yonge, ſimple, vnlearned, or otherwayes ſo buſyed in other matters, as they cannot attend thervnto, euery man of meane diſcretion will conſider, and

Sup. cap. 1.

conſequently they muſt needs be ſaid both to liue and dye, vvithout any ground of their faith at all, but proper opinion, and ſo periſh euerlaſtingely.

9. The famous Doctor *S. Auguſtine* handleth this matter in a ſpeciall booke to his frend *Honoratus* deceaued by the Manichies, as himſelfe alſo ſometymes had byn, and he intituleth his booke *De vtilitate credendi*: of the profitt that commeth to a man by beleeuing the Church, and points of faith therin taught, without demaundinge reaſon or proofe therof, which the Manichies derided, and ſaid that they required nothinge to be beleeued of their followers, but that which firſt ſhould be proued to them by good proofe and reaſon, and not depend only of mens creditt: but the holy Father ſcorneth this hereticall bragg and oſtentation of theirs, and commendeth highly the contrary cuſtome of ſimple beleeuinge vpon the creditt of the Catholike Church, for that otherwiſe infinite people ſhould haue no faith at all, and exhorteth his frend *Honoratus* to take the ſame courſe; firſt to beleeue, and after to ſeeke the reaſon. His diſcourſe is this: *Fac nos nunc primum quarere, cuinam Religioni, animas noſtras, &c.* Suppoſe that we now firſt of all did
,, ſeeke, vnto what Religion we ſhould commit
,, our ſoules to be purged and rectified; without
,, all doubt we muſt begin with the Catholike
,, Church, for that ſhe is the moſt eminent now
,, in the world, there being more Chriſtians in
,, her, at this day, then in any other Church of
Iewes,

Aug. tom. 6.

Aug. lib. de vtil. cred. tom. 6. cap. 7.

Iewes, and Gentills put togeather: And albeit ,,
amongſt theſe Chriſtians, there may be ſects ,,
and hereſies, and all of them would ſeeme to ,,
be Catholiks, and do call others beſides them- ,,
ſelues heretiks: yet all graunt, that yf we con- ,,
ſider the whole body of the world, there is ,,
one Church amongſt the reſt more eminent ,,
then all other, & more plentifull in number, ,,
& (as they which know her do affirme) more ,,
ſincere alſo in truth; but as concerninge truth, ,,
we ſhall diſpute more afterward; now yt is ,,
ſufficient for them that deſire to learne, that ,,
there is a Catholike Church, which is one in ,,
yt ſelfe, wherunto diuers heretiks do feigne, ,,
and diuiſe diuers names, wheras they, (and ,,
their ſects) are called by peculiar names, ,,
which themſelues cannot deny, wherby all ,,
men that are indifferent, & not letted by paſ- ,,
ſion, may vnderſtand vnto what Church, the ,,
name Catholike, which all parts deſire & pre- ,,
tend, is to be giuen.

10. Thus *S. Auguſtine*: teachinge his frend how he might both know and beleeue the Catholike Church, and all that ſhee taught ſimply, and without asking reaſon or proofe. And as for knowing and diſcerning her from all other Churches, that may pretend to be Catholike, we heare his marks, that ſhe is more eminent, vniuerſall, greater in number, and in poſſeſsion of the name Catholike. The ſecond that ſhe may be beleeued ſecurely, and cannot deceaue nor be deceaued in matters of faith, he proueth elſwhere, concluding finally

Aug. ibid. cap. 8.

in this place: *Si iam ſatis tibi iactatus videris, &c.*
„ Yf thou doſt ſeeme to thy ſelfe now to haue
„ byn ſufficiently toſſed vp and downe amonge
„ ſectaryes, and wouldſt putt an end to theſe
„ labours and tormoyles, follow the way of
„ Cath. diſcipline, which hath flowen downe
„ vnto vs from Chriſt by his Apoſtles, and is to
„ flow from vs to our poſterity.

Hovv a man may knovv the Catholike Church.

11. This then is the iudgement and direction of *S. Auguſtine*, that a man ſhould for his firſt ground, in matters of faith, looke vnto the beleefe of the greateſt & moſt eminent Church of Chriſtendome, that hath endured longeſt, embraceth moſt people, & hath come downe from our fore-fathers with the name of Catholike, not only among her owne profeſſors, but euen among her enemyes Iewes, infidells, and heretiks, and ſo is termed & held by them in their common ſpeach, as the ſaid Father in diuers others places declareth at large. Which rule of direction, yf we will follow about theſe three articles of faith now propoſed, the *reall preſence*, *Tranſubſtantiation*, and *Sacrifice of the maſſe*, yt is eaſily ſeene what ground we haue for their beleefe, in this kind of proofe, ſo highly eſteemed by *S. Auguſtine*, which is the authority of the vniuerſall Cath. Church. For that when *Luther* and his followers began to oppoſe themſelues in our dayes, no man can deny, but that our beleefe in theſe articles was generally receaued ouer all Chriſtendome, as well *Aſia* and *Africa*, where ſoeuer Chriſtians be, as *Europe*, and ſo vpward tyme

Aug. de vera rel. c. 7. & ſerm. 131. de temp. & lib. 3. cont. Gaudent. Donat. c. 1.

out of mynd; neither can any beginning be aſſigned to theſe doctrines in the Cath. Church, but only a certayne definition and determination of ſome Councells, about the name of Tranſubſtantiation, as after ſhalbe declared.

Groundes about the reall preſence.

12. Now then, hauinge found out this firſt ground which *S. Auguſtine* and other Fathers do make ſo great accoumpt of, which is the authority and beleefe of that Church, that generally is called Catholike: Yf we paſſe further, and ſee what grounds this Church had or hath to admytt the ſame, (which yet is not needfull, or poſsible to all ſortes of men, for that only can be done by the learneder ſort) we ſhall find that ſhe hath ſuch grounds, as may conuince any man that is not obſtinate, and indurate to the contrary. And firſt to begin with the article of the *reall preſence*, what ground, proofe, or Theologicall demonſtration can there bee, which the Cath. Church hath not for her beleefe in that high miſtery? which as it was to be one of the cheefeſt, moſt ſacred, and admirable of Chriſtian Religion, ſo was yt meet that yt ſhould be confirmed, by all the principall wayes that any article of faith could or can be confirmed, that is to ſay both by ſcriptures of the ould and new Teſtament, and the true expoſition therof by auncient Fathers, that liued before this controuerſie began with Sacramentaryes; by authority and tradition of the Apoſtles and their ſucceſſors; by teſtimony of auncient Fathers from age to age; by conſent and agreement,

practiſe and vſe of the vniuerſall Church; by the concourſe and approbation of almighty God, with euident and infinite miracles, by confeſsion of the aduerſaryes, and other ſuch generall heads of arguments, which Catholike diuines do produce for this truth, for iuſtifyinge the Churches faith therin.

Demonſtrations out of the ſcripture.

13. And out of the ſcriptures their demonſtration is not ſingle or of one ſort only, but in diuers manners, as to the height and dignity of ſo diuine and venerable a myſtery was conuenient. For that out of the ould Teſtament, they ſhew how yt was prefigured and propheſied, and in the new both promiſed againe, exhibited, and confirmed, and this not by expoſition of their owne heads only, as ſectaryes do, but by intendement, and interpretation, of the grauēſt and moſt ancient Fathers, that haue liued in the Church of God from age to age, who vnderſtood ſo the ſaid figures and foreſhewinges of the old Teſtament. As for example, the bread and wine miſteriouſly offered to almighty God by *Melchiſedeck* King and Prieſt, who bare the type of our Sauiour *Gen.* 14. *Pſalm.* 109. *Heb.* 7. The *ſhew-bread* amonge the Iewes, that only could be eaten by them that were ſanctified *Exod.* 40. *&* 1. *Reg.* 21. The bread ſent miraculouſly by an Angell to *Elias*, whereby he was ſo ſtrengthened, as he trauayled 40. dayes without eating, by vertue only of that bread. Theſe three ſorts of bread to haue byn expreſſe figures of this Sacrament, and of the trew fleſh

Three figures of Chriſts fleſh in bread.

of Chriſt therein conteined, do teſtifie by one conſent all the ancient Fathers, as *S. Cyprian lib.* 2. *epiſt.* 3. *Clem. Alexand. lib.* 4. *Strom. Ambroſ. lib.* 4. *de Sacram. cap.* 3. *Hier in cap.* 1. *ad Titum. Chryſoſt. hom.*35. *in Gen. Auguſt. lib.* 2. *cont. litteras Petil. cap.* 37. *Cyrill. Catecheſi* 4. *Myſtag. Arnobius, Euſebius, Gregorius*, and many others.

14. Three other figures there are not expreſſed in the forme of bread, but in other things more excellēt then bread, as the paſchall lambe *Exod.* 12. *Leuit.* 23. The bloud of the Teſtament deſcribed *Exod.* 24. *Heb.* 9. And fulfilled by Chriſt *Luc.* 22. when he ſaid: *This cupp is the new Teſtament in my bloud*, and againe: *This is my bloud of the new Teſtament Matth.* 26. The *manna* alſo ſent by God from heauen was an expreſſe figure of this Sacrament, as appeareth by the words of our Sauiour. *Ioan.* 6. and of the Apoſtle 1. *Cor.* 10. Out of all which figures, is inferred, that for ſo much as there muſt be great difference betweene the figure, and the thing prefigured, no leſſe yf we beleeue *S. Paul*, then betweene a ſhaddow, & the body whoſe ſhaddow yt is; yt cannot be imagined by any probability, that this Sacrament exhibited by Chriſt in performance of thoſe figures, ſhould be only creatures of bread and wine, as Sacramentaryes do imagine, for then ſhould the figures be eyther equall, or more excellent then the thing prefigured yt ſelfe, for who will not confeſſe but that bread for bread, *Elias* his bread made by the Angell, that gaue him ſtrength to walke 40. dayes vpon the vertue

Three other ſignes of Chriſts fleſh.

Colloſ. 2. *Heb.* 10.

An inference vpō the former figures.

therof was equall to our Engliſh-miniſters Communion-bread, and that the *manna* was much better.

15. And yf they will ſay for an euaſion, as they do, that their bread is not common bread, but ſuch bread as being eaten and receaued by faith, worketh the effect of Chriſts body in them, and bringeth them his grace; we anſweare that ſo did theſe figures and Sacraments alſo of the ould Teſtament, being receaued by faith in Chriſt to come, as the ancient Father and Preachers receaued them: And for ſo much as Proteſtants do further hould, that there is no difference betweene the vertue & efficacy of thoſe old Sacramēts, and ours, (which we deny) yt muſt needs follow, that both we & they agreeinge, that the Fathers of the old Teſtament beleeued in the ſame Chriſt to come that we do now, being come, their figures and ſhaddowes muſt be as good as our truth in the Sacrament, that was prefigured, if it remaine bread ſtill after Chriſts inſtitution, and conſecration. But Catholike Fathers did vnderſtand the matter farre otherwiſe, and to alleage one for all, for that he ſpake in the ſenſe of all in thoſe dayes, *Saint Hierome* talking of one of thoſe forſaid figures, to witt, of the *ſhew-bread*, and comparinge yt with the thinge figured, and by Chriſt exhibited, ſaith thus: *Tantum intereſt, &c.* There is ſo much difference betweene the *ſhew-bread*, and the body of Chriſt figured therby, as there is ,, difference betweene the ſhaddow and the body,

Hier. in comment. in primum cap. ad Titum.

body, whoſe ſhaddow yt is, and betweene an ,,
Image and the truth, which the Image repre- ,,
ſenteth, & betweene certaine ſhapes of things ,,
to come, and the things themſelues prefigured ,,
by thoſe ſhapes. And thus much of figures, & ,,
preſignifications of the old Teſtament. ,,

Proofes out of the nevv Teſtament.

16. In the new Teſtament, as hath byn ſaid, are conteyned both the promiſe of our Sauiour, to fullfill theſe figures with the truth of his fleſh, which he would giue to be eaten in the Sacrament, as alſo the exhibition and performance therof afterward, the very night before his paſsion, with a miraculous confirmation of the ſame by *S. Paul*, vpon conference had therin with Chriſt himſelfe after his bleſſed aſſenſion. The promiſe is conteyned in the ſixt Chapter of *S. Iohns* ghoſpell, where our Sauiour foretelleth expreſſely, that he would giue his fleſh to vs to be eaten: *for that except vve did eat the ſame, vve could not be ſaued: that his fleſh vvas truly meat, and his bloud truly drinke*; and that his fleſh that he would giue vs to eat, *vvas the ſame that vvas to be giuen for the life of the world:* All which ſpeaches of our Sauiour expounded vnto vs in this ſenſe, for the *reall preſence* of his fleſh in the Sacrament by the vniuerſall agreeinge conſent of auncient Fathers, muſt needs make great impreſsion in the hart of a faithfull Chriſtian man, eſpecially the performance of this promiſe enſuing ſoone after, vvhen Chriſt being to depart out of this world, and to make his laſt will and Teſtament, exhibited that which heere he promi-

Io. 6.

ſed, takinge bread, brake and diſtributed the
Matth. 26. Marc. 14. Luc. 22. ſame, ſayinge: *this is my body that ſhalbe deliuered for yow*, which words are recorded by three ſeuerall Euangeliſts, and that with ſuch ſignificant, and venerable circumſtances on our Sauiours behalfe, of feruent prayer, waſhinge his Apoſtles feet, proteſtation of his exceſsiue loue, and other deuout, and moſt heauenly ſpeaches in that nearneſſe to his paſsion, as well declared the exceeding greatneſſe of the miſtery which he was to inſtitute: wherunto if we add that excellent cleare cōfirmation of *S. Paul*, who for reſoluing doubts as it ſeemed had conference with Chriſt himſelfe after his aſcenſion (for before he could not, he being no Chriſtian when Chriſt aſcended) the matter will be more euident. His words are theſe to
1 Cor. 11. the *Corinth. Ego enim accepi à Domino, quod & tradidi vobis, &c.* For I haue receaued from our Lord himſelfe, that which I haue deliuered vnto
S. Paules confirmation of the *reall preſence*. yow about the Sacrament; and do yow note the word (*for*) importinge a reaſon why he ought ſpecially to be beleeued in this affayre, for ſo much as he had receaued the reſolution of the doubt frō Chriſt himſelfe. And then he ſetteth downe the very ſame words againe of the Inſtitution of this Sacrament, that were vſed by Chriſt before his paſsion, without alteration, or new expoſition, which is morally moſt certayne that he would haue added for clearinge all doubts, yf there had byn any other ſenſe to haue byn gathered of them, then the plaine words themſelues do beare.

Nay himſelfe doth add a new confirmation, when he ſaith, that he which doth eate and drinke vnworthily this Sacrament, *reus erit corporis & ſanguinis Domini*, ſhalbe guilty of the body and bloud of our Lord. And againe: *Iudicium ſibi manducat & bibit, non diiudicans corpus Domini*, he doth eat & drinke his owne iudgement, not diſcerninge the body of our Lord: Which inferreth the *reall preſence* of Chriſtes body, which thoſe, whome the Apoſtle reprehendeth, by the fact of their vnworthy receauing doe ſo behaue themſelues, as yf they did not diſcerne it to be preſent. All which laid togeather, & the vniforme conſent of expoſitors throughout the whole Chriſtian world, concurringe in the ſelfe-ſame ſenſe and meaninge of all theſe ſcriptures, about the *reall preſence* of Chriſts true body in the Sacrament, yow may imagine what a motiue yt is, and ought to be to a Catholike man, who deſireth to beleeue, and not to ſtriue and contend. And thus much for ſcriptures.

The ſecōd ground about authorityes of Fathers.

17. There followeth the conſideration of Fathers, Doctors and Councells, wherein as the Sacramentaryes of our tyme, that pleaſed firſt to deny the *reall preſence*, had not one authority, nor can produce any one at this day, that expreſſely ſaith, that Chriſts reall body is not in the Sacrament, or that yt is only a figure, ſigne, or token therof (though diuers impertinent peeces of ſome Fathers ſpeaches they will now and then pretend to alleage) ſo on the cōtrary ſide, the Catholiks do behould

for their comfort, the whole ranks of ancient Fathers through euery age, ſtandinge with them in this vndoubted truth: Yea not only affirming the ſame *reall preſence* in moſt cleere, and perſpicuous words (wherof yow may ſee whole books in Catholike wryters repleniſhed with Fathers authorityes, laid togeather out of euery age from Chriſt downewards) but that which is much more, yeldinge reaſons, & endeauoring to proue the ſame by manifeſt arguments, & theologicall demonſtrations, vſing therin ſuch manner of ſpeach and words, as cannot poſsibly agree vnto the Proteſtants communion of bare bread and wyne, with their ſymbolicall ſignification or repreſentation only. As for example, where the Fathers do ſhew how Chriſts true fleſh commeth to be in this Sacramēt, *videlicet: by the true conuerſion of bread into his body*, and by, *that this body is made of bread*, and by, *that the ſubſtances of bread and vvyne be changed*, and other like ſpeaches, as may be ſeene in *S. Ambroſe* 4. *de Sacram. cap.* 5. *& lib.* 6. *cap.* 1. *lib. de myſt. init. cap.* 9. *Cypr. Serm. de Cœna. Chryſoſt. hom.* 83. *in Matth. & de proditione Iuda. Cyrill. Catec.* 4, *Myſtag. Niſſenus orat. Catech.* 37. and others.

See *Claud. de Xainctes repet. & Bellarm. l de Euchar. tom* 1 and others.

The first reaſon of the Fathers.

The ſecōd reaſon of Fathers.

18. Secondly, yt is an ordinary ſpeach of the Fathers, to cry out & admyre the miracle that happeneth, by the conuerſion in this Sacrament, aſcribinge the ſame to the ſupreme omnipotency of almighty God, as yow may ſee in *S. Chryſoſtome l.* 3. *de ſacerdotio: O miraculum, &c. S. Ambroſe lib.* 4. *de Sacram. cap.* 4. *Iuſtinus Martyr*

Apolog. 2. ſayinge: *that by the ſame omnipotency of God, vvherby the vvord vvas made fleſh, the fleſh of the vvord vvas made to be in the Euchariſt*, which agreeth not to a Caluinian communion.

The third reaſon.

19. Thirdly, ſome of them do extoll and magnifie the exceeding loue & charity of Chriſt towards vs, aboue all other humane loue, in that he feedeth vs with his owne fleſh, which no ſhephards did euer their ſheepe, or mothers their children, which is the frequent ſpeach of *S. Chryſoſtome hom.* 83. *in Matth. &* 45. *in Ioan. & hom.* 24. *in ep.* 1. *ad Cor.* 2. *& homil.* 60. *&* 61. *ad Pop. Antioch.* And to the ſame effect *S. Auguſtine ep.* 120. *cap.* 27. *& in Pſal.* 33. which ſpeaches can no wayes agree to the Proteſtants ſupper.

The 4. reaſon.

20. Fourthly, diuers of the ſaid Fathers do expreſſely teach, that we do receaue Chriſt in the Sacrament not only by faith, but truly, really, and corporally; *ſemetipſum nobis commiſcet* (ſaith *S. Chryſoſtome*) *non fide tantum, ſed & reipſa*: Chriſt doth ioyne himſelfe with vs (in the Sacrament) not only by faith, but really. And in another *place, he putteth this antitheſis or oppoſition betwixt vs, and the *Magi*, that ſaw and beleeued in Chriſt lyinge in the manger, that they could not carry him with them, as we do now by receauinge him in the Sacrament, and yet no doubt they beleeued in him, and carryed him in faith as we do now; to which effect *S. Cyrill Alexand.* ſaith: *Corporaliter nobis filius vnitur vt homo, ſpiritualiter, vt Deus*: Chriſt as a man is vnited vnto vs corporally, (by the Sacrament) and ſpiritually, as he is God.

Chryſoſt. hom. 60. *ad Popul. Antioch.*

**De Sancto Phylogonio.*

4. *in Ioan. cap.* 13. *&* 14. *& l.* 11. *cap.* 27.

Wherunto yow may add *S. Hilary lib.* 8. *de Trinitate*, and *Theodorus* in the Councell of *Epheſus tom.* 6. *Appendic.* 5. *cap.* 2. and others.

The fifth reaſon.

21. Fiftly the Fathers do many tymes, and in diuers places, and vpon ſundry occaſions go about to proue the truth of other myſteryes, and articles of our faith, by this miracle of the being of Chriſts fleſh and body in the Sacrament, as *S. Irenæus* for example, doth proue Chriſts Father to be the God of the old Teſtament, for that in his creatures he hath left vs his body & bloud, and in the ſame place he vſeth the ſame argument, for eſtabliſhinge the article of the reſurrection of our bodyes, to witt, that he that vouchſafeth to nowriſh vs with his owne body and bloud, will not lett our bodyes remayne for euer in death & corruption. *S. Chryſoſtome* in like manner, by the truth of his *reall preſence* in the Sacrament, doth confute them that denyed Chriſt to haue taken true fleſh of the Virgin Mary, which hardly would be proued by the Sacramentary ſupper of bread and wyne, as euery man by himſelfe will conſider.

Lib. 4. *cont. hæreſ. c.* 34.

Ibidem.

Hom. 3. *in Matth.*

The ſixth reaſon.

22. Sixtly to pretermitt all other points handled to this effect, by the ſaid Fathers, as that diuers of them do exclude expreſſely the name of figure, or ſimilitude from this Sacrament, as *S. Ambroſe lib.* 4. *de Sacram cap.* 1. *Damaſc. lib.* 4 *cap.* 4 *&* 14. *Theophilact. in Matth.* 26. Others yeld reaſons why Chriſt in the Sacrament, would be really vnder the formes or accidents of bread and wyne, to witt, that our

faith might be proued and exerciſed therby, & the horror of eating fleſh & bloud, in their owne forme & ſhape, taken away, and ſo the ſame *S. Ambroſe Ibid. l.4. de Sacram. c.4. Cyrill. in cap. 22. Luc. apud D. Thom. in catena.* Others do perſuade vs not to beleeue our ſenſes that ſee only bread and wyne, wherof we ſhall ſpeake more in the obſeruations following: ſo *S. Auguſtine, ſerm. de verbis Apoſt. & l.3. de Trinit. cap.* 10. Others do proue this reall preſence by the ſacrifice, affirminge the ſelfe ſame Chriſt to be offered now in our dayly ſacrifice vpon the Altars of Chriſtians, after an vnbloudy manner, which was offered once bloudely vpon the Altar of the Croſſe, as more largely ſhalbe ſhewed: ſo *S. Chryſoſtome hom.* 17. *ad Hebr. &* 2. *in 2. ad Tim. Greg. lib.4. dial. c.* 58. *Niſſenus orat.*1. *in paſcha, &c.* All theſe conſiderations I ſay, and many others that may be taken out of the Fathers wrytinges, I do for breuityes ſake lett paſſe in this place, though moſt euidently they do declare the ſaid Fathers plaine meaninge, and beleefe in this article, and cannot any way be applyed to the new Communion of Proteſtants, but by manifeſt impropriety and detortion.

Diuers euidens reaſons togeather.

23. And therfore I will end only with one conſideration more, very ordinary with the ſaid Fathers, which is, the diuine reuerence, honour, and adoration, that in all ages the ſaid Fathers haue giuen vnto the bleſſed Sacramēt, whoſe authorityes were ouerlong heere to recyte in particular. The ſayinge of *S. Auſten*

The ſeauenth reaſon.

is

Aug. conc. 1. in pſ. 58.

Chryſoſt. hom. 3. in epiſt. ad Epheſ.

Theodor. in 2. dialog.

is knowne *Nemo manducat niſi prius adorauerit*, nō man eateth the Sacrament but firſt adoreth the ſame, and *S. Chryſoſtome*, *Adora & manduca*. adore yt and receaue yt; And *Theodoret* to the ſame effect, *Et creduntur & adorantur, quòd ea ſint quæ creduntur.* They are beleeued and adored (*the fleſh and bloud of Chriſt*) for that they are in deed the things they are beleeued to be. And to ſpeake nothinge of many other Fathers ſayings to this effect, *S. Chryſoſtome* his large diſcourſes about this matter may ſerue for all, who wryteth, *that at the tyme of conſecration and ſacrifice, the very Angells come downe, and vvith tremblinge do adore Chriſt their Lord therin preſent*; vvhich he vvould neuer haue vvrytten, yf bread, and wyne were only there preſent.

Chryſoſt. hom. 60. ad Popul. Antioch. & hom. 3. in ep. ad Epheſ. & lib. 6. de Sacerdotio.

The third ground of Coūcells.

24. By all theſe wayes & meanes then, may eaſily be ſeene what the auncient Fathers in their ages did thinke, ſpeake, and beleeue, of this high & admirable miſtery of Chriſts reall preſence in the Sacrament. And albeit there were no Councells about this matter, for the ſpace of a thouſand yeares after Chriſt, the cauſe therof was, that in all that ſpace no one man euer openly contradicted the ſame, at leaſt after the tyme of *S. Ignatius* vntill *Berengarius*, (for yf any man had done yt, we may ſee by the foreſaid Fathers ſpeaches, who muſt haue byn the chiefe in theſe Councells, what their determination would haue byn againſt them) and when the ſaid *Berengarius* had once broached this Sacramentary hereſy, the whole Chriſtian world roſe vp preſently againſt the ſame,

Theodoretus in 3. Dial.

ſame, as againſt a blaſphemous nouelty, and ten ſeuerall Councells condemned the ſame, as in the former Chapter hath byn declared.

25. Wherfore the Catholikes hauinge with them all theſe warrants of truth by ſcriptures, fathers, councells, tradition of antiquity, vniforme conſent of all Chriſtian nations, both Greeke, Latyn, Aſian, African, & other countreyes embracing the name & faith of Chriſt, and that no beginninge or entrance can be ſhewed of this doctrine in the ſaid Church, nor any contradiction againſt yt when yt firſt entred: as on the cōtrary ſide the firſt offſpring of the other, togeather with the place, author, tyme, manner, occaſion, reſiſtance, condemnation, and other like circumſtances are and may be authentically ſhewed, prooued and conuinced, yea that the very face of Chriſtendome from tyme out of mynd, by their churches, altars, offerings, adoration, and manner of diuine ſeruice admittted euery where, without contradiction, doubt, or queſtion, do teſtifie the ſame: the truth moreouer therof being confirmed by ſo infinite concourſe of manifeſt miracles, recorded by ſuch authors, as no man with piety can doubt of their creditt; the Catholiks I ſay hauinge all this *mayne cloud of wittneſſes* (to vſe the Apoſtles words) for the teſtimony of this truth, and being practized and accuſtomed in the beleefe therof for ſo many ages togeather without interruption, and ſeing moreouer that *Luther* himſelfe, and all the learned of his ſide that

The 4. ground of the Churches conſent.

Miracles.

Hebr. 12.

were open profeſſed enemyes in other things to the Catholike beleefe, yet in this proteſted the truth to be ſo euident, as they durſt not impugne it, nay held the firſt impugners therof for damnable heretiks, addinge alſo heerevnto that *Zuinglius* the firſt chiefe author, confeſſeth himſelfe to haue byn moued thervnto by a certayne extrauagant ſpiritt, which he *Zuing. l de ve Sacramentaria.* ſaith he knew not *whether yt was blacke or white.* All theſe things, I ſay, laid togeather, and the liues and manners conſidered of them, that haue held the one & the other faith; that is to ſay the infinite Saints of the one ſide, whome the Proteſtants themſelues do not deny to haue byn Saints; and the qualityes and conditions of the others, that firſt began, or ſince haue defended the new Sacramentary opinions: lett the diſcreet reader iudge, whether Weighty conſiderations. the Catholiks of England had reaſon to ſtand faſt in their old beleefe, againſt the innouations of our new Sacramentary Proteſtants in *K. Edwards* dayes. And the like ſhall yow ſee in the other articles that enſue of *Tranſubſtantiation* and *Sacrifice* dependinge of this firſt of the *reall preſence*, as before yow haue heard. But much more will yow be confirmed in all this, when yow ſhall haue read ouer the diſputations followinge, and ſeene the triflinge arguments of the Sacramentaryes in theſe ſo weighty & important articles of our beleefe, and the ridiculous euaſions where-with they ſeeke to auoyd, or delude the graue tiſtimonyes of ſcriptures, and Fathers before mentioned.

tioned. For therby wilbe ſeene, that they ſeeke not truth in deed with a good and ſincere conſcience, & feare of Gods iudgements; but only to eſcape and entertayne talke for continuaunce of their faction, which ought to be marked by the reader, yf he loue his ſoule. And thus much for the grounds of the reall-preſence.

Groundes of Tranſubſtantiation.

§. 2.

26. Touchinge the ſecond queſtion about Tranſubſtantiation, though yt be leſſe principall then the former of the *reall-preſence*, for that yt conteyneth but the particular manner how Chriſt is really in the Sacrament, & conſequently not ſo neceſſary to be diſputed of with Sacramentaryes, that deny Chriſt to be there really at all, as before hath byn noted: yet ſhall we briefely diſcouer the principall grounds wheron Catholiks do ſtand, in this receaued doctrine of the Church againſt Lutherans eſpecially, who grauntinge the ſaid *reall preſence*, do hold that bread is there togeather with our Sauiours body: which Catholiks for many reaſons do hould to be abſurd. And albeit the word *Tranſubſtantiation* & particular declaration therof, was not ſo expreſſely ſett downe in the Church vntill ſome 400. yeares gone in the generall Councell of Lateran

ran vnder Pope Innocentius the third, as the word *Trinity, Homouſion,* or *Conſubſtantiality* and cleere expoſition thereof, was not vntill the Councell of Nice 300. yeares after Chriſt; yet was the truth of this doctrine held euer before in effect and ſubſtance, though in different words: to witt *mutation, tranſmutation, conuerſion of bread into the body of Chriſt, tranſelementation,* and the like, which is proued by the perpetuall conſent of doctrine, vttered by the ancient Fathers in this point from the beginninge, which are recorded by Catholike wryters of our dayes from age to age: and one only alleageth thirty and two, that wrote heereof before the Councell of *Lateran,* and are ouerlong to be recited in this place; only they may be reduced for more perſpicuitie to two heads: the one of ſuch as deny the ſubſtance of bread to remayne after the words of conſecration; the other of ſuch as do expreſſely auouch a conuerſion of bread into Chriſts body.

Fathers authorityes reduced to tvvo heads.

Firſt head.

27. Of the firſt ſort, that deny bread to remaine, is *S. Cyrill* Biſhop of Hieruſalem, whoſe words are: *hoc ſciens, ac pro certiſsimo habens, panem hunc, qui videtur à nobis, non eſſe panem, etiamſi guſtus panem eſſe ſentiat, &c.* Thou knowing and being
,, certayne of this; that the bread which we ſee
,, is not bread, notwithſtanding it taſt as bread;
,, and the wyne which we ſee not to be wyne, but the bloud of Chriſt, though to the taſt yt ſtill ſeeme to be wyne. And *S. Gregory Niſſen: Panis iſte panis eſt in initio communis, &c.* This

Catech. 4. myſtag.

Lib. de Sancto Baptiſmo non lõge ab initio.

bread at the beginninge is comon bread, but when yt is conſecrated, yt is called, and is indeed the body of Chriſt. Againe *Euſebius: Antequam conſecrentur, &c.* Before conſecration there is the ſubſtance of bread and wyne, but after the words of Chriſt, yt is his body and bloud: All which do exclude, as yow ſee, bread after conſecration. And to the ſame effect *S. Ambroſe: Panis hic, panis eſt, ante verba Sacramentorum, ſed vbi acceſſerit conſecratio, de pane fit caro Chriſti.* This bread before the words of the Sacraments, is bread, but after the conſecration, of bread is made the fleſh of Chriſt. And *S. Chryſoſtome* treating of this miſtery, asketh this queſtion, and aunſwereth the ſame. *Num vides panem? num vinum? abſit, ne ſic cogites!* Doſt thou ſee bread? doſt thou ſee wyne heere? God forbidd, thinke no ſuch matter. And to this ſame effect many others might be cyted, but yt would grow to ouergreat prolixity.

Hom. 1. de Paſc.

De Sacram. cap. 4.

Hom de Euchar. en Encen.

28. The ſecond ſort of teſtimonyes that do affirme conuerſion and change of bread into the body of Chriſt, are many more, yf we would ſtand vpon their allegation, and in place of all might ſtand *S. Ambroſe*, whoſe faith was the generall faith of Chriſtendome in his dayes; & he doth not only oftentymes repeat, that by the words of Chriſt vttered by the Prieſt vpon the bread, the nature & ſubſtance therof is changed into the body and bloud of Chriſt, but proueth the ſame by examples of all the miraculous mutations & conuerſions, recorded in the old and new Teſtament. *Pra-*

2. head.

Ambroſ. l. de ijs qui initiantur cap. 9.

bemus (ſaith he) *non hoc eſſe quod natura formauit, ſed quod benedictio conſecrauit, maiorémque vim eſſe benedictionis quam naturæ, quia benedictione etiam ipſa natura mutatur.* Lett vs proue then (by all theſe other miracles) that this which is in the Sacrament, is not that which nature did frame (vſed bread and wyne) but that which the bleſsinge hath conſecrated, and that the force of bleſsinge is greater then the force of nature; for that nature herſelfe is changed by bleſſinge; And againe: *Si tantum valuit ſermo Eliæ, vt ignem de cœlo deponeret; non valebit ſermo Chriſti, vt ſpecies mutet elementorum?* Yf the ſpeach of Elyas was of ſuch force, as yt could bring downe fire from heauen, ſhall not the words of Chriſt (in the Sacrament) be able to change the natures of the elemẽts? *videlicet* (as I ſaid before) of bread and wyne. And yet further: *You haue read, that in the creation of the world, God ſaid, and thinges were made, he commaunded, and they were created; that ſpeach then of Chriſt, vvhich of nothinge created that which was not before; ſhall yt not be able to exchaunge thoſe thinges that are, into other thinges, vvhich they vvere not before? for yt is no leſſe to giue new natures to things, then to chaunge natures, but rather more,* &c.

Ambroſ. ibid.

29. Thus reaſoneth that graue and holy Doctor, to whome we might adioyne many more both before and after him, as namely *S. Cyprian* in his ſermon of the ſupper of our Lord: *Panis iſte quem, &c.* This bread which Chriſt gaue vnto his diſciples being changed not in ſhape, but in nature, is by the omnipotency

Cyprian. de Cœna Domini.

tency of the word made fleſh. *S. Cyrill* Biſhop of Hieruſalem proueth the ſame by example of the miraculous turning of water into wine, at the marriage of *Cane* in Galeley: *aquam mutauit in vinum* (ſaith he *&c.*) Chriſt turned water into wyne, by his only will, and is he not worthy to be beleeued *quod vinum in ſanguinem tranſmutauit*, that he did chaunge wyne into his bloud? For yf at bodily marriages he did worke ſo wonderfull a miracle, why ſhall not we confeſſe that he gaue his body and bloud (in the Sacrament) to the children of the ſpouſe? wherfore with all certainty, let vs receaue the body and bloud of Chriſt, for vnder the forme of bread is giuen vnto vs his body, and vnder the forme of wyne his bloud. Thus hee of this miraculous chaunge, wherof *Saint Chryſoſtome* treatinge alſo vpon *S. Mathew* wryteth thus: *Nos miniſtrorum locum tenemus, qui verò ſanctificat & immutat, ipſe eſt.* We that are Prieſts, hould but the place of his miniſters: (in this great chaunge) for he who doth ſanctifie all, and maketh the chaunge, is Chriſt himſelfe. To like effect wryteth *Euſebius Emiſſenus*; *quando benedicenda, &c.* When the creatures of bread and wyne are layd vpon the Altar to be bleſſed, before they are conſecrated by the inuocation of the holy Ghoſt, there is preſent the ſubſtance of bread and wyne; but after the words of Chriſt, there is Chriſts body and bloud. And what maruayle yf he that could create all by his word, *poſſet creata conuertere*, could conuert, and chaunge thoſe thinges

Cyrill Catech. myſtag. 4.

Hom. 83. in Matth.

Serm. de corp. Domini.

that he had created, into other natures?

30. I might alleage many other Fathers to this effect, but my purpoſe in this place doth not permitt yt: this ſhalbe ſufficient for a taſt, that the doctrine of conuerſion or chaunge of bread and wyne, into the body and bloud of Chriſt, which is the doctrine of Tranſubſtantiation, was not new at the tyme of the Councell of *Lateran*, but was vnderſtood and held euer before, by the cheefe Fathers of the Catholike Church, yea and determined alſo by two Councells at Rome: and the firſt therof generall, wherin was preſent our *Lanfrancus* vpon the yeare of Chriſt 1060. vnder Pope *Nicolas* the ſecond; and the other 19. yeares after vnder Pope *Gregory* the ſeauenth, & both of them aboue an hundred yeares before the Councell of *Lateran*, wherin notwithſtanding is declared expreſſely this doctrine, of the chaunge of bread & wyne into the body and bloud of our Sauiour, albeit not vnder the name of *Tranſubſtantiation*; and yt is proued expreſſely out of the words of Chriſts inſtitution, *This is my body*, which can haue no other probable expoſition, but that the bread is chaunged into his body. And ſo yt is expounded by all the forſaid Fathers, and others that, before this controuerſie fell out, interpreted the ſame words of our Sauiour.

Lanfranc. l. de corp. Domini Guit. l. 3. de corp. Domini & Anſel ep. de corp. Domini.

The conſent of the vniuerſall Church.

31. Theſe grounds then had the Engliſh Catholiks in K. *Edwards* dayes to ſtand in the defence of this doctrine, that is to ſay, the cleere words of ſcripture ſo vnderſtood by all anti-

quity, togeather with the aſſertions and aſſeuerations of all the Fathers, the determination of Councells preſently vpon the controuerſie firſt moued, and namely of that great famous *Lateran* Councell, wherin concurred both the Greeke and Latyn Church, there being preſent, the Greeke patriarks of *Conſtantinople* and *Hieruſalem*, 70. metropolitan Archbiſhops, and aboue a thouſand and two hundred other Fathers of diuers ſtates, & degrees, (compare this with a meeting of ſome twenty or thirty miniſters impugninge the ſame.) All which hauinge diſputed the matter, and conſidered as well by ſcripture, and by ancient tradition of the Fathers and vniuerſall Cath. Church, what had byn held before, did with full agreement determine & declare this matter, accurſinge whoſoeuer ſhould from that tyme foreward, deny that doctrine of *Tranſubſtantiation.* Which decree of that *Councell* being receaued generally, vvithout contradiction throughout the Chriſtian world, hath byn confirmed by ſeauen other Councells ſince that tyme, as before we haue ſhewed. And let the diſcreet reader vveigh vvith himſelfe, vvhich party hath more ſecurity for yt ſelfe, eyther the Catholike that followed all this authority & conſent of antiquity, or our new Proteſtants, that vpon freſh imaginations of their owne heads, diuiſed a new doctrine contrary to all this antiquity. And thus much of this article, for a taſt of that which may be alleaged for yt.

Canon. 1. *&* 2.

The greatneſſe of the Lateran Councell.

Groundes for the ſacrifice of the maſſe.

§. 2.

32. The third queſtion propoſed to be handled in the foreſaid diſputations, was about the *ſacrifice of the maſſe,* to witt, whether the ſelfeſame body of our Lord, whoſe reall preſence is proued in the firſt queſtion, be not only a Sacrament in the Chriſtian Church, as yt is receaued vnder a ſigne of bread and wyne by the Prieſt and communicants, but a ſacrifice alſo, as yt is offered to God the Father by the Prieſt vpon the Altar; and whether this externall and viſible ſacrifice be appointed by Chriſt, to be iterated and dayly frequented in the Church vnto the worlds end, and this both for an externall worſhipp peculiar to Chriſtians, whereby they are diſtinguiſhed from all other people, as alſo for propitiation of ſinnes, by applyinge the meritt and vertue of the other bloudy ſacrifice of our Sauiour on the Croſſe once offered for all, and euer auayleable (as *S. Paul* at large declareth in his epiſtle to the Hebrewes) for ſanctifyinge the redeemed: this then being the queſtion, and this being a doctrine ſo generally receaued throughout the Chriſtian world, both in the *Greeke, Latyn, Aethiopian, Armenian,* and other Chriſtian Churches, as there was no doubt or queſtion therof, when *Luther* and his offſpring began;

The ſtate of the queſtion.

began; yt fell out in England, that vnder the child *King Edward* his raigne, name & authority, that the *L. Seymour* protectour and his followers, with ſome few Prieſts that were weary of maſsinge, and deſirous of marriage, but cheefly *Cranmer* and *Ridley, Hooper, Latymer,* and others, bad heads of the cleargy in thoſe dayes, tooke vpon them to pull downe this publike vſe of ſacrifice, and afterward to examine, and call in queſtion the doctrine therof. At which chaunge and ſuddayne innouation, neuer ſeene in England before, from the firſt day that Chriſtian Religion entred vnder the Apoſtles, as all the realiues and contreyes round about remayned aſtoniſhed: ſo diuers notwithſtanding of the lighter ſort, enclyned to noueltyes, applauded to them, & followed their diuiſe; others more prudent and reſpectiue to their owne ſaluation, conſideringe that there went more in this matter then the pleaſure and fancyes of a few particular men, ſtood conſtant in that, which before they had receaued, and that which generally they ſaw, and knew to be in vſe throughout all Chriſtendome without cōtradiction, which could not be by *S. Auſtens* rule, but that yt muſt needs come downe from the Apoſtles themſelues, for ſo much as all oppoſite doctrine to that, which was firſt planted by them & receaued from them, could neuer be ſo generally admitted without contradiction.

Aug. l. 2. de baptiſ. c. 7. lib. 4. cop. 6. & 24 & l. 5. c. 23.

33. Wherfore entringe into due conſideration of this matter, whilſt all the ruffe ran the

other way for 5. or 6. yeares ſpace, vnder that King Child, and thoſe other little tyrants that bare ſway, and one deſtroyed the other by Gods iuſt iudgement vnder him. Theſe good men (the Catholikes I meane) fell to ſearch what grounds they had, or might find out for this ſo receaued a doctrine & practiſe, as this of the maſſe and ſacrifice was. And firſt they found, that wheras the firſt inſult of heretiks was againſt the very name of the maſſe, as a new diuiſed thinge without reaſon or ſignification; they found (I ſay) that it was a very ancient and vſuall word, for the externall ſacrifice of Chriſtians vpon the Altar, in the Latyn Church, for twelue hundred yeares paſt and downeward; in place wherof the *Grecians* haue vſed the word *Liturgie*, *Synaxis*, and the like, and this vſe is not only to be ſhewed by the teſtimonyes of particular Fathers, as *Saint* [a] *Ambroſe*, *S.* [b] *Auguſtine*, *S.* [c] *Leo*, *S.* [d] *Gregory*, [e] *Victor Vticenſis*, [f] *Caſſianus*, and other; but by whole Councells alſo, as by that of [g] *Rome*, vnder *Pope Silueſter* the firſt of 275. Biſhops, held almoſt 1300. yeares gone; the ſecond & fourth of [h] *Carthage* held the next age after, and the Councell of [i] *Agatha* in *France* the ſame age; the Councell of [k] *Ilerdum* and [l] *Valentia* in *Spaine*, and of [m] *Orleance* in *France*, all aboue 1000. yeares gone, which was ſufficient matter againſt the vanyty of heretiks, that condemned the name & the words: for example of *S. Ambroſe* ſayinge *Miſſam facere cœpi, orare in oblatione Deum*. I began to ſay maſſe, and to

pray

The ſearch of Catholiks vnder *K. Edw.* for the groūds of the maſſe.

About the name of maſſe.

[a] *l 5 ep.* 33.
[b] *Serm.* 91. & 251. *de tēp & ſerm.* 237. *in domin.* 19. *poſt Pentecoſt.*
[c] *Ep.* 81 *ad Dioſcor.* & 88. *ad epiſc. Germ*
[d] 1. *ep* 12. & *l.* 4. *c.* 10.
[e] *Lib.* 2. *hiſt. Vandal.*
[f] *Lib.* 3. *de cant. pſ. ord.*
[g] *Can.* 1.
[h] *In* 2. *Conc. can.* 3. & 4. *Ca.* 84.
[i] *Can* 47.
[k] *Can.* 4.
[l] *Can.* 1.
[m] *Can.* 28.

Ambroſ. ibid.

pray to God in the oblation of the ſacrifice, and thoſe of *S. Auſten: In lectione quæ nobis ad miſſas legenda eſt, audituri ſumus.* We ſhall heare of ,, this matter more in the leſſon which is to be ,, read vnto vs at maſſe. Theſe ſpeaches I ſay, & this practiſe of ſo ould learned & holy Prieſts, as theſe and their fellowes were, did preuayle more with the grauer ſort of Engliſh people, then the lightneſſe & inconſtancy of *Cranmer Ridley*, and ſuch other licentious Prieſts, as for liberty fell to Apoſtaſie. *Aug. ibid.*

34. And this for the name of the *maſſe.* But for the nature and ſubſtance therof, which conteyneth the externall true and proper ſacrifice of the Chriſtian Church, they found ſuch ſtore of euident proofes, and moſt graue authorityes, as might ſtay, confirme and ſatiſfie any mans mynd, that were not willfully bent to the contrary. And wheras I do vſe the words of *externall, true and proper* ſacrifiſe, yow muſt remember therby the fraud of theſe new heretiks, who, as before about the reall preſence, did go about to delude all the ſayings of holy Fathers, and other teſtimonyes of Antiquity, that ſpake of Chriſts reall being in the Sacrament, by running to the words *ſpiritually, ſacramentaly, by faith,* and the like: ſo heere fyndinge the whole torrent and ſtreame of Chriſtian antiquity to ſtand for this Chriſtian ſacrifice & to mention, reuerence, & auouch the ſame; theſe fellowes for auoydinge their authorityes do runne from the proper externall ſacrifice, wherof we treate, vnto the internall,

ternall, and inuiſible ſacrifice of the mynd, wherof K. *Dauid* ſaith, that a contrite ſpiritt is a ſacrifice to God. And when this cannot ſerue, they run alſo to improper and metaphoricall externe ſacrifices, ſuch as are, *mortification of the body Rom.* 12. *ſacrifice of thankeſgeuinge. Pſalm.* 49. *Sacrifice of almes deedes. Hebr.* 13. and other ſuch good works, which by a certayne analogy or proportion with the nature of proper ſacrifices, are called alſo *ſacrifice* in ſcriptures & by the Fathers, but improperly. To theſe then do our Proteſtants runne, when they are preſſed with the authorityes of auncient Fathers, that name the vſe of Chriſtian ſacrifice in the Church, and will needs make vs beleeue, that the Fathers ment not properly of any true viſible or externall ſacrifice, but eyther of inward or inuiſible ſacrifice of the hart, mynd, and good deſire; or els of outward metaphoricall ſacrifice of pious and vertuous workes.

35. But all theſe are fraudulent ſhifts to ouerthrow one truth by another. For as we do not deny, but that there is an inward and inuiſible ſacrifice of our mynd, in dedicatinge of our ſelues to God, and to the ſubiection of his Maieſtie, without which the externall ſacrifice is little worth to him that offereth the ſame: And as we graunt that all good works be ſacrifices in a certayne ſort, by ſome ſimilitude they haue with true & proper ſacrifices, for that they are offered vp to God in his hunour; yet do we ſay, that this is from our pur-

poſe in this place, who talke of a true proper externall ſacrifice offered vp to God, after a peculiar ſacred rite, or ceremonyes, by peculiar men deputed to this office in acknowledgement of Gods diuine power, maieſtie, and dominion ouer vs, & proteſtation of our due ſubiection vnto him, ſuch as were the externall ſacrifices in the law of nature, offered vp by patriarks and heads of familyes, and by Prieſts of Aarons order vnder the law of Moyſes, and by Chriſt and his Prieſts accordinge to the order of *Melchiſedech* in the new law; and for ſo much as both the internall, & metaphoricall ſacrifices before mentioned of good affection, deſires, and holy works, are not peculiar to any law, but were lawfull and needfull vnder all lawes, and in all tymes, and require no particular kind of men or miniſters to offer them, but may be offered vp by any man or woman whatſoeuer: therfore do we exclude all theſe from the name of the ſacrifice, which heere is meant by our deſcription, and comprehendeth as yow ſee an externall viſible oblation, made by him or them, who are peculiarly deputed by God to this office, which are Prieſts: So as whenſoeuer our aduerſaryes do ſlipp from this proper ſignification of a ſacrifice to the other, eyther internall or metaphoricall, which may be offered by all ſorts of people, and therevpon do ſay that all men are Prieſts, they runne, as yow ſee, quite from the purpoſe, as they do alſo for examples ſake, when to auoyd the neceſsity of externall faſtinge,

The deſcription of a true externall and viſible ſacrifice.

An exãple of an hereticall fraude about faſtinge.

faſtinge, they runne to the internall faſtinge of the mynd, ſayinge that true faſtinge, is to faſt from ſinne, which as we deny not in that ſenſe of ſpirituall faſtinge; ſo is it notwithſtandinge a plaine ſhift, and runninge from the purpoſe, and cannot ſtand with many places of the ſcripture, which muſt needs be vnderſtood of the externall faſt; as when Chriſt is ſaid by the Euangeliſts to haue faſted 40. dayes togeather; and *S. Paul* affirmeth that he and his fellow Apoſtles faſted frequently; It cannot be vnderſtood (I ſay) of faſtinge only thoſe tymes from ſinne; for that Chriſt faſted alwayes from ſinne without exception; and ſo do all good men both faſt and ſacrifice alſo, by offeringe vp good deſires and pious actions to almighty God, dayly and hourely without diſtinction of men or tymes.

The excellency of the Chriſtian and externall ſacrifice.

36. But this is not the proper, viſible, & externall ſacrifice which heere we meane, which was inſtituted by God, as peculiar to Chriſtian people vnder the law of the ghoſpell, for an externall worſhipp vnto him (beſides the internall) and teſtification of their inward ſubiection, loue, and piety towards him; which ſacrifice comming in place of all others that went before, both in the law of nature and of Moyſes that prefigured and foreſignified the ſame; and being but one and ſingular inſteed of them all, and their great variety, is to be eſteemed ſo much more excellent then they all, as the law of the ghoſpell is more excellent then thoſe lawes, and truth aboue

ſhaddowes, & the ſacred body of Chriſt God and man himſelfe, to be preferred before the bodyes of beaſts, byrds and other ſuch creatures, vvhich vvere but ſignes and figures of this.

37. And in this ſenſe do both ſcriptures, fathers, councells, and all holy Chriſtian antiquity ſpeake and treat of this moſt diuine, venerable and dreadfull ſacrifice, wherof, as of the higheſt and moſt principall myſtery and treaſure, left by our Sauiour in his Church, there are ſo many teſtimonyes, as before hath byn ſignifyed, that yt ſhall not be poſsible for me in this place, and with the breuity which is neceſſary, to alleage the leaſt part therof; yet ſome few generall heads ſhall I touch, which the learned reader may ſee more dilated, by diuers Catholike wryters of our dayes, and he that hath not commodity or tyme to do that, may geue a gheſſe by that which heere I ſhall ſett downe.

38. Firſt then, for that this holy ſacrifice of the Chriſtian Church was ſo principally intended by almighty God for the new law, as hath byn ſaid, many things were ſett downe by the holy Ghoſt in the old Teſtament, both prefiguringe and prophecyinge the ſame, as firſt the ſacrifice of the King and Prieſt *Melchiſedech* in bread and wyne, *Gen.* 14. which all the auncient Fathers, by generall conſent, do apply to the ſacrifice vſed now in the Chriſtian Church, and yt were ouerlong to alleage their particular authorityes, lett *S. Auguſtine*

Aug. l.16. de ciuit. cap. 22. ſpeake for all: *Primum apparuit* (ſaith he) *ſacrificium* (Melchiſedech) *quod à Chriſtianis nunc offertur Deo toto orbe terrarum.* The firſt ſacrifice ap-
,, peared in Melchiſedech, which now is offe-
,, red to God by Chriſtians throughout all the world. And in another place: *Vident nunc tale ſacrificium offerri Deo toto orbe terrarum:* Chriſtians do ſee the like ſacrifice (to that of Melchiſe-
,, dech) to be offered to God, ouer all the world. And all the other ſacrifices, ſignes and oblations mentioned before, as prefiguringe the reall preſence of Chriſts ſacred body, and true fleſh in the Sacrament, are applied by the ſelfe ſame Fathers, whome before we haue named, to the prefiguration alſo of this diuine ſacrifice, conteyninge the ſelfe ſame thinge, which the Sacrament doth, but in a different ſort, in reſpect of diuers ends, the one as yt is receaued by the communicants; the other as yt is offered vnto God the Father.

Lib. 1. cont. aduerſ. leg. & Prophet. cap. 20.

39. After theſe prefigurations there follow the predictions of Prophetts as that of *Eſay* 19. and 66. where is forteold the reiection of the Aaronicall prieſthood and ſacrifice, and a new promiſed vnder the Chriſtians. The propheſy of *Daniell* alſo, where it is foretould, that in the laſt age of the law of grace, by the comminge of Antichriſt, *iuge ſacrificium,* that is the dayly ſacrifice ſhall ceaſe. Of this (I ſay) is inferred by the ancient Fathers, that vntill Antichriſts comminge there ſhalbe a perpetuall and dayly ſacrifice amonge Chriſtians; which is moſt of all confirmed by the propheſie of *Malachias* in theſe

Dan. 8. & 12.

Malach. 1.

theſe words: *Ad vos ò ſacerdotes, &c.* To yow ò ,,
prieſts, that deſpiſe my name, and do offer ,,
vpon my Altar polluted bread, and do ſacrifice ,,
the beaſts that are blind, lame and weake, ,,
I haue no more likinge of yow, ſaith the lord ,,
of hoſts, and I will not receaue at your hands ,,
any gifts, for that from the eaſt to the weſt my ,,
name is great amonge the gentills, and they ,,
do ſacrifice vnto me in euery place, and do offer ,,
vnto my name a pure oblation, for that my ,,
name is great amonge the gentills, ſaith the ,,
lord of hoſtes. Out of which place the Fathers do ſhew firſt, that heere the prieſthood and ſacrifice of Aaron was to be reiected, & a new prieſthood and ſacrifice, accordinge to the order of *Melchiſedech*, erected amongſt the gentills, wherby ordinarily are vnderſtood the Chriſtian people conuerted chiefly (from gentility) who were to ſucceed in their place, and that with ſuch certainty, as the preſent tenſe is put for the future, accordinge to the manner of propheſies; and the Antitheſis or oppoſition betweene the two ſacrifices, the one reiected, the other promiſed, doth make the matter more plaine; for that as the Iewes ſacrifice could not be offered but in one place, to witt, in the Temple of Hieruſalem: ſo ſhall the Chriſtian ſacrifice be offered vp *in omni loco*, that is euery where without reſpect of places from the eaſt to the weſt. The Iewiſh ſacrifices were many and of diuers ſorts, but the Chriſtian ſacrifice that ſhould ſucceed in place therof was to be but one. The Iewiſh ſacri-

The oppoſition of the propheſie of Malachie.

fices were polluted, not ſo much in reſpect of great quantity of beaſts bloud powred out therin, and for that they offered defectuous beaſts, as for the wickedneſſe of them that offered the ſame; but the Chriſtian ſacrifice was to be cleane & vnſpotted, not only in reſpect of the vnbloudy manner, wherin yt was to be offered vnder the formes of bread and wyne, but eſpecially for the excellency of the thinge yt ſelfe offered, being the moſt pretious body of Chriſt himſelfe, and for that the demeritt of the offerer cannot take away the worth of the offeringe.

Circumſtances that proue the ſacrifice of the maſſe to haue byn fore propheſied.

40. These circumſtances then conſidered, and that the heretikes heere cannot runne to their ſhift of inward, and inuiſible ſacrifices, (for that theſe could not be vnderſtood by the Prophett as new ſacrifices, that ſhould ſucceede to the ould, for that theſe were alwayes in vſe with good men, duringe the tyme of the old ſacrifice alſo, and were lawfull, yea commaunded in all tymes, to witt, to haue inward piety and deuotion, giue almes, and the like) theſe things I ſay conſidered, togeather with the expoſitions of holy Fathers, as well vpon theſe as vpon other places of the old Teſtament, there can be no probable doubt, but that this externall ſacrifice of the Chriſtians was propheſyed by the holy Ghoſt longe before the comminge of Chriſt.

41. Secondly, the ſame is proued out of diuers places of the new Teſtament: And firſt out of S. Iohns ghoſpell, where as our Sauiour

promiſed in myſterious words the inſtitution of this bleſſed ſacrifice, as before hath byn ſeene; ſo alſo did he ſignifie that this ſacrifice ſhould ſucceed in ſteed of all ſacrifices that went before. For wheras the *Samaritan* woman at the well, ſpeakinge of the ſchiſme betweene the Iewes & *Samaritans* about adoring in the Temple of Ieruſalem, and in the hill *Garizim* of *Samaria* (which word of adoringe muſt needs in that place ſignifie ſacrifycinge, as yt doth alſo in other places of ſcripture, as *Gen.* 22. *Act.* 8. and els where, for that the controuerſie betweene the Iewes and *Samaritans* was about the vſe of ſacrificing, as the higheſt externall act of adoration) our Sauiour aunſwereth to her queſtion, that the houre was now come, when neyther in that hill of *Samaria*, nor in *Ieruſalem* they ſhould adore; that is to ſay, vſe any more ſacrifice, but that a new adoration in ſpiritt and truth ſhould ſucceed the former; which adoration being vnderſtood of ſacrifice, as the circumſtance both of the place and matter do enforce, yt followeth that Chriſt did heere promiſe a new ſacrifice, that ſhould be ſpirituall and true: ſpirituall, both in compariſon of the bloudy ſacrifice that went before, & for that the conſecration of Chriſts holy body in this ſacrifice, is made by ſpeciall worke and operation of the holy Ghoſt; true alſo and in truth it may iuſtly be ſaid to bee, for that yt is the fullfillinge of all precedent ſacrifices, and the truth of all former figures.

Ioan. 4. & 6. *Ioeph. lib.* 10 *de Antiquitat. Iudaic. c.* 8.

The explication of the place of *S. Iohn ca.* 4. about Sacrifice.

Math. 26. *Marc.* 14. *Luc* 22. 1. *Cor.* 11.

42. There enſue the places of *Saint Mathew*, *S. Marke*, *S. Luke*, and *S. Paul* about the inſtitution and firſt celebration, of this vnbloudy ſacrifice of Chriſt in his laſt ſupper, where yf we admitt that, which all the circumſtances of the places themſelues do plainly inſinuate or rather inforce; the continuall expoſition and tradition of the auncient Church doth teach vs, to witt, that Chriſt our Sauiour hauinge conſecrated his ſacred body, did offer the ſame vnto his Father as a moſt gratefull ſacrifice in his laſt ſupper; then muſt yt follow, that the words *hoc facite in meam commemorationem*, do this in remembrance of me, implyed a precept not only of receauinge and communicatinge the body of Chriſt, but to offer vp the ſelfe ſame alſo to God in ſacrifice, after the example of Chriſt himſelfe; which is that we call the ſacrifice of the maſſe, & to proue that th'Apoſtles vnderſtood theſe words (I meane, *do this in remembrance of me*) ſo; and in this ſenſe, not only the moſt ancient Fathers, as hath byn ſaid, do teſtifie the ſame, but the ancient liturgies or rituall also of the Apoſtles and their ſchollers, as namely of *S. Iames, S. Clement*, and *S. Dionyſius Areopagita*, do make the matter manifeſt, concerning the Apoſtles practiſe in this behalfe, to witt, that they did offer vp this Chriſtian externall ſacrifice in all places of the world, where they liued, and that from them the Church tooke the ſame precept and vſe, accordinge to the teſtimony of old *Irenæus* Biſhopp & Martyr, that liued aboue 1300. yeares gone,

Proofe of the ſacrifice by Chriſts Inſtitution.

gone, whoſe words are: *Eum qui ex creatura panis eſt, accepit, & gratias egit,* dicens; Hoc eſt corpus meum; *& calicem ſimiliter, qui eſt ex ea creatura quæ eſt ſecundum nos ſuum ſanguinem confeſſus eſt, & noui teſtamenti nouam docuit oblationem, quam Eccleſia ab Apoſtolis accipiens, in vniuerſo mundo offert Deo.*
Chriſt tooke that bread which was a »
creature and gaue thanks ſayinge: *This is my* »
body; and that cupp or wyne in like manner, »
which accordinge to vs, is of a creature, he »
confeſſeth to be his bloud, and heerby taught »
a new oblation of the new Teſtament, which »
the Church receauinge from the Apoſtles, »
doth offer the ſame to God, throughout the »
whole world. »

Iren. lib. 4. adu. hæreſ. cap. 32.

43. Heere now are touched all the points that might be doubted of by ſectaryes, to wit, that this bread and wine being firſt creatures, are confeſſed by Chriſt, after conſecration, to be his body and bloud: ſecondly that this was not only an inſtitution of the Sacrament, and communion, but of a new oblation & ſacrifice for the tyme of the new Teſtament: thirdly that yt was not only to be offered once and in one place, as Chriſts bloudy ſacrifice was vpon the Croſſe, but throughout the whole world by the whole Church. And fourthly that this manner of oblation was taught the Apoſtles by Chriſt himſelfe, and by them deliuered to the ſaid Church. What can be ſpoken more cleerly or diſtinctly by ſo ancient a wittneſſe? neyther can heretiks heere haue any refuge to internall or inuiſible ſacrifices of the

A moſt cleere place of *S. Irenæus* for the dayly ſacrifice.

the mynd, or to vnproper externall ſacrifices of thankeſgeuinge, almeſdeeds, and the like, for that they are many, and were before alſo lawfull vnder the law of *Moyſes*, as often hath byn noted, & heere is ſaid to be taught a new particular and ſingular oblation of the new Teſtament, in ſteed of all the ſacrifices of the ould Teſtament, vvhich *Irenæus* confirmeth preſently in the next words after, by the prophecye of *Malachye* before mentioned ſayinge: *Malachias ſic præſignificauit, &c.* Malachy the Prophet did ſo foretell vs, (that this new ſacrifice and oblation of the new Teſtament, ſhould thus be inſtituted by Chriſt, and frequented by the Church) when he ſaid to the Iewiſh Prieſts, I haue no will or likinge in yow, *&c. Maniſeſtiſsimè ſignificans, quoniam prior quidem populus ceſſauit offerre Deo; omni autem loco ſacrificium offertur Deo, & hoc purum in gentibus*, moſt manifeſtly ſignifyinge, that the former Iewiſh people (being reiected) haue ceaſed to offer ſacrifice vnto God; but that amonge the gentills (to witt, Chriſtians conuerted of them) a pure ſacrifice is offered in euery place of the world, that is to ſay, without reſpect of any certayne place, as the Iewiſh ſacrifices were.

Iren. ibid.

44. With *S. Irenæus* Biſhop and Martyr, concurreth in the ſame age, and ſomewhat before him, *S. Iuſtinus* philoſopher and Martyr, who ſpeakinge of the ſelfe ſame thinge, and of the Iewes reprobation, and of the ſacrifice of the new Teſtament ordayned by Chriſt in place therof, writeth thus in his dialogue, intituled,

Triphon againſt the ſaid Iewes: *A nemine Deus hoſtias accipit, niſi à ſacerdotibus ſuis, &c.* God doth
accept hoſts and ſacrifice of none, but of his ,,
Prieſts; wherfore he preuenting all thoſe that ,,
do offer ſuch ſacrifice vnto him in Chriſts ,,
name, as Ieſus Chriſt hath deliuered to be ,,
made in the Euchariſt of bread and wyne, & ,,
are made by Chriſtians in euery place, doth ,,
teſtify that they are gratefull vnto him: but ,,
your ſacrifices (o Iewes) he doth reiect. Thus he. And theſe two teſtimonyes, of two ſo famous Martyrs and Doctors, are ſufficient for wittneſſes of the firſt and next age after the Apoſtles, to declare what the ſaid Apoſtles both taught and practiſed in this point of publike ſacrifice, and what the Church of that time vnderſtood Chriſt himſelfe to haue done in that behalfe, though I might adioyne other foure teſtimonyes more auncient yet then theſe; which are *S.*[a] *Clement*, ſcholler to S. Peter *S.*[b] *Dionyſius Areopagita*, ſcholler to S. Paul; *S.*[c] *Martiall* Biſhop of *Burdeaux*, and *S.*[d] *Alexander* Biſhop and Martyr of Rome; All which do no leſſe cleerly then theſe two, declare vnto vs the doctrine and practice of their tymes vnder the Apoſtles.

45. But for auoydinge prolixity I muſt paſſe them ouer, aduertiſinge only by the way, that where in the Acts of the Apoſtles yt is wrytten by *S. Luke*, cōcerning the miſsion of *S. Paul*, and *Barnaby* to preach, *Miniſtrantibus illis Domino, & ieiunantibus, dixit Spiritus Sanctus, ſegregate mihi Saulum & Barnabam, &c.* They miniſtring vnto God,

Iuſtin. in dial. Triphō.

[a] *l. 5. Conſt. Apoſt. c. 18. & l. 8. c. 5. & 16.*

[b] *l. de Eccl. Hier cap. 3.*

[c] *epiſt. ad Burdegal. cap 3*

[d] *ep. 1. Decret. ad Orthodox.*

Act. 13.

That the Apoſtles did ſacrifice.

God, and faſtinge (to witt, ***Barnabas, Symon, Lucius, Manahen*** and ***Saul***, that were Prophetts and Doctors ſaith *S. Luke*) the holy Ghoſt ſaid to them, take out for me ***Saul***, and ***Barnabas***, to the worke that I haue choſen them for. Now as concerning the myniſtery which theſe men were performing, when the holy Ghoſt ſpake vnto them, the Greeke word vſed by *S. Luke*, importeth rather ſacrificing, and ſo doth ***Eraſmus*** tranſlate yt, who was no euill Grecian, nor of ſmall creditt with our aduerſaryes: and of that word proceed the names before mencyoned of *Liturgy*, conteyninge the order of this ſacrifice in the Chriſtian Church.

Litour-gountou.

46. But howſoeuer this bee, yow haue heard the iudgement of the firſt age, after the Apoſtles, by two wittneſſes of ſingular credit, *S. Iuſtinus*, and *S. Irenæus*: for the ſecond may ſpeake *S. Cyprian* to the ſame effect: *Ieſus Chriſtus Dominus & Deus noſter, ipſe eſt ſummus ſacerdos Dei Patris, & ſacrificium Deo Patri ipſe primus obtulit, & hoc fieri in ſui commemoratione præcepit.* Ieſus Chriſt our Lord and our God, he is the high Prieſt of God the Father, and he offered vp firſt of all to God his Father a ſacrifice, and commaunded this to be done in his commemoration. Lo he commaundeth vs to ſacrifice as he did ſacrifice. And for the third age after the Apoſtles *S. Ambroſe* may only ſpeake: *Pontifex noſter ille eſt*, (ſaith he) *qui obtulit hoſtiam nos mundantem; ipſam offerimus nunc, quæ tunc oblata quidem, conſumi non poteſt.* He is our high Prieſt that offered the hoſt which made vs cleane, the

Cypr. lib. 2. Epiſt. 8.

Ambroſ. comment. in cap. 10. ad Hebr.

the ſelfe ſame do we offer now, which then was offerred, and cannot be conſumed. Behould that we offer the ſelfe ſame hoſt that Chriſt offered, and cannot be conſumed. And for the fourth age *S. Auſten* may ſtand for all, who anſwering *Fauſtus* the *Manichee*, that obiected, that he and other Catholiks did offer ſacrifice vnto Martyrs; the holy Father denyeth yt ſayinge: *Sacrificare martyribus dixi, &c.* I ſaid that we did not ſacrifice vnto Martyrs, but I ſaid not, but that we ſacrifiſed to God in the memoryes of Martyrs, which we moſt frequently vſe to do, after that only rite, which God in the manifeſtation of the new Teſtament hath comaunded vs to ſacrifice vnto him.

Aug. l. 20. contr Fauſt. Manich. cap. 21.

47. By all which teſtimonyes is euident, that the Church of God, in the firſt foure ages after the Apoſtles, did both offer an externall ſacrifice, which was the ſame that Chriſt had offered before, and this after a peculiar rite inſinuated by Chriſt to the Apoſtles, and deliuered by them to their poſterity (which peculiar rite is more expreſſed in the liturgies before mentioned) and that all this is done by the authority and example of Chriſt himſelfe in his laſt ſupper, and by tradition of the Apoſtles, which is inough to ſettle any pious mans conſcience. Now then thirdly, wheras I ſhould by order paſſe to the conſideration of ancient Fathers ſayings & teſtimonyes about this matter, they are ſo many and copious, as I ſhould be prolix and weary to the reader in

producing ſo many as may be alleaged, no one article or myſtery of our faith, being ſo often handled or inculcated by them, as this of the Church ſacrifice. For better comprehendinge wherof, I ſhall, as for the myſtery of the *reall preſence* before, heere note only vnto thee certayne generall heads, wherunto the ſaid Fathers teſtimonyes may be reduced; as firſt, that euery where in their wrytings, ſpeakinge of this oblation made in the maſſe, they vſe the words *ſacrificium, hoſtia, victima, efferre, immolare, ſacrificare*, all which are words that peculiarly and properly do ſignify ſacrifice; which is certayne that the ſaid Fathers would neuer ſo comonly haue vſed, no more then the Proteſtants do vſe them now of their ſupper, if they had meant no otherwiſe then the Proteſtants do for other Sacraments; as *Baptiſme* for example they do not call eyther ſacrifice, hoſt, or victime, nor that the act of *Baptizinge*, is offeringe, immolation or ſacrifice, as they do the act of celebratinge maſſe, wherof yow may read all the Fathers generally, as *S. Hyppolitus* Martyr, *Orat. de Antichriſt. S. Ambroſe in pſalm.* 38. *Niſſen. orat. de reſurrect. Chryſoſt. hom.* 24. *in* 1. *Cor. & hom.* 17. *in epiſt. ad Hebræos. Cyrill, lib. de adorat. Aug. l.* 2. *quæſt. Euang. q.* 8. *& l.* 4. *de Trinit. cap.* 14.

Diuers heads of Fathers authorityes.

1.

2. 48. The ſecond head is of thoſe authorityes, that do compare this Chriſtian ſacrifice with the ſacrifices of the Iewes, affirminge the one to be of the fleſh of beaſts & ſpotted, the other of the pure, and immaculate fleſh of Chriſt, which they would neuer haue done in like

manner, yf they had not meant properly of true externall ſacrifices, offered by Chriſtians in the new law, wherof yow may ſee at large *Tertullian lib. contr. Iudæos cap. 1. Iuſtin. in Triph. Chryſoſt. in pſalm. 95. Cyprian. lib. de vnitat. Eccleſiæ Ambroſ. in cap. 1. Lucæ Nazianz. orat. 2. de paſchat. Aug. lib. 17. de Ciuitat. Dei cap. 20. S. Leo, ſerm. de paſſion.* and many others.

49. The third head is of thoſe authorityes, that compare this dayly ſacrifice of the Chriſtian Church, offered in euery place throughout the world, with the only ſacrifice of Chriſt, offered once for all vpon the Croſſe, wherin for differēce ſake they vſe the words, *cruentum & incruentum ſacrificium*, that is bloudy and vnbloudy ſacrifice, for diſtinguiſhinge the mãner of the oblatiō, the one vpon the Croſſe, the other vpon many Altars in the Church at once, till the worlds end, otherwiſe holding the thing it ſelfe offered to be the very ſame in th' one & other ſacrifice. See *S. Chryſoſt. hom. 24. in 1. Cor. & hom. 2. ad 2. Tim. Cyprian. lib. 2. ep. 3. Ambroſ. in pſalm. 38. Niſſen. orat. 1. de reſurrect. Aug. lib. 3. cont. Donatiſt. cap. 19. & lib. 20. contr. Fauſt. cap. 21. Iſichius in Leuit. cap. 8.* and others. 3.

50. The fourth head is of thoſe, that affirme this our dayly ſacrifice to be propitiatory both for the liue and dead, as well thoſe that are abſent as preſent, and that for both theſe ſorts of people yt ought, and was accuſtomed to be offered in their dayes, which doth euidently proue yt a true ſacrifice, for that a Sacrament only doth profitt only thoſe that do communicate 4.

nicate and receaue the ſame, and no Proteſtant will ſay that their communion is offered vp for thoſe that are abſent, quicke or dead, as the ancient Fathers do euery where ſay, that our hoſt & Euchariſt was offered vp in their dayes, and conſequently they held yt not only for a Sacrament, but alſo for a ſacrifice; wherof yow may ſee *S. Chryſoſtome hom. 79. ad Pop. Antiochen*; where he ſaith yt was offered for Biſhopps and Gouernours of the Church, *& hom. 72. in Matth.* for ſicke men, *& lib. 6. de Sacerdotio* for the dead. For which effect ſee *S. Auguſtine lib. 22. de ciuit. cap. 8. & in Enchirid. cap. 110. & lib. 9. Confeſſ. cap. 12.* where he profeſſeth to haue offered ſacrifice of the maſſe for his mother *S. Monica.*

5. 51. The fifth head is of thoſe places wherin the Fathers do vſe the words *Altar, Prieſts and Prieſthood*, as proper, peculiar, and appropriated to true ſacrifices; For as the Proteſtants of our tymes do not vſe theſe words, for that they hould not their ſupper to be a ſacrifice, but rather do fly them, though neuer ſo much vſed by the ſaid Fathers, and in place therof do vſe the words, *table*, *miniſter*, *myniſtry*, and other ſuch like of their new Religion; ſo neyther would the Fathers haue vſed the ſame words, yf they had had the ſame meaning that Proteſtants haue; For that well knew the ſaid Fathers how to expreſſe their meaninge in proper words, and therfore when they ſay that Altars amonge Chriſtians, are, *ſedes*[a] *corporis Chriſti* the ſeats of the body of Chriſt, and that

[a] *Optat. l. 6. cont. Parm.*

in their dayes Chriſtians did [b] *adgeniculare aris Dei*, knele downe at the Altars of God, *& quod* [c] *obſculabantur altaria*, that they kiſſed the Altars, and that the office of Chriſtian Prieſts is to ſacrifice vpon the ſaid Altars, yt is euident what they meant, to him that will vnderſtand them, wherof more may be read in *S. Cyprian lib.1.ep.9.Euſeb.lib.1.demonſtr.Euang.cap.6.Athan.in vita Anton. Nazianz. orat. in Gorgon. Niſſen. lib. de baptiſmo. Chryſoſt. hom. 53. ad Pop. Antioch. & hom. 20. in 2. Cor. Hieron. lib. cont. Vigilant. & dial.cont. Lucifer. Aug. lib. 8. cap. vlt.* and others.

52. The ſixt conſideration out of the Fathers, 6. may be their lyturgyes or forme of diuine ſeruice or maſſe, for offeringe of this ſacrifice in thoſe dayes, of which ſort of liturgyes there are extant vnto this day diuers, as that of *S. Iames* the Apoſtle, *S. Clement* ſcholler and ſucceſſor of *S. Peter*, of *S. Baſill*, *S. Chryſoſtome*, *S. Ambroſe*, which albeit in all particular forme of prayer, do not agree with our forme and canon of maſſe at this day, yet in the ſubſtance of the ſacrifice they do, as alſo in many other particular circumſtances, vſinge the words of *oblation*, *ſacrifice*, *victime*, *ſignes*, *ſingings*, *bleſsings*, *eleuations*, and other ſuch rites which Proteſtants cannot abide. And for the cannon, and forme of our maſſe, which is vſed at this day in the Latyn Church, moſt parts therof are to be ſeene in *S. Ambroſe* his books *de Sacramentis*, and the whole order as now yt is hath endured without alteration from *S. Gregory* the firſt downeward, wherof yow may ſee *Alcuinus*,

Amala-

[b] *Tertull. lib. de Penitent.*

[c] *Ambroſ. l. 5. ep. 33.*

Amalarius, VValfridus, and other ancient authors in their books *de diuinis officijs.*

Luther reiecteth all Fathers about the maſſe.

53. By all which generall heads, yow may eaſily ſee the multitude of teſtimonyes, that may be alleaged out of the Fathers, yf we ſhould proſecute euery one of theſe in particular; & how great reaſon *Martyn Luther* had to except againſt them all, or rather to defy them all, when firſt he begā to write againſt this ſacrifice, *Hic non moramur* (ſaith he) *ſi clamitant Papiſtæ, Eccleſia, Eccleſia, Patres, Patres*; heere we care not, though Papiſts cry, Church, Church, Fathers, Fathers; And againe: *Heere I do profeſſe againſt them that vvill cry out, that I do teach againſt the rite of the Church and ordinances of Fathers, that I vvill heare none of theſe obiections.* And in another place againſt our K. Henry of England, much more immodeſtly and wickedly, when the King alleaged the authorityes of ancient Fathers for the maſſe, this ſhameleſſe fellow anſwered: *Thomiſticos aſinos, &c. I ſay that theſe Thomiſticall aſſes haue nothinge to bringe forth, but only a multitude of men, and vſe of antiquity.* And a little after he ſaith expreſſely; *that he careth not though a thouſand Auguſtines, and a thouſand Cyprians be brought againſt him.* So as this firſt Father and chiefe Captayne of our Proteſtants, did eaſily graunt, as yow ſee, that the whole conſent of ancient Fathers was againſt him.

Lib. de Miſſa & l. de abrogand. miſſ. & lib. contr. Angliæ Regem.

Ponderations

Ponderations vpon the Premiſes.

§. 4.

Importãt conſiderations.

54. All which being conſidered, there re-
mayneth only to weigh, what a diſcreet man
may thinke or do in this important caſe: For
firſt heere is all the antiquity of the Chriſtian 1.
Church on the one ſide, that teſtifyeth vnto
vs not only what was beleeued and exerciſed
in their dayes, but vpon what grounds alſo,
both of ſcriptures of the old and new Teſta-
ment, and by Chriſts owne inſtitution, fact
and ordination, and by the practiſe and tradi-
tion of the Apoſtles themſelues. Then is there 2.
the continuance of all ages ſince, throughout
all countreyes and nations of Chriſtendome,
as hath byn ſaid. There is the agreement of all 3.
generall Councells: The conſent of all Eccle- 4.
ſiaſticall hiſtoryes, wherin as there is conti-
nuall mention of both publike and priuate
exerciſe of this externall Sacrifice: So is there 5.
no memory at all, of any tyme ſynce the
Apoſtles wherin yt began, or that euer any
contradiction, doubt, or queſtion was about
the ſame, for 1200. yeares togeather after
Chriſts aſſenſion, which muſt needs haue hap-
pened, yf the vſe therof had not byn preſcri-
bed and left by Chriſt and his Apoſtles them-
ſelues. For what men or people would haue
attempted to begin, or bring in ſo great a mat-

ter as this? or who would haue receaued yt without oppoſition, yf yt had not byn eſtabliſhed euen from the beginninge? I adde alſo
6. another cōſideration of no little importance, which is, that yf Chriſt had left his Church & people without a particular externall ſacrifice, wherby they ſhould be diſtinguiſhed from all other people; the Chriſtian Church vnder the law of grace, ſhould be inferiour to the Church of the patriarks vnder the law of nature, and vnto the Prophetts vnder the law of Moyſes: for that both of thoſe Churches and people had an externall dayly ſacrifice, wherby to honour God, beſides the internall ſacrifice of their mynd: neyther can yt be ſaid, that Chriſts owne ſacrifice on the Croſſe, once offered for all, is this dayly ſacrifice apprehended by vs in faith, for that they alſo beleeued in him, and their ſacrifices were acceptable only by faith in him to come. And therfore as Chriſts one ſacrifice then to come, was no impediment, why their dayly ſacrifices, which tooke their valour from this one of Chriſt, ſhould not be dayly offered amonge them: ſo the ſame ſacrifice of Chriſt vpon the Croſſe, being now paſt, ſhould not take away our dayly ſacrifices offered in remembrance therof, and for the applying of the infinite valour of that one ſacrifice vnto vs, from which this other dayly ſacrifice taketh his ſufficiency.

7. 55. Furthermore the very outward forme of all Chriſtian Churches, there buildinge with Croſſes, Altar, Iles, and the like, the

foundinge of monaſteryes, Chappells, oratoryes, the ceremonyes in foundinge them, their ſtatutes for ſayinge of maſſes for the dead, which were in Britany both before our nation was conuerted, and much more after; the whole Canon of our Latyn maſſe-booke which is graunted by our aduerſaryes, and euidently proued to haue byn, as yt is now, for aboue a thouſand yeares togeather, and brought in by *S. Auguſtine* our firſt Apoſtle: All theſe things I ſay, do ſhew whether this were a matter to be called in queſtion by a few libertyne Prieſts, and auaritious noble men, & to be baniſhed the realme vpon a ſoddayne, vnder the name of a child Kinge, that knew not what yt meant, as yt was in K. *Edwards* dayes in our miſerable countrey.

56. Moreouer yf yow ponder with your ſelfe, what manner of Prieſts they were for life, learninge, and vertue that acknowledged themſelues to haue offered ſacrifices vpon Altars in their dayes, as *S. Irenæus, S. Cyprian, S. Ambroſe, S. Chryſoſtome, S. Auguſtine, S. Gregory*. and others of the firſt ages, yea and for theſe later ages, ſince *Berengarius* mooued firſt the queſtion about the *reall preſence*, as *S. Anſelme, S. Bernard, S. Thomas* of *Aquin, S. Dominicke*, and almoſt infinite other Saints, and holy men, of whome all hiſtoryes do report wonderfull extraordinary tokens, of almighty God his ſpeciall fauours towards them; and do compare them with the firſt marryed Prieſts and Apoſtata friars, that were the firſt impugners 8.

The compariſon of Prieſts that offered or impugned the ſacrifice of the maſſe.

of this ſacrifice in England or round about
9. vs, we ſhall find a great difference. And then yf we conſider, by what good ſpiritt or motiue *Luther* began the firſt contradiction in *Germany*, which was by the diuells owne perſuaſion and perſonall appearance vnto him, and diſputinge againſt yt (for yt ſeemed that he eſteemed ſo much both of the man and the matter, that he would not ſend an Embaſſadour vnto him, as he did ſoone after to *Zuinglius*, for impugninge the *reall preſence*, but go himſelfe in proper perſon) and that all this is confeſſed by themſelues, and teſtifyed by their owne wrytings: All this, I ſay, being laid togeather, may ſtrengthen him that hath any faith at all, to ſtand conſtant in the beleefe of the Catholike Church concerninge theſe articles: For yf there be any certainty or ground in Chriſtian Religion at all, yt muſt needs be in theſe, wherin authority, learninge, antiquity, conſent, continuance, vniuerſality, miracles, and all other ſorts of theologicall arguments, both diuine & humane, do concurre, and nothinge at all with the impugners, but only ſelfe-will, paſſion, and malitious obſtinacy, as yow will better ſee afterward, when yow come to examine their obiections.

10. 57. Furthermore yt is to be pondered, what miſerable men they were that firſt in our dayes, against the whole army of Gods Church did preſume to impugne this bleſſed ſacrifice, vpon ſuch ſimple and fond reaſons as before yow haue heard, to witt *Luther* in Germany,

many, vpon the motiue laid downe vnto him by the diuell, in his diſputation with him, recorded by himſelfe in his wrytings, and *Nicolas Ridley* in England, vpon *certayne places of the ſcripture, and certayne teſtimonyes of Fathers* (to vſe his owne words) which made nothinge at all for his purpoſe, as after moſt cleerly ſhall be ſhewed in due place, and we may eaſily gheſſe by that, which hath byn alleaged before out of ſcriptures and Fathers: for that ſcriptures cannot be contrary to ſcriptures; nor are Fathers preſumed to impugne Fathers, in ſo great a point of faith as this is.

58. Wherfore miſerable & twiſe miſerable were theſe men, that firſt vpon ſo ſmall grounds aduentured to make ſo fatall a breach in Gods Church; and thriſe miſerable were other, who vpon theſe mens creditts, ranne to aduenture both body and ſoule euerlaſtingly, in purſuite of this breach and contradiction begunne, as were the moſt of *Fox* his phantaſticall Martyrs of the ruder and vnlearned ſort, who in all their examinations & anſwers, were moſt blaſphemous in defiance and deteſtation of this *bleſſed-Sacrament*, as yow haue ſeene in their hiſtoryes; and therby did well ſhew that they were gouerned by his ſpiritt, that aboue all honours doth enuy this that is done to almighty God, as the higheſt, and moſt pleaſing to his diuine Maieſtie of all others. And ſo much for this point.

CERTAYNE OBSERVATIONS

To be noted, for better aunſweringe of hereticall Cauillations, againſt theſe articles of the bleſſed Sacrament.

CHAP. III.

HAVING exhibited a taſt in the former Chapter, of the many great and ſubſtantiall grounds, which Catholike men haue to ſtand vpon, in theſe high and diuine miſteryes of Chriſts ſacred body in the Sacrament and ſacrifice, and ſhewed in like manner that the faithleſſe and infidious Sacramentary, that wrangeleth againſt the ſame, hath no one plaine place indeed, eyther of ſcriptures or Fathers for his purpoſe, but only certayne obiections, founded for the moſt part vpon ſenſe and humayne reaſon againſt faith, and aunſwered ordinarily by our ſchoolemen themſelues that firſt obiected the ſame, and out of whoſe books the heretiks ſtole them; I haue thought yt beſt for more perſpicuityes ſake & for helpinge their vnderſtanding that are not exerciſed in matters aboue ſenſe, to ſet downe a few obſeruations in this very beginninge, wherby great light will grow to the reader, for diſcouering whatſoeuer ſhall after be treated about this matter. But yet before I enter into the obſeruations themſelues, I would haue the reader conſider two things; firſt the inequality betweene our aduerſaryes and vs in this caſe, for that their arguments againſt theſe myſteryes, being founded almoſt all in the appearance of comon ſenſe (as hath byn ſaid) the vnlearned reader is capable of the obiection, but not of the ſolution, which muſt be taken from matters aboue ſenſe, as preſently yow ſhall ſee.

Tvvo things diligently to be noted.

2. The ſecond point is, that yf any of the old heretiks, or heathen philoſophers ſhould riſe againe at this day, and bringe forth their arguments of ſenſe & humaine reaſon againſt ſuch articles of our faith, as in ould tyme they did impugne, for both improbable and impoſſible in nature; as namely the creation of the world out of nothinge; three diſtinct perſons of the bleſſed Trinity in one, & the ſelfe ſame ſubſtance; two diſtinct natures in one perſon conioyned by the incarnation of Chriſt; the reſurrection of our putrifyed bodyes, the ſelfe ſame ſubſtance, qualityes, quantityes, & other accidents, & ſuch like points: Againſt which, I ſay, yf ould philoſophers, & heretiks ſhould come forth againe in our dayes, and propoſe ſuch arguments as in their dayes they did, which ſeeme inuincible and vnanſwerable to common ſenſe and humaine reaſon; do yow not thinke that they ſhould haue infinite

people both men and weomen to follow them, eſpecially yf they were countenanced out with the authority of a potent Prince and Kingdome, and ſuffered to ſpeake their will, as our men were, that firſt impugned the *reall preſence*, and ſacrifice in England; and yet as the auncient Fathers in their tymes, did not abandone theſe articles of faith for thoſe difficultyes, or appearance of impoſsibilityes; no nor the common Catholike people themſelues, that could not reach to the vnderſtandinge therof; ſo muſt not we do now, though we could not aunſwere in reaſon the aduerſaryes arguments, which yet by the enſuinge obſeruations, yow will eaſily be able to do. And this for an entrance; now to the obſeruations themſelues.

Firſt Obſeruation.

That vve are not in this myſtery to follow our ſenſe, or Imagination. §. 1.

3. The firſt obſeruation is taken out of the ancient Fathers wrytings, who treatinge of this myſtery of Chriſts being in the Sacrament, do expreſſely warne vs to beware, that we iudge not of the matter according to ſenſe or humayne imagination: So faith *S. Cyrill* B. of *Hieruſalem*, whoſe words are: *Quamuis ſenſus hoc tibi ſuggerat, &c.* Albeit externall ſenſe do
,, ſuggeſt vnto thee, that this Sacrament is bread
,, and wyne; yet lett faith confirme thee to the

Cyrill. Catech.4. myſtag. prope initium.

contrary; neyther do thou iudge by the taſt, ,,
knowinge moſt certainely, that this bread, ,,
which ſeemeth ſo vnto vs, is not bread in ,,
deed, notwithſtandinge the taſt doth iudge it ,,
to be bread; but is the body of Chriſt; and that ,,
the wyne, which ſo appeareth to our ſight, & ,,
by the ſenſe of our taſt, is iudged to be wyne, ,,
yet is it not wyne, but the bloud of Chriſt. ,,
Thus hee, neere thirteene hundred yeares
gone. And the like aduertiſment giueth in
the ſame matter *S. Ambroſe*, ſomewhat after
him, who hauing determined moſt cleerly the
truth of the *reall preſence*, ſayinge: ***Panis iſte, panis
eſt ante verba Sacramentorum, vbi acceſſerit conſecra-
tio, de pane fit corpus Chriſti:*** This bread is bread, ,,
before the words of the Sacrament be vttered ,,
(by the Prieſt) but when the conſecration is ad- ,,
ded thervnto, the bread is made the body of ,,
Chriſt: He frameth an obiection of the ſenſes ,,
in theſe words: ***Fortè dicas, aliud video, &c.*** Per-
haps thou wilt ſay, I ſee another thinge *(to witt
bread, and not the body of Chriſt)* and how then ,,
doſt thou ſay that I receaue his body? To ,,
which queſtion *S. Ambroſe* aunſwereth at large ,,
alleaginge many other myracles, wherein our ,,
ſenſes are deceaued.

Ambr. l. 4. de Sacram. cap. 1.

Ambr. l. de myſter. initiand. c. 9.

4. The like obſeruation hath *S. Chryſoſtome*
in ſundry places, talkinge of this myſtery: ***Cre-
damus*** (ſaith he) ***vbique Deo, nec repugnemus ei, etſi
ſenſui & cogitationi noſtræ abſurdum eſſe videatur, &c.***
Let vs alwayes giue creditt to God, nor let vs ,,
reſiſt him, albeit the thing ſeeme abſurd to our ,,
ſenſe and cogitation, for our ſenſe may eaſily ,,
be

Chryſoſt. hom 83. in Matth.

,, be deceaued; and therfore for ſo much as he
,, hath ſaid; *This is my body*, lett vs not doubt
,, therof at all, but beleeue him. *Saint Epiphanius* ſtandeth alſo vpon the ſame aduertiſment, reprehendinge them greuouſly, yea condemninge them that diſpute and frame their arguments, from the teſtimony of their ſenſes againſt the *reall preſence*, whoſe words he bringeth in thus: *Et videmus* (ſay they) *quod non æquale eſt, &c.* We do ſee with our eyes, that this which we do receaue in this Sacramẽt *(to witt,*
,, *the hoſt)* is neyther equall nor like the image of
,, Chriſt in fleſh, nor to his inuiſible deity, nor
,, to the formes or lineaments of his body, for yt
,, is of a round forme, *&c.* So they; but *S. Epiphanius* his concluſion is againſt them thus: *qui non credit eſſe ipſum verum, excidit à gratia & ſalute*;
,, he that doth not beleeue Chriſt himſelfe to be
,, truly there *(vnder the round forme of bread that is*
,, *giuen)* is fallen both from Gods grace, and his
,, owne ſaluation.

Epiph. in Ancorat. circa medium.

Epiph. ibid.

5. And finally not to enlarge my ſelfe further in this behalfe, *Euſebius Emiſſenus*, or who els was the author of that excellent ſermon *de corpore Domini*, concurreth alſo in this note againſt the iudgement of our ſenſes ſayinge; *Verè vnica & perfecta hoſtia fide æſtimanda, non ſpecie, non exteriori cenſenda viſu*; This only and perfect hoſt is truly to be eſteemed by faith, and not
,, to be iudged by the externall ſhape or veiw of
,, our eyes. Thus hee; wherof *S. Chryſoſtome* giueth
,, an example when he wryteth of this myſtery:
,, *O quot modò dicunt, vellem formam, & ſpeciem eius,*

Euſebius Emiſſ. ſerm. 5. de Paſchat.

Chryſoſt. hom. 51. & 83. in Matth.

eius, vellem veſtimenta ipſa, vellem calceamenta videre. O how many are there (*videlicet* of the ſimpler ſort, and not ſo grounded in faith) that ſay, I would I could ſee Chriſt, his forme & ſhape in the Sacrament, I would ſee his apparell, I would ſee his very ſhooes. Thus ſaid ſome in thoſe dayes, vpon ſimplicity perhappes; but ſo ſay many more in our dayes, vpon hereſie and infidelity. And truly yf we conſider moſt of the arguments of all Fox his artificers, or weomen Martyrs, they were ſuch as theſe heere mentioned, & deryded by *S. Chryſoſtome*, and vpon theſe arguments went they to the ſtake: *Let your God in the Sacrament* (ſaid *Alice Driuer* and her fellowes) *ſhedd ſome bloud, and vve vvill beleeue.* The like cryed out many other ſimple & rude people; *vve ſee bread, we ſee wyne, vve ſee a round cake, we will neuer beleeue yt to be God, except we ſee him worke ſome miracle.* What would *S. Chryſoſtome* (thinke yow) and other Fathers before mentioned haue ſaid to theſe people, yf they had heard them ſound out ſuch blaſphemous cryes of infidelity, and vnbeleefe in their dayes? And ſo much for this firſt obſeruation, which is vſually to be found in all auncient Fathers wrytinges.

The ſecond Obſeruation.

That not only ſenſe and common Imagination, but neyther philoſophicall reaſon is neceſſary to be followed in theſe myſteryes. §. 2.

6. The ſecond obſeruation is much like to the firſt, but paſſeth ſome degrees further, and is taken out of the auncient Fathers aduertiſments in like manner, to witt, that not only ſenſe, and ſenſuall imagination is not to be followed in theſe diuine myſteryes, of our Sauiours body; but neyther naturall, or philoſophicall reaſon it ſelfe, is allwayes to be followed, notwithſtandinge yt reacheth farre higher then ſenſe can attayne to: which is proued firſt by the generall definition of faith, vſed by *S. Paul* in his epiſtle to the Hebrues, where yt is ſaid to be *argumentum rerum non apparentium,* an argument or aſſent of things, that do not appeare by reaſon, which yet is more explicated by *Saint Gregory,* when he ſaith: *fides non habet meritum, vbi humana ratio præbet experimentum*; faith hath no meritt, where humane reaſon doth yeld a proofe: *Saint Auguſtine* alſo ſaith: *This is the praiſe of faith, yf that which is beleeued be not ſeene, for what great matter is it, yf that be beleeued, vvhich is euident?* And this is vniuerſally in all points of our faith, the beleefe wherof muſt not depend of the euidency of reaſon, for then yt ſhould be ſcience (as philoſophers tearme yt) and not faith, which faith depen-

Gregor. hom. 26. in euang.

Aug. tract. 79. in Ioan.

deth on the authority, truſt and creditt we giue to the reuealer, which is God himſelfe.

7. But eſpecially is this to be done in this high myſtery of the bleſſed Sacrament of the Altar, which is not only a myſtery, but a miracle alſo, and ſuch a miracle, as requireth no leſſe power then the omnipotency of God to performe the ſame: *Neceſſarium eſt* (ſaid *S. Chryſoſtome* to his people of Antioch) *myſteriorum diſcere miraculum, &c.*. It is neceſſary for vs to learne this myracle of myſteryes, what it is, why it was giuen vs, what vtility cometh therwith vnto vs & the like: And againe the ſame Father in his bookes of Prieſthood, deſcending to treat more in particular one point of this myſtery, which is, how Chriſts body is at one tyme in many places, he cryeth out; *O miraculum! o Dei benignitatem!* O myracle! o goodneſſe of God! and why? *qui cum patre ſurſum ſedet, in illo ipſo temporis articulo omnium manibus petractatur*, he that ſitteth aboue with his Father, in that very inſtant of tyme is handled by all Prieſts hands: And *S. Cyprian* to the ſame effect: *Panis quem Dominus diſcipulis porrigebat, non effigie ſed natura mutatus, omnipotentia verbi factus eſt caro*: The bread which our Lord gaue to his diſciples (at the laſt ſupper) being changed not in outward ſhew (for yt appeareth bread ſtill) but in nature, by the omnipotency of Gods word is made fleſh.

Chryſoſt. in ſerm. ad Pop. Antioch.

Chryſoſt. l. 3. de Sacerdot.

Cypr. ſerm. de cœna Domini.

8. Thus thought and ſpake the ancient Fathers of this high myſtery, and myracle in the Sacrament. And conforme to this, they called

vs alwayes from reaſon to faith, from contention
to humble beleefe, when they treated
therof, for ſo wryteth among other auncient
Fathers *S. Hilary* ſpeakinge of this matter: *non*
eſt humano aut ſæculi ſenſu in Dei rebus loquendum.
„ We muſt not talke of works of God accor-
„ dinge to humayne and wordly reaſon, *&c.*
„ touchinge the naturall verity of Chriſt in vs
„ (by this Sacrament) that which we affirme
„ except we haue learned yt of himſelfe, we do
„ affirme the ſame foliſhly, and impiouſly, but
he hath ſaid: *my fleſh is truly meate, &c.* Vnto
whome *S. Ambroſe* agreeinge, ſaith of the ſame
myſtery: *Quid hic quæris naturæ ordinem, &c.* Why
ſeekeſt thou heere the order of nature (tou-
„ chinge the body of Chriſt in the Sacrament)
„ forſomuch as our Lord Ieſus was borne of
„ the Virgin beſide the courſe of nature. Heere
yow ſee he compareth this myſtery, and my-
racle of Chriſts being in the Sacrament, with
the myracle of his incarnation & myraculous
byrth, of the bleſſed Virgin. The very ſame
iudgement held *S. Ephrem* equall in antiquity
to *S. Ambroſe*. *Quid ſcrutaris inſcrutabilia, &c.*
What doſt thou ſearch after thinges vnſear-
„ cheable? Yf thou examine theſe thinges cu-
„ riouſly, thou wilt ſeeme not to be faithfull
„ but curious: be faithfull and ſimple, and ſo
„ participate the immaculate body of thy Lord,
„ beleeuinge moſt certaynely, that thou doſt
„ eat the very whole lambe yt ſelfe, *&c.* So he.

Hilar. lib. 8 de Trinit.

Ioan. 6.

Ambr. l. 4. de Sacram. cap. 4.

Ephrem. lib. de natura Dei minimè ſcrutanda cap. 5.

9. *Saint Auguſtine* alſo in many places doth
beat earneſtly, againſt this ſtanding vpon rea-

ſon in matters of faith, but eſpecially in his epiſtle to *Volutianus*, ſayinge: *Quæ ſibi quiſque facilia, &c.* The thinges which each man eſteemeth eaſy for him to conceaue, though he cannot make them, he is content to beleeue them, but all that is aboue his capacity he holdeth for falſe and feigned. And againe: *Si ratio quæritur non erit mirabile*, yf yow ſeeke reaſon for euery thinge, yt will not be maruelous, *Demus, Deum aliquid poſſe quod nos fateamur inueſtigare non poſſe:* Lett vs graunt that God can do ſomewhat, wherof we cannot ſeekeout the reaſon; *in talibus rebus tota ratio facti eſt potentia facientis*; in ſuch matters all the reaſon, that can be alleaged for the fact, or for that which is done, is the power of the doer. And in another place the ſame Father hauinge ſpoken of the bleſſed Sacrament and how Chriſt our Sauiour is therein *ſub aliena ſpecie*, vnder another forme of bread and wyne, as the Angells alſo appeare vnto vs vnder aſſumpted bodyes, he concludeth thus: *Mihi autem omnino vtile eſt, &c.* It is very profitable for me to remember my owne feeble forces, & to warne my brethren that they alſo be myndfull of theirs, to the end that our humayne infirmity do not paſſe further (in ſearch of theſe myſteryes) then is ſafe for vs to do. So bleſſed *S. Auguſtine*.

Auguſt. ep. ad Volutian.

Aug. ibid.

Ibidem.

10. And finally *S. Cyrill* Biſhop of *Alexandria* handlinge thoſe words of the faithleſſe Capharnaites, *Ioan. 6. How can he giue his fleſh to be eaten, &c.* reprehendeth greatly ſuch curious inquiſition ſayinge: *Numquam in tam ſublimibus*

rebus

Cyrill. Alex. l. 4. in Ioan. cap. 12.

rebus illud (quomodo) aut cogitemus aut proferamus. In ſo high matters (as theſe of the Sacrament) let vs neuer thinke or alleage this word *(quomodo)* that is, *how yt can be?* And in this manner did the ancient Fathers proceed about this myſtery, by way of faith and humble ſubmiſsion of their iudgements and vnderſtandings, and not by feeding their imagination with probability of humayne reaſon againſt faith, as the ſectaryes of our tyme do, yea and placinge ſo much confidence therin, as they were content to dy for the ſame (as after yow will ſee by experience, when we come to handle their arguments in particular, wherof the greater part (yea almoſt all) relyed eyther vpon common ſenſe, or ſome little ſhew of humayne reaſon. And thus much for the ſecond obſeruation.

Third Obſeruation.

That reaſon is not contrary to faith, but inferior vnto it. §. 3.

11. The third obſeruation may be, that though yt is iuſtly accoumpted a fault of folly, pride, hereſie, or infidelity by the foreſaid Fathers, to ſtand too much vpon ſenſe & reaſon in theſe myſteryes, which do ſurpaſſe them both; yet are they not contrary to reaſon, for that one truth cannot be contrary to another, and God is the author of both lightes, the one as a lower, the other as a more high and

eminent light, ſo as, though this lower cannot reach to diſcouer that, which the higher doth diſcloſe & comprehend; yet is not this extinguiſhed or violated by the other, but rather perfected and ſtrengthened. Reaſon reacheth only to thinges that are probable in nature, faith aſcendeth to all that is poſsible, and not only poſsible to man, but euen to God himſelfe, which ſo farre exceedeth both the power and vnderſtanding of man, as *S. Paul* ſpeaking but of one point only of our faith, which is the ioyes of heauen, ſaith that the hart of man could not comprize the ſame.

12. And yet yf we would enter into the ſearch of what is poſsible to Gods power and omnipotency, the ſcripture in few words ſetteth yt downe: *Non eſt impoſsibile apud Deum omne verbum*: there is nothinge impoſsible to God, which is as much to ſay, that all thinges are poſsible. And againe our Sauiour ſpeaking to his Father ſaid: *Omnia tibi poſsibilia ſunt:* All things are to thee poſsible. And yf we would require examples, the creation of the heauens, and of all things both in & vnder them, will miniſter thouſands, wherunto humayne reaſon cannot reach. And *S. Iohn Baptiſt* gaue an example to the Iewes, that God of ſtones is able to raiſe vp children to *Abraham*; but this alſo is nothing in reſpect of Gods infinite and incomprehenſible omnipotency, which is aboue the reach of our vnderſtandinge.

Luc. 1.

Marc. 14.

Luc. 3.

13. No limitation then at all is to be layd to Gods almighty power, but that he may do

whatſoeuer he pleaſe, except only one, according to diuines, which is, that the thinge do not imply contradiction in yt ſelfe, as that *yt ſhould be* and *not be at once*, which is impoſſible, or that yt ſhould import any imperfection or impotency in God, as to ſynne, or dye, which are effects rather of want of power, then of omnipotency. And in this do the more learned Proteſtants alſo agree in word with vs, ſayinge, that yf yt were cleere that God would haue yt ſo, or had ſaid yt, that of bread ſhould be made his fleſh, and that one ſubſtance ſhould be turned into the other, they would graunt that he could do yt by his omnipotency. Thus they ſay in words, to auoid the odious note of infidelity, or limiting Gods power; but when they come to the point indeed, they found all their greateſt arguments vpon the impoſsibility thereof, as though God could not do yt. And ſo ſhall yow ſee afterwards, when we come to diſcuſſe their ſtrongeſt arguments. And their great Grand-father *Iohn VVikliffe*, or rather *VVicked-beleefe*, as *VValſingham* calleth him, did abſolutely deny that God was able to do yt, as *Thomas VValden* teſtifieth out of his owne wrytings. Aud *Iohn Caluyn* his ſcholler in this point calleth vs madd-men, for that we beleeue that God was able to make bread his fleſh in the Sacrament, and yet not to haue the externall forme, nature and propriety of fleſh: *Inſane* (ſaith he) *quid à Dei potentia poſtulas, vt carnem faciat ſimul eſſe, & non eſſe carnem?* Thou madd-

D. Tho. 1. part. q. 24. art. 3.

VValdenſ. tom. 2. cap. 72. & 73.

Caln. lib. 4. Inſtitut. cap. 17. §. 24.

madd-man how doſt thou demaund of the ,, power of God, that he ſhould make fleſh to ,, be fleſh, and not fleſh at one tyme? But how doth *Caluyn* proue (thinke yow) that our beleefe of the Sacrament implyeth this contradiction of fleſh and no fleſh? Forſooth (to vſe his words) for that we graunt, *that God can make, that the ſelfe-ſame fleſh of Chriſt can occupy diuers places at once, and that yt be conteyned in no certayne place, and that yt lacketh both the outward ſhape of fleſh and proper manner of being, &c.* And for beleeuinge of this he counteth vs madd-men, as yow haue heard, and ſo muſt he account alſo of neceſsity all thoſe holy Fathers before mentioned, who beleeued the ſame myſtery, as we do, notwithſtandinge the outward appearances of impoſsibility, for comprehendinge wherof they fledd from ſenſe and reaſon to faith and beleefe. Calu. ibid.

14. And yet further then this the reader muſt vnderſtand, that for ſo much as the ſaid reaſon and faith, are not contradictory the one to the other, but more eminent the one aboue the other, as before hath byn ſhewed, Catholiks do take vpon them to proue, that no one of theſe difficultyes obiected by faithleſſe Proteſtants, is impoſsible, or implieth contradiction in reaſon it ſelfe, as by the enſuing conſiderations ſhall more particularly be declared; notinge only to the reader by the way, that yf the particular intrinſecall natures and eſſences of euery thing were cleerly knowen vnto vs, as they are for example vnto Angells, and

other Saints, that be in glory, we ſhould eaſily ſee what doth imply contradiction to the ſaid natures, and what doth not, but for that God, for our humility and greater meritt, would haue vs not alwayes to ſee this; therfore are we forced to gheſſe at the ſame by way of diſcourſe and reaſon, and by one example to another, as yow ſhall ſee in the enſuinge obſeruations.

Fourth Obſeruation.

How a body may be vvithout an ordinary naturall place. §. 4.

Three vvayes or manners of being in place. 1.

15. One of the greateſt difficultyes therfore obiected by the aduerſary, is, that a true and naturall organicall body, ſuch as Chriſts is confeſſed to be in the Sacrament, cannot be without the ordinary dimenſions of a peculiar place, which we deny in ſuch ſenſe, as heere we ſhall declare. For better vnderſtandinge wherof is to be noted, that three wayes a thinge may be in a place, firſt naturally and ordinarily by extenſion and commenſuration vnto the ſaid place, ſoe as euery part and parcell of the thinge placed, do aunſwere to each part of the place yt ſelfe, which manner of being in place, philoſophers do call *circumſcriptiuely*, for that all places of the body ſo placed, are ſo limited and circumſcribed by the parts of the place, as neyther that body can be in any other place, nor that place admitt another

ther body, without penetratinge the one of the other, which by ordinary courſe of nature is held for impoſsible.

16. Another manner of being in place is more ſpirituall, and hard to conceaue, to witt, when a thing is ſo in a place, as the parts therof are not extended to the parts of the place, as in the former example, but yet that the whole thing is ſo defined and limited within the compaſſe of that whole place aſsigned thervnto, as naturally yt cannot be in any other, whileſt yt is there, as for example, the ſoule of a man in the body thervnto aſsigned, is ſo conteyned therin, as yt is not elſwhere, and yet is it not ſo extended by commenſuration, as in the former example, that one part of the ſoule aunſwereth one part of the body, and another, another part, but the whole ſoule which is indiuiſible, and hath no parts at all, is wholy in the whole body, and wholy in euery part and parcell therof, which is a miraculous ſtrange being, yf yt be well conſidered, & notwithſtanding naturall as all philoſophers do graunt, for that the whole ſoule of man is as wholy (for example) in the fingar and foote, as in the breaſt and head, and yet is but one ſoule in all, and nether many ſoules nor one ſoule diuided into parts. And after the ſame manner, is an Angell alſo in a place definitiuely, and not circumſcriptiuely, that is to ſay wholy in the whole place, which he occupieth, & wholy in euery part therof, without multiplication or diuiſion in himſelfe, or ex- 2.

tenſion

tenſion vnto the parts of the place wherin yt is. But for that the example of the ſoule, is more familiar and euident to our ſenſe and reaſon, it doth better expreſſe the matter. And yt is to be noted, that yt doth ſomewhat imitate the being of God himſelfe wholy, and without diuiſion in all parts of the world, and in all creatures therof without limitation, change, or multiplication, but only yt differeth in this, that the ſoule, or an Angell, being both creatures, cannot be euery where, as the creatour naturally is, and he cannot be otherwiſe; but yet by his diuine power, the ſaid creatures may be in diuers places at once, as after ſhalbe ſhewed.

17. Theſe two wayes then of being in a place, as I haue ſaid, are naturall; the firſt circumſcriptiuely, the ſecond definitiuely. But beſides theſe two, there is a third ſupernaturall, and poſſible to Gods diuine omnipotency, and not repugnant to reaſon yt ſelfe, as after ſhalbe ſhewed; which is, that one and the ſelfe-ſame thing, may by Gods diuine power, be placed in two different places at once, that is to ſay, that the ſelfe-ſame ſoule, as yt is naturally, wholy, and entyrely in the head, for example, and in the foote; ſo yt repugneth not to the ſame nature or eſſence of the ſoule, to be putt in two different bodyes at once. The like of an Angell in diuers places, and the ſame alſo may be held of a naturall body, yf God will haue yt ſo, as in the next obſeruation ſhalbe proued. And this way or manner

of being in place, for that the Cath. Church doth hould yt to be in the body of our Sauiour in the Sacrament, is called by diuines a ſacramentall being in place, nor for that the true body is not really there, as ſome hearinge the word *Sacramentally*, vſed ſometymes by the Fathers and Doctors, do fondly apprehend, but for that it is there after this ſpeciall manner, as we haue declared, that is to ſay, ſo as yt is alſo in other places at the ſame tyme.

18. Now then, theſe three wayes or manners of being in place declared, yt remayneth, that we ſhew how yt is poſsible to Gods power, and not repugnant to naturall reaſon, that a true body, which of his owne nature is in place, only after the firſt manner of circumſcription and commenſuration, or extenſion, may, by Gods power, be in place alſo after the ſecond and third way, that is definitiuely and Sacramentally, without the firſt way of commenſuration and extenſion to a place. And firſt heere we ſhall ſhew the ſaid poſsibility in the ſecond way, and then of the third in the enſuinge obſeruation.

Hovv a body may be definitiuely in place.

19. The only cheefe ground, or reaſon obiected by the heretiks, why it may ſeeme to repugne or imply contradiction, that a true organicall body togeather with his quantity, ſuch as Chriſts is in the Sacrament, ſhould be definitiuely without extenſion in place, is, for that yt appeareth contrary to the nature of quantity to be without ſuch extenſion: but this ground Cath. Philoſophers and diuines

do eaſily ouerthrow, ſhewinge that three things do agree to quantity or magnitude, wherof the firſt is to be extended in yt ſelfe, and to haue diſtinct partes one from the other among themſelues, though not euer viſible, or perceptible by our ſenſe; and this firſt point is ſo eſſentiall to quantity and magnitude, as yt cannot be imagined ſeparable, ſo as it remaine quantity. And therfore this is graunted to be in the body of our Sauiour in the Sacrament, though our ſenſe doth not comprehend yt. The ſecond property of quantity or magnitude, proceedinge from this firſt, is; not only to haue partes diſtinct in themſelues, but to haue them extended alſo in place, accordinge to the commenſuration therof, as in the firſt way of being in place we haue declared.

20. And for that this ſecond condition, or propriety, is later then the former, & enſueth therof, yt is not ſo intrinſecall to the nature & eſſence of quantity, but that by Gods diuine power yt may be ſeparated, without deſtroyinge the ſaid nature, which our diuines do ſhew by examples of other thinges, where God hath ſeparated ſuch ſecondary proprietyes, without diſſoluinge the natures, as heatinge, for example, from fyre in the fornace of Babylon, which heatinge notwithſtandinge is as naturall to fyre, as yt is to quantity to occupy place. Chriſt alſo in *S. Mathewes* ghoſpell, Cap. 19.
„ hauinge ſaid to his diſciples, that yt was eaſier
„ for a Camell to paſſe through the eye of a
„ needle, then for a rich-man to enter into the

Kingedome of heauen, and the Apoſtles wondringe therat, and ſayinge: *vvho then can be ſaued?* our Sauiour anſwered, that, *that vvhich vvas impoſsible to men, vvas poſsible to God,* which yet could not be poſsible, but by ſeparatinge from the camell all his naturall extenſion, and commenſuration of place. Wherfore all the auncient Fathers vpon this place attributing this to myracle, do affirme, that by Gods diuine power yt may be done, to witt, that a camell remayninge in the nature of a camell, may paſſe through a needles eye: *quid prohibet* (ſaith S. Gregory Nazianzen) *quo minus hoc fiat, ſi voluntas ita tulerit?* What letteth but that this (of the camell) may be done, yf Gods will be to haue yt ſo? Some Proteſtant will ſtepp forth, and ſay that yt cannot be done, for that the Camell ſhould not in that caſe haue quantity and be organicall (for ſo they ſay of our Sauiours body in the Sacrament), but *Nazianzen* was of another opinion: And ſo may yow read *Origen, S. Hierome, S. Auguſtine, S. Hilary, S. Chryſoſtome,* and other Fathers in their commentaryes, and expoſitions vpon this place of *S. Mathewes* ghoſpell.

Nazianz. orat. 36. quæ eſt quarta de Theolog.

Matth. 19. Luc. 18. Marc. 10.

21. The third naturall condition or propriety of quantity (proceedinge of this ſecond) is, that for ſo much as by the forſaid ſecond propriety, the thinge placed doth fill vp the place which yt occupyeth, euery part therof anſweringe to euery part of the ſaid place only, and one place conteyne one body; ſo as naturally yt is no leſſe impoſsible for two bodyes to be

The third condition or propriety of quantity.

in one place, then for one body to be in many. Yet notwithſtanding ſupernaturally, and by Gods omnipotent power, both the one & the other may be without implication, or contradiction of the eſſence, or nature of a true body. The reaſon wherof is this: for that this third propriety in quantity or magnitude, flowinge of the ſecond, as hath byn ſaid, may much more eaſily be ſeparated from the eſſence of the ſaid quantity and body, then the ſecond, and conſequently the former being ſeparable, this is much more, wherof our diuines do giue diuers moſt euident inſtances, out of ſcripture yt ſelfe. As for example out of S. Iohns Ghoſpell, where twiſe yt is ſaid, that he came in to his diſciples, when the gates were ſhutt. And in *S. Mathew*, and *S. Marke*, where yt is ſhewed, how Chriſt after his reſurrection came forth of the ſepulcher, the ſtone alſo being ſhutt; and in his natiuity he came forth of his mothers wombe, without violation of her virginity, and in his aſſenſion he paſſed through all the heauens with his naturall body. In all which myraculouſe examples (for ſo do the ancient Fathers hould and affirme them to be) there muſt needs be penetration of bodyes, or two bodyes in one place, which is no leſſe repugnant to the ordinary nature of quantity (as hath byn ſaid) then for a body to be without certaine dimenſion of any place.

Ioan. 20.

Math. 28. *Marc.* 16.

Epheſ. 4.

Se *S. Aug. ep.* 3. *ad Voluſ. & l.* 22. *de Ciuit. Dei cap.* 8. *& Chryſoſt. Euthim Cyrill. &c. In commentarijs.*

22. Beſides this our diuines do alleage the examples of the damned ſpirits, miraculouſly

tyed to certayne locall places in hell; and that which is more maruelous, that the damned ſoules being ſpiritts, ſhould ſuffer, and be tormented by corporall fire, wherof *S. Auguſtine* treateth at large *lib. 21. de Ciuit. Dei cap. 1. 2. & deinceps,* which is no leſſe againſt the ordinary nature and propriety of ſpiritts, to ſuffer corporally, then yt is againſt the nature of a body, to be after a certayne ſpirituall manner without his locall dimenſion; by all which we may perceaue, that although yt be aboue naturall reaſon, that organicall bodyes ſhould want theſe externall locall poſitions; yet is yt not contrary, or contradictory thervnto, but ſubiect to Gods omnipotent power, when, and where yt pleaſeth him to make yt ſo, and conſequently yt may be ſo alſo in the bleſſed Sacrament, without deſtroyinge the nature of a true body, as fondly Proteſtants do pretend.

23. And heerby now falleth to the ground, a whole mayne multitude of vayne arguments, brought by Fox his Martyrs, as after yow ſhall ſee, againſt the reall preſence, all of them founded vpon this ground, that a true organicall body cannot, by Gods power, be either without locall dimenſions, or in moe places then one at once. The firſt of which two aſſertions hath now ben improued, and the ſecond ſhalbe in the next enſuinge obſeruation.

The

The fifth Obſeruation.

How a body may be in diuers places at once. §. 5.

24. As the weake faith and learninge of the Sacramentaryes of our tyme, cannot reach to conceaue, that a body can be without an externall place; ſo much leſſe, can they comprehend, that yt may be by Gods omnipotency placed in diuers places at once, for that yt ſeemeth to their ſenſe, and humayne reaſon to be impoſsible; but the ancient holy Fathers, more wiſe and learned then our ſaid Sectaryes, tooke another courſe in this point, which was to aſſcribe yt to miracle, and to Gods infinite power, which they could not by reaſon arriue vnto: I might cyte diuers Fathers, but one or two ſhall ſerue for all; *O miracle!* (ſaith *S. Chryſoſtome*) *o goodnes of God! that the ſame Chriſt who ſitteth in heauen with his Father, is conuerſant at the ſelfe-ſame tyme, in the hands of all that receaue him on earth!* And the ſame Father, wrytinge of the ſame ſacred body of our Sauiour, as yt is a ſacrifice, ſaith: *Vnum eſt hoc ſacrificium, &c. This ſacrifice is but one, for that otherwiſe, becauſe yt is offered in many places, there ſhould be many Chriſts, which is not ſo, but one, and the ſelfe-ſame Chriſt is in euery place,* (when yt is offered) *here yt is whole Chriſt, and there it is whole Chriſt, and yet but one body: for as euery-where one body, and not many bodyes are offered, ſo is there alſo but one ſacrifice, &c.*

Chryſoſt. lib. 3. de Sacerdotio.

Chryſoſt. hom. 17. in ep. ad hebr.

In which places you ſee *S. Chryſoſtome* to hould & to affirme, that Chriſts true body, without diuiſion or multiplication, is offered vp in many places at once, yea innumerable places, yf we beleeue *S. Gregory Niſſen* whoſe words are: *As Chriſts diuinity doth replenish the world, and yet is but one; ſo is his body conſecrated in innumerable places, and yet is but one body.* So he. And do yow obſerue, that the Father ſaith not, that Chriſts body is euery where, as his diuinity is, as the Lutherane Vbiquitaryes of Germany, do abſurdly affirme; but that yt is in innumerable places by conſecration.

Niſſen. orat. de Paſchate.

25. Well then theſe Fathers denyed not the *reall preſence*, as our Sacramentaryes do, for that they conceaued not the reaſon, how one body might be in diuers places at once, but mounted by faith aboue reaſon, aſſcribing the ſame to miracle and Gods omnipotency, as yow haue heard: and ſo do Catholiks at this day. Heare the pious ſpeach of a great learned man aboue 400. yeares gone. *Yow vvill ſay to me* (quoth he), *how can one and the ſelfeſame body, be at one tyme in diuers places,* &c. *Do not maruayle, he that made the place, made the body, and the place for the body, and the body in the place; and vvhen he ordayned that one body ſhould be in one place, yt was as pleaſed him, and yf he would, he could haue made yt othervviſe,* &c. *Thou haſt ſeene only that vvhich he hath made, and not that vvhich he can make, and heerevpon doſt maruayle when thou ſeeſt any other thinge, then that which thou art accuſtomed to ſee; but do thou thinke vpon the matter, and yt will ceaſe to be maruay-*

Hugo de S. Victor. l. 2. de Sacram. p. 8. cap. 11.

lous,

low, or at leaſtwayes, yt will not ſeeme to be incredible. Thus he.

26. But our diuines do go yet further, ſhewinge that this is not impoſsible, euen in nature yt ſelfe, for God to performe, as yow may perceaue by that we haue declared in the former obſeruation: For yf yt were repugnant and contradictory to the nature of a true body, to be in diuers places at once, this muſt be eyther in reſpect of the vnity therof, for that yt ſhould therby be diuided from yt ſelfe, or multiplyed in yt ſelfe, and ſo not be one but many bodyes; or els ſecondly yt ſhould be impoſsible to be in diuers places, in reſpect of the quantity, which a true body hath, wherby yt ſhould be limyted to ſome certayne ſpace or place; but neyther of theſe two difficultyes do impoſsibilitate the matter, as now we ſhall declare.

Tvvo difficultyes ſolued.

27. Not the firſt about vnity, for that God being a ſubſtance indiuiſible, is euery where wholy, and in euery one of his creatures, and yet remayneth one ſtill, nor can be diuided or multiplyed: which is ſo wonderfull a conſideration, as *S. Auguſtine* ſaith therof: *Miratur hoc mens humana, & quia non capit, fortaſſe non credit.* Mans mynd doth wonder at this, and for that yt conceaueth yt not, perhaps yt doth not beleeue yt. Some likeneſſe alſo of this admirable being is in an Angell, which though it cannot be euery where at once, as God is, yet hath yt a wonderfull being in place; notwithſtanding, as before hath byn touched, being placed within

The firſt difficulty about vnity.

Aug. ep. 3. ad Voluſ.

within any compaſſe or circuite, as for example in a houſe or Church, yt is wholy in all that ſpace, and wholy in euery part therof, & yet remayneth one and ſimple without diuiſion in himſelfe: which example is more euident alſo in our ſoule, as before we haue declared, for that the ſelfe-ſame ſoule in a body, when yt is an infant, and when yt is at his full grouth, is wholy in the whole body, & wholy in euery part therof, and yet is yt not multiplyed therby, nor diuided. Whereby is made manifeſt, that yt repugneth not to the eſſence or vnity of any one ſubſtance, to be in diuers places at once, and this naturally, but much more ſupernaturallye, by the omnipotent power of God.

The ſecōd difficulty about quantity.

28. There remayneth then the ſecond difficulty about quantity, or a body indued with quantity, how yt is not letted therby to be in two places at once, wherof we haue treated in the former obſeruation, ſhewinge how actuall locality by circumſcription, being but a ſecondary propriety, following and flowing from the nature of quantity, may, by Gods power, be ſeparated from the ſame, ſo as the ſaid quantity may remayne with her true eſſence, of hauinge diſtinct parts in yt ſelfe, and yet no extenſiue location, or commenſuration of place, in which caſe yt repugneth no more for the ſelfe-ſame quantity to be in many places at once, then yt doth vnto a ſpirituall ſubſtance without quantity, ſuch as is an Angell, or the ſoule of man, and conſequently

the ſubſtance of Chriſts body, togeather with the quantity in this manner, may by Gods power be put in many places at once, as we ſee by courſe of nature it ſelfe, that the ſubſtance of mans ſoule without quantity, is put in many particular places of a mans body, without diuiſion or multiplication, remayninge ſtill but one only ſoule, as hath byn declared. And this ſhall ſuffice for explication of this poſsibility, how yt doth not imply contradiction, and therfore is not impoſsible to God.

Diuers articles beleeued by Proteſtāts are more hard then this.

29. Neyther do our diuines ſhew only, that this is not impoſsible in our Sauiours body, but further alſo, that we do beleeue diuers other myſteryes of our faith as hard or harder then this, yea much more impoſsible to ſenſe and reaſon, yf we conſider well the difficultyes therof, as the creation of the world of nothinge, the myſtery of the bleſſed Trinity, the beleefe of Chriſts incarnation, our reſurrection, and the like, for yt is much harder by humayne reaſon and naturall philoſophy, to conceaue how the world could be created of nothinge, and how one and the ſelfe-ſame nature can be wholy in three reall diſtinct perſons, without diuiſion or multiplication in yt ſelfe, and how one perſon can be in two diuers diſtinct natures, as yt is in our Sauiour, and how one, and the ſelfe-ſame thing being periſhed and corrupted, may be raiſed againe with the ſelfe-ſame accidents that periſhed before. Theſe points I ſay, and diuers others

which both we and Proteſtants do confeſſe to be true, are more harde, and impoſsible in naturall reaſon, then yt is to be beleeue that one body is in diuers places at once.

Naturall examples inducing vs to this manner of being of Chriſtes body in diuers places.

30. Furthermore there be certayne familiar examples in nature yt ſelfe, that do reſemble ſomewhat the matter, and may induce a man that is not obſtinate, and hath any meane capacity to conceaue ſomewhat of the poſsibility therof, as when a great lookinge-glaſſe that repreſented but one face vnto yow when yt was whole, being broken into many parts euery part will repreſent wholy the ſelfeſame face. The voyce alſo of him, that ſpeaketh to a great multitude, though yt be but one in yt ſelfe, yet cometh yt wholy to euery mans eares, which *S. Auguſtine* alleaged for a wonderfull thinge towards the prouinge of Gods being wholy euery-where: *Omne quod ſonat* (ſaith he) *& omnibus totum eſt, & ſingulis totum eſt* All that ſoundeth is heard wholy of all, and wholy of euery particular man. And though theſe examples be not like in euery reſpect, yet may they ſerue for a certayne induction to make vs comprehend the other, wherof we now ſpeake.

Aug. ep. 3. ad Voluſ.

Examples of the being of Chriſts body in diuers places at once.

31. Laſt of all, Catholike diuines do not only ſhew the poſsibility of this point, that our Sauiours body may be in diuers places at once, as alſo that ſundry other myſteryes of our faith are beleeued, of more difficulty then this, yf we regard common ſenſe and reaſon, but do ſhew alſo out of the ſcriptures themſelues, that

Chriſt after his aſſenſion hath byn in more then one place at once, as is manifeſt by that famous apparition of his to *S. Paul*, recorded in the acts of the Apoſtles, when he appeared vnto him in the way neere to *Damaſco*, inuironed with a great light, and talked with him in ſuch ſort, as both the light and words were ſeene and heard by his companions, and many other apparitions to *S. Peter* himſelfe, teſtified by *Egeſippus*, and *S. Ambroſe*; to *S. Anthony* alſo teſtified by *S. Gregory*, & beſides diuers others recorded by *S. Paulinus*, *Ioannes Diaconus*, and other authenticall wryters, from whome, except we will derogate all creditt and authority, we may not doubt, but that Chriſt remayninge ſtill in heauen (for ſo hould both we and Proteſtants togeather, that he departed not from thence) appeared alſo in diuers places of the earth to his Saints, and conſequently his body could be in diuers places at once, wherby is broken and diſſolued another ſquadron of arguments, framed by the Sacramentaryes of our dayes to the ſimple people, as though Chriſts reall body could not be in the Sacrament, for that yt is in heauen; wheras we affirme, that both may be and ſtand togeather, though in different manner, for that in heauen he is *circumſcriptiuely*, and in the Sacrament *ſacramentally*, which tearmes we haue before declared.

Act. 9. & 22.

Egeſipp. l. 3. de excidio Hieroſol. Ambr. orat. cont. Auxentium Athan. in vita Anton. Greg. lib. 4. dial. c. 16. Paul. ep. ad Macarium. Ioan. Diac. l. 2. de vita Greg. c. 22.

Marc. 16.

Hovv Chriſt is in heauen and in the Sacramēt after a different manner.

The ſixth Obſeruation.

How Chriſtes body in the Sacrament, may be now vnder a greater forme, now vnder a leſſe, and the leaſt, that may be diſcerned. §. 6.

32. By this alſo which is ſaid may be conceaued, how the ſacred body of our Sauiour, in the Sacramēt vnder the accidents of bread, is ſometymes in a greater viſible quantity, and ſometymes in a leſſe, accordinge to the externall formes and accidents vnder which yt is, yea and in the leaſt part & parcell of the conſecrated hoſt, that is perceptible to our ſenſe, for that the ſaid body being remoued by Gods omnipotent power from all locall extenſion, it may be vnder a greater or ſmaller externall quantity, without alteration of the body yt ſelfe, as we ſee in the ſoule of man, which is the ſelfe-ſame in the leaſt part of the body wherin it is, as in the greateſt, or in the whole body, yea when the ſaid body is changed, or groweth from a leſſer to a greater quantity, as in an infant, who after commeth to be a great man, the ſelfe-ſame ſoule repleniſheth the one and the other without grouth or diminution in yt ſelfe, and ſo the body of Chriſt in a great hoſt or a little, or in any leaſt part therof, when yt is broken, is wholy, and the ſelfe-ſame body, with the ſelfe-ſame internall organicall quantity, which yt had vnder a great hoſt. And this point that the quantity of a

ſubſtance may be increaſed or diminiſhed externally, in reſpect of place, without alteratiō of the inward quantity, or ſubſtāce, is euident by many examples, which we ſee dayly of rarefaction and condenſation. As for example when a gallon of water is put in a great veſſell ouer the fire, yt cometh by boylinge to fill the whole veſſell, that is capable of many gallons, and yet as the inward ſubſtance is not increaſed, ſo neyther the quantity in yt ſelfe; and contrary wiſe, when the ſaid water is againe cooled, it returneth to occupy as ſmall a place, as yt did at the beginninge, and yet retayneth allwayes the ſelfe ſame both quantity and ſubſtance.

Note this example.

33. By which example, & many other that may be alleaged, ſome kind of notice may be gathered vnto our common ſenſe and reaſon, how the ſubſtance of Chriſts body in the Sacrament, togeather with his internall quantity, may by his omnipotent power, be ſometymes vnder a great externall quantity, or extenſion in place, & ſometymes vnder a leſſer; yea the leaſt, that by our ſenſes may be perceaued: and yet is Chriſts body wholy and entirely there, accordinge (in ſome proportion) to the lookinge-glaſſe before mentioned, which being broken into diuers ſmall peeces, each one repreſenteth the whole viſage ſeuerally, which before was exhibited by the whole: And ſo, when any conſecrated hoſt is broken into many parts, that which was cōteyned before in the whole hoſt, is now cōteyned who-

ly vnder euery particular parcell therof, as yt was alſo before. And to this effect, are thoſe words of *S. Epiphanius* before alleaged, againſt them that ſaid: *Videmus quod eſt æquale, &c.* We ſee that the hoſt receaued in the Sacrament, is ,, not equall or like to the figure of Chriſts bo- ,, dy, but is round, *&c.* Wherfore all the arguments of Fox his Martyrs, that were founded on this improportion of the hoſt to Chriſts naturall, and externall quantity, haue no ground at all, but a little fraudulent ſhew and appearance of ſenſible improbability, and yet were many of their cheefeſt arguments builded on this only foundation, as yow haue ſeene readinge ouer their hiſtoryes before recyted, and ſhall do more afterward, when we come to examine their arguments ſeuerally; and in the meance ſpace this ſhall ſuffice for an aduertiſment about this obſeruation.

Vbi ſupra.

The ſeauenth Obſeruation.

How accidents may be without a ſubiect, and of their operations in that caſe. §. 7.

34. The ſeauenth obſeruation may be, about the accidents or formes of bread and wyne, that do remayne by Gods omnipotent power without a ſubiect, after the words of conſecration, as they did before in the ſubſtance of bread, wherupon the more ſimple ſort of Sacramentaryes following ſenſe, will needs argue, that the ſubſtance alſo of bread & wyne,

do remayne after the ſaid conſecration; and thoſe that be more learned, do go about to proue the ſame by philoſophicall reaſon, for that the nature of an accident is to be in another, as the nature of a ſubſtance is to be in yt ſelfe, wherof enſueth, that for ſo much as no accident can be in God, as in a ſubiect, (neyther are they in Chriſts body, as we alſo doe confeſſe) they muſt needs be heere in their proper ſubiect and ſubſtances of bread and wyne: but all this is founded vpon a falſe ground, for albeit naturally an accident cannot be but in a ſubiect, yet ſupernaturally, and by the power of God ſuſteyninge yt, and ſupplyinge the place of a naturall ſubiect, yt may be, as we do confeſſe on the contrary ſide by Chriſtian faith, that the humayne nature of Chriſt in the myſtery of the incarnation, hath not her proper ſubſiſtence in yt ſelfe (which yet is as naturall to a ſubſtance to ſubſiſt in yt ſelfe, as yt is to an accident to be ſuſteyned by another) but is ſuſteyned by the diuine perſon of Chriſt.

Ariſtot. 5. Metaph. text. 35.

35. And the reaſon of this, concerninge accidents, is, that albeit the intrinſecall nature of an accident is to be vnperfect, and to depend of another, and therby to haue an aptitude to be in another, yet the act therof may be ſeparated by Gods power, from the ſaid nature, as a thinge poſterior, and followinge from the ſaid nature, as we haue ſhewed before in the naturall propriety of quantity, to haue commenſuration of place; and this to be, true that

this

that this actuall inherence of accidents, may be ſeuered from the eſſentiall aptitude thervnto, without deſtroing the nature of the ſaid accident, many philoſophers both Chriſtian and heathen do affirme, whoſe ſentences you may ſee gathered by diuers learned men, as well of ancient as of our tymes. Sundry Fathers alſo are of opinion, that this caſe happened *de facto* in the creation of the world, when the light being made vpon the firſt day, as the booke of *Geneſis* recounteth, which being but a quality and accident, remayned without a ſubiect vnto the fourth day, when the ſonne and moone weare created. And of this opinion expreſſely was *S. Baſill*, in his explication of the works of God in thoſe ſix dayes. And the ſame holdeth *S. Iohn Damaſcene, Procopius* in his commentary vpon the firſt Chapter of *Geneſis*, and *Saint Iuſtine* in the explication of our faith.

See *Auerr. in cp tom. Metaphyſ. tract. 1. Auicebron. l. font. vita tract. 2. VValdenſis tom. 2. cap. 76.*

Baſil. ho. 2. & 6. de oper. ſex dierum Damaſcen. l. 2. cap. 7.

36. This then being ſo, that theſe accidents of bread & wyne may remaine, by the power of God, in the Sacrament, without their proper ſubiects, yt followeth to conſider, what actions they can haue: And firſt yt is to be noted, that whatſoeuer actions, or operations are proper to them, as accidents, when they were in their proper ſubiects of bread and wyne, before conſecration, the ſame they may haue afterwards, when they conteyne the body and bloud of Chriſt, without inherence therein, for that God ſupplyeth all by his power, which their ſaid ſubiects or ſubſtances

Of the actiuity of accidents being ſeperated from their ſubſtance.

did performe, when they were preſent. So as the effects, for example, that the accidents of wine & bread did worke in our ſenſes before, by mouinge our ſight by their colours to ſee, our taſt by their ſauour, and other like effects: the ſame do they performe alſo afterwards: So as, for example ſake, by drinkinge much conſecrated wyne, though there be no ſubſtance of wyne therin, but only the proper accidents of wyne, as heat, ſmell, and other qualityes and proprietyes of wyne; may a man be incenſed, or diſtempered, as much as yf the ſubſtance of wyne were there in deed, for theſe are the proper actions and operations of the ſaid accidents themſelues; but where the concurrãce of ſubſtance is neceſſary to any action, as in nutrition, generation, or corruption of one ſubſtance into another, there doth God ſupply the matter, that is neceſſary to that action, when the body of Chriſt doth ceaſe to be there, which is, when thoſe accidents of bread and wyne are corrupted and not otherwiſe: As for example, in the reſurrection of our bodyes, where euery body is to receaue his owne proper fleſh againe, which yt had in this life, yf ſome one body hauinge eaten another body, or parcell therof in this world, and conuerted the ſame into his proper ſubſtance; in this caſe (I ſay) almighty God muſt needs ſupply otherwiſe, by his omnipotent power, that part and matter of ſubſtance, that wanteth in one of theſe two bodyes, for that els one of them ſhould be vnperfect, and want part of his ſubſtance in the reſurrection. And after the like manner we ſay, that when a conſecrated hoaſt is eaten, and afterward is turned into the naturall noriſhment of the eater, which noriſhment requireth a materiall ſubſtance, God doth ſupply that ſubſtance in that inſtant, when the formes of bread and wyne periſhinge, the body of Chriſt ceaſeth to be there.

37. And this appertayneth to the prouidence of almighty God, for ſupplying the defects of particular naturall cauſes, when any thinge fayleth, that is neceſſary for their naturall operations. The very ſame alſo is to be obſerued in generation, and corruption, as for example, when the accidents of the conſecrated hoſt periſhinge, and ſome other ſubſtance ſhould happen to be engendred thereof, as wormes, or the like, there the body of Chriſt ceaſeth to be, when the ſaid accidents do periſh, and for the new generation inſuinge thereof, God ſupplyeth fitt matter, as in the example before alleaged of the reſurrection of our bodyes, wherof the one had eaten part of the other. By which obſeruation yt wilbe eaſy afterward to diſſolue many cauillations, proceedinge eyther of ignorance, hereſie, or both, and obiected by Sacramentaryes againſt this myſtery.

The eight Obſeruation.

About the wordes Sacrament, ſigne, figure, type, commemoration, memory, *&c.* §. 8.

38. For ſo much as the Sacramentaryes of our tyme, did forſee that they ſhould be forced to oppoſe themſelues, for defending their hereticall noueltye, ſagainſt the whole ſtreame of ſcriptures, expoſitors, fathers, councells, reaſons, practiſe, antiquity, and vniforme conſent of the vuhole Chriſtian vvorld, they thought beſt to diuiſe certayne tearmes and diſtinctions, which ſhould ſerue them for euaſions or gappes to runne out at, when ſoeuer they ſhould be preſſed by our arguments: and theſe their ſhifts do conſiſt principally, in the fraudulent vſe of theſe tearmes of *Sacrament, ſigne, figure, type, commemoration, memory, ſacramentally, ſpiritually* and the like. Wherfore we thinke yt needfull to explane and declare in this place, the natures, vſes and abuſes of theſe words.

The vvord Sacramēt explicated.

39. Firſt then a Sacrament, according to the common definition aſſcribed to *S. Auguſtine, is a viſible ſigne of an inuiſible grace*, as in baptiſme, the externall waſhinge by water, is the ſigne of the internall waſhing of the ſoule by grace: So heere alſo in this Sacrament of the Euchariſt, the externall & viſible ſigne are the conſecrated formes of bread and wyne, as they conteyne the body of Chriſt; the internall or

inuiſible grace ſignified, is the inward nouriſhinge and feedinge of our ſoule: And this is the firſt and cheefe manner how this Sacrament is *a ſigne*, that is to ſay *a ſigne of grace*, and not of Chriſts body abſent, as Proteſtants are wont moſt fondly and fraudulently to inferre.

40. Secondly theſe externall formes and accidents of bread and wyne, are alſo a ſigne of Chriſts body conteyned vnder them. And in this ſenſe is the Euchariſt called ſometymes by the Fathers, the ſigne of Chriſts body, but of Chriſts body preſent, as hath byn ſaid, and not abſent. Thirdly this Sacrament is a ſigne of Chriſt his death and paſsion, and of the vnion of his myſticall body the Church with him: For that as bread and wyne repreſented by theſe formes, are made of many grains and many grapes; ſo is Chriſts myſticall body, conſiſtinge of many members vnited to him; ſo as by all theſe wayes may this Sacrament be called *a ſigne*, to witt, a ſigne of the inward grace, and noriſhment of the ſoule obtayned therby, a ſigne of Chriſts true body preſent, a ſigne of Chriſt his death, and myſticall body, and yet do none of all theſe figures exclude the true reall being of his body in the Sacrament, but do rather ſuppoſe the ſame.

The other vvords of tipe figure &c. explicated.

41. And the like may be ſaid to the other words, or tearmes of *figure*, *type*, *commemoration*, or *memory*, all which, when they occurre, are to be vnderſtood in ſome of theſe ſenſes, without preiudice of the reality, or truth of our Sauiours being in this Sacrament, as for example,

this Sacrament is *a forme, type, commemoration* & memory of Chriſts death on the Croſſe, and yet this excludeth not his *reall preſence* from hence. As for example, if a Prince hauing gayned in proper perſon a great & ſingular victory, ſhould inſtitute a ſollemne triumph, to be made euery yeare in memory therof, & ſome times ſhould go in that triumph himſelfe alſo, yt might be truly ſaid, that this triumph is a figure, type, commemoration, and memory of the other victory, & of the Prince, yet is the Prince truly alſo in yt himſelfe, and ſo may be ſaid in like manner of this matter of the Sacrament, wherin Chriſt in differēt manner, is a figure or type of himſelfe. And the like may be ſaid of the dayly ſacrifice alſo, which ſacrifice is a commemoration or memory of the other bloudy ſacrifice, once offered on the croſſe, and yet conteyneth the ſame reall body of our Sauiour, which the other did, after another manner. And by this will the reader eaſily diſcouer diuers poore ſhifts & fallacyes of our moderne heretiks, eſpecially of *Ridley* before named, who as yow haue heard him profeſſe, was moued to leaue his ancient faith of the maſſe, & his practice therin, for that in ſome certaine places (for ſooth) of the Fathers, he found *that this ſacrifice* (of the maſſe) *is called a commemoration of* Chriſts *paßion*; a ſtronge argument, no doubt, to moue him to ſo great a reſolution. And ſo much of this.

Note this example.

42. Now then are to be examined the other words, *ſacramentally, really*, and *ſpiritually*: and as

for the firſt, the common ſenſe, and meaninge of ſchoole diuines is, that diuiſed this word, to ſignifie therby a peculiar manner of Chriſts ſupernaturall being in the Sacrament, different from his naturall and circumſcriptiue being in heauen, and from the naturall being of an Angell definitiuely in a place, wherof we haue ſpoken before. So as, when they ſay that Chriſt is ſacramentally vnder the formes of bread and wyne, they do not deny his true and reall being there in fleſh, the very ſelfeſame that is in heauen; but he is there in another manner. And this is the chiefe proper ſignification of the word *ſacramentally* amongeſt ſchoole-men, for which the word was inuented. 1.

Two ſignificatiõs of the word *ſacramentally* and both againſt the Sacramentaryes.

43. But in the common vſe, and ſenſe of our ſpeach, *ſacramentally* ſignifieth, that Chriſts body is there vnder a Sacrament or ſigne, which are the formes of bread and wyne, and not in his owne proper ſhape, euen as an Angell, when he appeareth in a body, he may be ſaid to appeare bodyly, for that the body is the figure or forme, vnder which he appeareth; and conforme to this ſenſe, we are ſaid to receyue Chriſt *ſacramentally*, when we receaue him truly and really, but yet not in his proper forme, but vnder another forme, that is to ſay of bread and wyne, wherby the fraudulent dealing of our moderne Sacramentaryes may appeare, who deceauing the people with this word *ſacramentally*, do oppoſe yt to *really* and *truly*, as though when any author ſaith, that 2.

we receaue Chriſt ſacramentally in the Eucharist, yt were to be vnderſtood, that we did not receaue Chriſts body in deed and really, but only a ſigne therof, and by this they endeauour to delude all the places, though neuer ſo euident, of holy Fathers affirminge, that Chriſts true fleſh and body, the very ſame that was borne of the virgin Mary and crucified for vs, is receaued in the Sacrament, theſe good fellowes aunſwere that yt is true, *ſacramentally*, which we alſo graunt, yf *ſacramentally*, do not exclude really, accordinge to the true ſignification of the word: But yf by ſacramentally, they meane as they do, that only a ſigne is receaued of Chriſts body in the Sacrament, then is their deceyt manifeſt as yow ſee; for that ſacramentally, hath no ſuch ſignification at all amonge diuines, but only is diuiſed amonge them for a ſhift.

VVhat the vvord ſpiritually ſignifieth in this myſtery.

44. The like fraud they vſe about the word *ſpiritually*, which in the ſenſe of holy Fathers, being oppoſite to carnally and corporally, in their ordinary materiall ſignification, is by ſectaryes alſo wreſted, as though yt were contrary to the word *really*, ſo as whenſoeuer they are forced to graunt Chriſts body to be ſpiritually in the Sacrament (by which phraſe the ſaid ancient Fathers do meane only, that he is not there after a carnall, or common manner, as he liued vpon earth) they will haue yt vnderſtood, that he is there only by faith, and not in deed really and ſubſtantially. They abuſe alſo the ſignification of the foreſaid wordes

carnally & corporally, which hauing a double ſenſe, the one that Chriſts body is naturally and really in the Sacrament, the other that he is there after the externall being of other bodyes, they deceytfully do take them now in one ſenſe, and now in another, and alwayes oppoſe them to the word *ſpiritually*, which in the former ſenſe are not incompatible, but may ſtand togeather, though not in the later. And for auoydinge of this equiuocation, diuines do wiſh thoſe two words, carnally and corporally, though true in the foreſaid ſenſe, yet to be more ſparingly vſed, then the other words really and ſubſtantially, that are equiualent in ſenſe, and leſſe ſubiect to equiuocation and miſtaking.

45. Wherfore to conclude this obſeruation, all theſe words are to be noted, and their true vſe and ſignification remembred by him, that will not be deluded by hereticall ſleights and impoſtures in this high myſtery, but eſpecially are to be obſerued theſe three, wherby our Sacramentaryes do moſt of all deceyue the vulgar people, in their aſſertions and anſwers to our arguments, to witt, *ſacramentally*, *ſpiritually* and *by faith*, as though they did exclude the reall preſence of Chriſts body in the Sacrament; which is moſt falſe, for that in the true ſenſe we admitt them all. For example, we graunt that Chriſt is ſacramentally in this Sacrament, both as ſacramentally ſignifieth a diſtinct manner of Chriſts being there, from that in heauen, and as yt ſignifieth his being

there vnder a Sacrament or ſigne, but yet really, we graunt alſo that he is there ſpiritually, that is to ſay, after a ſpirituall, and not corporall circumſcriptiue manner, yet truly and really. We graunt further, that he is in the Sacrament by faith, for that we do not ſee him, but apprehend him preſent by faith, but yet truly and really, and not in faith and beleefe only. And by this yow may perceaue our Sacramentaryes manner of diſputinge, iuſt like the Arrians of old tyme, and of our dayes, who ſeeke to enacuate all places alleaged for the vnity and equality of Chriſt with his Father, by one only diſtinction of will and nature: So as when Chriſt ſaid for example *Ioan.6. my Father and I are one,* yt is true ſaid they, they are one in will & loue, but not in nature; & thus they deluded all that could be brought for naturall vnity, except only the authority, and contrary beleefe of the vniuerſall Church, wherby at laſt they were ouerborne.

Our heretiks cauill like to that of the Arrians.

46. And the very ſame courſe held the Sacramentaryes of our dayes; for whatſoeuer plaine and perſpicuous places you bring them out of antiquity, affirminge the true naturall ſubſtantiall body of our Sauiour, to be in the Sacrament, they will ſhift of all preſently, by one of theſe three words; yt is true, *ſacramentally*, yt is true *ſpiritually*, and yt is true *by faith only*, as though theſe could not ſtand with *really* or *truly*; and heere of ſhall yow haue ſtore of examples afterward in the aunſwerings of

Doctor Perne, Cranmer, Ridley and Latymer for the Sacramentary party to our arguments, taken out of the ancient Fathers. For when the ſaid Fathers do auouch, that Chriſt our Sauiours true naturall body is in the Sacrament, they anſwere, *yt is true ſacramentally*, and thinke they haue defended themſelues manfully therby, and when in other places the ſame Fathers do profeſſe, that the very ſame fleſh that was borne of the virgin Mary and crucified for vs, is there, they aunſwere, *yt is true ſpiritually* and by faith, but not really. And thus they do euacuate and delude all that can be alleaged: But yf they cannot ſhew (as they cannot) any one Father that tooke or vſed the words *ſacramentally*, *ſpiritually*, or *by faith*, in this ſenſe, as oppoſite to *really* and *truly* in this myſtery, then is it euident, this to be but a ſhift of their owne inuention, to eſcape therby. And ſo much of this obſeruation.

The nynth Obſeruation.

How Chriſt is receaued of euill men in the Sacrament, and of good men both in, and out of the ſame. §. 9.

47. It followeth vpon the former declaration of the words, *ſacrament*, *ſigne*, and the reſt, that we explane in this place, a certayne diſtinction inſinuated by the ancient Fathers, and touched in the Councell of *Trent*, of three ſorts of receauinge and eatinge Chriſt by this Sacra- *Concil. Trident. Seſſ. 13. Cap. 8.*

D.Thom.3.part.q.80.art.1. Sacrament: Firſt ſacramentally alone, the ſecond ſpiritually only, the third both ſacramentally and ſpiritually togeather. An example of the firſt is, when euill men do receaue the Sacrament vnworthily, for that theſe men, though they receaue the very Sacrament, to witt the true body of Chriſt vnder the formes of bread and wyne, yet do they not receaue the true ſpirituall effect therof, which is grace and nouriſhment of their ſoule, and of theſe doth *S. Paul* ſpeake expreſſely to the *Corinthians*, when he ſaith: *He that eateth and drinketh* *1.Cor.11.* *vnworthily* (*videlicet* the Sacrament) *doth eat and drinke iudgement to himſelfe, not diſcerninge the body of our Lord.* And in this ſenſe do the auncient Fathers vpon this place, expound the Apoſtle, as yow may ſee in the commentaryes of *Saint* *Aug. l. 5. de bapt. cap. 8.* *Chryſoſtome, S. Ambroſe, S. Anſelme*, and other expoſitors both Greeke and Latyn; and *S. Auſten* in many places of his works doth expreſſely ſhew the ſame, alleaginge this text of the *Aug. epist. 162. & in pſalm. 10.* Apoſtle for proofe therof, *Corpus Domini* (ſaith he) *& ſanguis Domini nihilominus erat illis, quibus dicebat Apoſtolus, &c.* It was notwithſtanding the body & bloud of our Lord, which they tooke, to whome the Apoſtle ſaid; he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation. And to the ſame effect he ſaith in diuers other places, that *Iudas* receaued the very ſelfe-ſame body of Chriſt, that the other Apoſtles did; and the ſame affirmeth *S. Chryſoſtome* in his homily intituled, of the *Treaſon of Iudas*; & generally it is the vniforme opinion of all the auncient Fathers, whenſoeuer any occaſion is giuen to ſpeake or treat therof.

48. The ſecond manner of receauing Chriſt by this Sacrament, is tearmed *ſpiritually* only; for that without ſacramentall receauinge of Chriſts body and bloud, a man may in ſome caſe receaue the ſpirituall fruite or effect therof, as yf he had receaued the ſame really, and this eyther with relation to the Sacrament, *videlicet*, when a man hath a deſire to receaue yt actually, but cannot; or without reference thervnto, when by faith and grace good men do communicate with Chriſt, and participate the fruite of his paſsion. In which ſenſe of ſpirituall communion, or eating Chriſt, *S. Auſten* wryteth vpon *S. Iohns* ghoſpell, *Crede & manducaſti*; beleeue, and thou haſt eaten. And to the ſame effect do our Fathers often ſpeake, when they treat of this ſpirituall & metaphoricall eating only without relation to the Sacramēt: which manner of ſpeaches the Sacramentaryes of our dayes do ſeeke to abuſe, as though there were no other eatinge of Chriſt in the Sacrament, but by faith alone, which is furtheſt of from the ſaid Fathers meaninge, though ſometymes they had occaſion to ſpeake in that manner.

Aug. tract. 25. in Ioan.

49. The third member of our former diuiſion is, to eat Chriſt both ſacramentally and ſpiritually, as all good Chriſtians do, when with due preparation & diſpoſition, they receaue both the outward Sacrament and in-

ward grace and fruite therof: by obſeruation of which threefold manner of receauing, many obiections and hereticall cauillations will eaſily afterward be diſcerned. And ſo much for this.

The tenth Obſeruation.

Touchinge indignityes and inconueniences obiected by Sacramentaryes againſt vs, in holdinge the Reall preſence. §. 10.

50. As by the former obiections of naturall impoſsibilityes, yow haue heard this ſoueraigne myſtery impugned, both by the learneder ſort of old and new heretiks; ſo do the more ſimple & ignorant inſiſt & inſult moſt, vpon certayne inconueniences, indignityes, and abſurdityes, as to them do appeare. As for example, that Chriſt in the Sacrament, ſhould be eaten with mens teeth, go into the belly, not only of men & weomen, but alſo of beaſts yf they ſhould deuoure yt, that yt may putrifie, be burned, caſt and fall into baſe and vnworthy places, be troden vnder mens feet, with the like, which is a kind of argument plauſible at the firſt ſight vnto vulgar apprehenſions, and ſuch as ſeemed to moue principally the moſt part of Iohn Fox his artificers, and ſpinſter-martyrs, as may appeare by their rude clamours, and groſſe obiections, exprobrations, irriſions, ieſts and ſcoffes at their anſweringe before their ordinaryes.

51. And heerin alſo they ſhewed their ſpiritt of derydinge and blaſpheminge that, which they vnderſtood not, to concurre with that of the pagans and Iewes againſt the whole body of Chriſtian Religion, and of auncient heretiks againſt the principall articles therof. Of the pagans *S. Auguſtine* wryteth thus: *In ipſum Chriſtum non crederemus, ſi fides Chriſtiana cachinnum metueret paganorum:* Aug. ep. 49. q. 6. We ſhould not beleeue in Chriſt himſelfe, yf Chriſtian faith did feare the ſcoffinge of pagans. *S. Paul* alſo wryteth both of Gentills and Iewes, that the Croſſe of Chriſt (that is to ſay, that God ſhould be apprehended, beaten, wounded and 1. Cor. 1. crucified) was to theſe a ſcandall, and folly to the others, though vnto the elect, yt was the very wiſdome, power & vertue of God himſelfe. We read alſo in the ghoſpell, that the *Saduces* amongſt the Iewes, ſcoffed at the reſur- Matth. 22. rection of bodyes, by asking Chriſt a queſtion of a woman that had ſeauen husbands, whoſe wife ſhe ſhould be in the reſurrection, purpoſinge therby to haue inferred an abſurdity againſt the ſaid article, to witt, that eyther ſeauen men ſhould haue ſtriued for one woman, or one woman haue byn wife of ſeauen men. And the *Marcioniſts* infamous heretiks, that tooke the ſame hereſie from the Sadduces, as alſo the *Originiſts* concurringe therin againſt the ſaid beleefe of our reſurrection, went Tertul. l. de about to diſgrace the ſame, as both *Tertullian*, reſur. carn. and *S. Hierome* do teſtifie, Hier. in ep. ad Pamachium. by certaine abſurd indignityes, which they imagined would enſue

therof, as for example that difference of ſexes procreation, mydwyues, nurſes, priuyes, and the like, muſt needs be in heauen, but the auncient Fathers anſwered them with the words of our Sauiour to the ſaid *Sadduces, Erratis, neſcientes ſcripturam, & virtutem Dei.* Yow do erre, not knowinge the ſcriptures, nor the power of God.

Matth. 11.

52. And the ſame aunſwere was giuen by Catholiks to the firſt Sacramentaryes, that euer publikely appeared, to witt the *Berengarians* aboue 500. yeares paſt, who obiected the very ſame abſurdityes, that our hereriks do at this day, as teſtifieth *Guitmundus* and *Algerus*, that liued in that age and wrote againſt them; they were aunſwered (I ſay) that their error proceeded of not vnderſtandinge the true meaning of ſcriptures, nor the power of God, which in the Sacrament conſerueth his body without all leaſion, hurt, indignity, or inconuenience, whatſoeuer happeneth vnto the formes, vnder which his body is, and that it is nothing ſo baſe and vnworthy a matter, euen in our ſenſe & comon reaſon, that Chriſt our Sauiour being impaſsible in the Sacrament, ſhould vnder another forme be ſaid to fall on the ground, to be burned, to be eaten, *&c.* then in his owne proper forme, when he was paſsible, and ſenſible to ly in his mothers wombe, or to cry and weepe in the cradle, or to ſuffer hunger, thirſt, and other humayne neceſsityes, and to be whipped, wounded and put to death, all which indignityes, ſuppoſing that

Guitmundus lib. 2. & Algerus lib. 2 cont. Berengarium.

that he was the ſelfe-ſame God that created the world, might ſeeme more abſurd, and improbable in common ſenſe and reaſon, then this of the Sacrament, and ſo they did ſeeme to old heretiks, who obiected and derided the ſame, as the forſaid *Marcioniſts*, that God ſhould be in a womans belly, and in a maunger; and *Neſtorius* the heretike, that God ſhould be two monethes old for example, and two cubitts bigg, and other ſuch ieſts and ſcoffes, as yow may read of them in *Tertullian, Theodoret*, *Euagrius* and other wryters.

Tert. lib. de carn. Chriſti & Theod. l. 4. hæret. fabul. & Euagr. l. 1. hiſt. c. 2.

53. Wherfore to conclude this obſeruation, two points are to be noted in this whole matter: Firſt that many things that ſeeme to happen to Chriſt in theſe caſes, do not touch him indeed, but only the externall formes of bread and wyne, as when they are burned for example, do putrifie, or the like, Chriſts body is not burned, or putrified, but ceaſeth to be vnder them, when the ſaid formes or accidents are corrupted, for that the ſubſtance of Chriſts body, ſupplyinge the ſubſtance of bread, is no longer there then the ſubſtance of bread would haue byn there, yf yt had not ben conuerted into Chriſts body, but yf bread had remayned, yt would haue ceaſed by any kind of corruption, as burninge, putrifyinge, or the like, and ſo doth Chriſts body, though in a different ſort, ſo that the ſubſtance of bread might, by the ſaid corruption, be chaunged into ſome other ſubſtance, which Chriſts body cannot be, but only ceaſſeth to be there, God

ſupplyinge ſome other matter for production of that, which is brought forth of new, as in the former obſeruation hath byn declared.

54. The other point, that thoſe other conditions which by reaſon of the formes are aſſcribed vnto Chriſt his body in the Sacrament, as to moue from place to place, when the formes are moued, to be ſeene, touched, eaten with our teeth and the like, which are frequent phraſes among the Fathers, haue no inconuenience amonge them at all, no more for example, then when our ſoule is ſaid to be moued with the motion of the body, which ſoule notwithſtandinge of his owne nature is not moueable: ſo as an Angell being a ſpiritt, may be handled, ſeene, or ſtroken in the body which he taketh to appeare in, as is euident by the whole ſtory of *Tobias* and other places of ſcripture, which Angell of himſelfe notwithſtandinge, is not capable of ſuch thinges; and finally Gods eternall diuinity and maieſty is preſent in all places & things, the moſt baſeſt and horrible that can be diuiſed, and yet ſuffereth no inconuenience therby: For though he be for example in the dunghill, yet he cannot be ſaid to haue any euill ſmell therby, neyther to be burned in the fire, though the formes of bread and wyne be burned therin, nor to putrifie, though he be actually preſent in thoſe things that rott and putrifie. And by this may yow ſee the vayne calumniations of fond heretiks, againſt the power of almighty God, out of their ſenſes and fooliſh imaginations.

Note theſe two examples.

The

The eleuenth Obſeruation.

About the nature of a ſacrifice, as it is ordayned to different effectes, and how that of the Croſſe ſtandeth vvith that of the maſſe. §. 11.

55. The eleuenth and laſt obſeruation ſhalbe peculiarly about the laſt of the three queſtions propoſed, which is ſacrifice of the maſſe, notinge therin two ends, offices, or effects to be conſidered: Firſt that yt is ordayned *ad cultum externum*, to an externall worſhipp of God peculiar to himſelfe, in the higheſt degree of honour, called by the Gretians *Latria:* ſecondly *ad propitiationem pro peccatis*, for pacifyinge of Gods wrath for ſinnes, and albeit both theſe effects may be in one and the ſelfe-ſame ſacrifice (and ſo we hould them to be in the ſacrifice of the maſſe, for that yt was ordayned by Chriſt, as well for a perpetuall outward honour & worſhipp to be exhibited vnto God in the Chriſtian Church vnto the worlds end, as alſo for remiſsion of ſinnes by application of the meritt of Chriſts bloudy ſacrifice on the Croſſe) yet may they be ſeparated of their owne natures, ſo as a ſacrifice may be ordayned only *ad cultum*, that is to ſay, for an externall worſhipp only, without power to remitt ſinnes: And ſo in a manner were the ſacrifices of the ould law, which little or nothing auayled for ſinnes. And againe, ſacrifice may be ordeined only or principally to ſatisfy for ſinnes,

without relation therof *ad cultum*, to perſeuere in any ſtate of men, to be often offered by them, and ſuch was Chriſts on the Croſſe, which is not reiterated againe in the ſame bloudy and paſsible manner, as then yt was, but in another farre different ſort in the maſſe, which is capable of both theſe effects, as hath byn ſaid.

The firſt effect of ſacrifice.

56, Now then in the firſt ſenſe, as a ſacrifice is ordayned *ad cultum*, to an externall worſhip of God, yt conteyneth an outward proteſtation of our knowledge of Gods ſupreme Maieſtie, power, and abſolute dominion ouer vs, and in our ſubiection thervnto, which is the higheſt honour that can be giuen by a creature vnto the creator, and is ſo particular to God alone, as hath byn ſaid, as yt cannot be imparted to any creature, without the horrible ſinne of Idolatry, and is ſo conioyned with the nature of Religion yt ſelfe, as no true Religion hath euer byn without this degree of externall honour, exhibited vnto God by his people; and ſo we ſee that all good men in the law of nature, by Gods inſtinct, did ſacrifice vnto him, as *Adam, Abell, Noe, Melchiſedecke*, and others, as afterwards alſo in the law of Moyſes, the ſame was expreſſely ordayned by Gods owne commandement; & the Gentills did the ſame, though not to one true God, but to many idolls, by ſuggeſtion of the diuell, that therin emulated Gods honour exhibited vnto him by ſacrifice. And this for the firſt effect or office of ſacrifice.

57. The

The ſecōd effect of ſacrifice vvith 3. degrees therof.

57. The ſecond is *propitiation*, or pacifyinge of Gods wrath for ſinnes, as hath byn ſaid. Wherin for more perſpicuityes ſake, three degrees may be obſerued. Firſt of ſuch ſacrifices as were ſo weake & imperfect in themſelues, touching this point of propitiation and ſatisfyinge for ſinnes, as they profited little or nothinge, except only as they were morall good works; and accordinge to the piety of the offerer, they might help ſomewhat; but they had neyther ſufficient force in themſelues to remitt ſinnes, neyther to apply the vertue and ſatisfaction of any other ſacrifice, already exhibited, to the remiſsion therof, but were only figures, and ſhaddowes of things to come: and ſuch were the ſacrifices of the old law of Moyſes.

58. The ſecond degree is quite oppoſite to this for excellency of perfection, power and meritt, being in yt ſelfe of ſo infinite valour, as yt is ſufficient not only fully to ſatisfie for the ſinnes of all the world; but alſo to giue vigour to all other ſacrifices, both internall, and externall; And this was the ſacrifice of Chriſt our Sauiour on the Croſſe; & betweene theſe two ſacrifices, to witt the weakneſſe and imperfection, multitude and variety of the one vnder the old law, and the ſingularity, excellency, force and infinite power of the other, is the large *antithesis* & oppoſition, vſed by *S. Paul* in his 9. and 10. Chapters of his Epiſtle to the *Hebrewes*, ſhewing, that as the Iewes ſacrifices were many in number, and of diuers ſorts and

infirme of themſelues, & therfore offered vp in great multitudes and often; ſo the ſacrifice of Chriſt for the excellency therof, and infinite force and valour, was ſingle, & but one, and once offered for all, and not iterable for acquiringe the price of mans redemption, and perfect ſufficiency for the ſanctifyinge of all, though yet he affirmeth not, that yt may not be iterated in another manner, & to another effect, to witt for applyinge the ſufficiency & meritt of this one ſacrifice offered for all, to the vtility of particular people: For albeit Chriſt hath ſatisfied for all *quoad ſufficientiam* (to vſe the termes of ſchoole) yet not *quoad efficaciam*, which is as much to ſay, as albeit Chriſt hath redeemed all and paid the price for all, yet all are not ſaued therby, nor do receaue the efficacy or benefitt therof, for that they apply not to their owne vtility that which is gayned for all.

59. Now then for applyinge this treaſure vnto people in particular, our aduerſaryes do confeſſe, that ſome things are neceſſary of our parts, as faith & baptiſme, but we do ad more meanes, as ordayned by Chriſt himſelfe, and amonge other the ſacrifice of the maſſe, not for acquiringe any new price or ſufficiency of our ſaluation, but for applyinge the effect or efficacy of that, which already is gotten by Chriſt our Sauiour, through his paſsion on the Croſſe, & heerof reſulteth a third degree of propitiatory ſacrifice, that is neyther ſo infirme as the ſacrifices of the ould law were,

that remytted not ſinnes, nor yet in a manner of ſo potent effect, as to acquire the price of our ſaluation, for that yt is not offered vp to that end, but only to apply the vertue of the other ſacrifice already gotten; and ſo may be iterated, not for any defect in it ſelfe, but for that ſinnes dayly growinge haue need of dayly application of the ſaid ſacrifice, as hath byn ſaid.

60. And in this ſenſe do all the ancient Fathers, in the places before alleaged, call this ſacrifice of the maſſe *iuge ſacrificium*, a dayly ſacrifice, and iterable, notwithſtandinge that the other on the Croſſe could be offered but once, as *S. Paul* proueth. And now theſe obſeruations being premiſed, we ſhall paſſe to examine and aunſwere the arguments of our aduerſaryes, in all the former diſputations brought forth.

THE EXAMINATION OF SVCH ARGVMENTES

As in the former diſputations were alleaged by the Zuinglians *&* Caluiniſts, *againſt the* reall-preſence *of Chriſtes body in the* Sacrament.

CHAP. IV.

Two thinges to be conſidered.

NOVV then to ioyne more neerly with our Sacramentaryes, and to come to the vew of particular arguments, brought forth againſt the article of the *reall-preſence*, yt is to be held in memory, that which before we haue noted: firſt, that theſe new Doctors hauinge no one direct place eyther of ſcriptures, or Fathers for their purpoſe, that expreſſely denyeth the ſaid *reall-preſence* (as we haue for the affirmatiue) they are forced to runne to certayne inferences, as *for that Chriſt is in heauen, he cannot be in the Sacrament*, & ſuch other like of no validity, as preſently yow ſhall ſee. And ſecondly it is to be remembred, that theſe arguments (the moſt wherof are founded on ſenſe and humayne reaſon againſt faith) are ordinarily to be found both alleaged, vrged and aunſwered in all our ſchoolmens books at large, before our Sacramentaryes were borne, and conſequently theſe men bring no new things, as worthy of a new labour. But yet for better ſatisfaction of them, that haue not read the ſaid ſchoolmen, nor are of ſufficient learning to ſee the ſolution of themſelues, we ſhall breefely runne ouer in this place, whatſoeuer was obiected by the ſaid Sacramentaryes, of any moment in all the former diſputations, or other conferences, colloquyes, or examinations, reducinge all for more perſpicuityes ſake vnto certaine heads or groundes in manner followinge.

The firſt head or ground of Sacramentary obiections; for that yt ſeemeth impoſsible to them, that Chriſtes body can be in many places at once. §. 1.

1. This is the firſt principall ground of all the Sacramentaryes vnbeleefe, and out of which they draw the greateſt ſquadron of all their arguments and obiections, as preſently yow ſhall ſee, for that yt is a point very plauſible to comon-ſenſe and humayne reaſon, that a naturall body naturally cannot be but in one place at once: but he that ſhall read our obſeruations in the precedēt Chapter, where we haue ſhewed; that not only ſupernaturally and by Gods omnipotent power yt may be

done; but that it comprehendeth not ſo much as any contradiction in nature it ſelfe; and further ſhall conſider, that albeit Chriſts true and naturall body be in the Sacrament at many places at once, yet not after a naturall manner, but ſupernaturall and miraculous, as euery where the ancient Fathers do admoniſh vs (and we haue alleaged many of their admonitions before) he I ſay that ſhall conſider this, will eaſily contemne and laughe at the vanity of ſo many Sacramentary arguments, founded vpon this weake ground and principle only, *that a naturall body cannot be in more places then one at once*, which is true naturally, that is to ſay by the ordinary courſe of nature, but by the power of God, that is aboue nature, yt may be, and this without an eſſentiall contradiction, as I haue ſaid, in nature yt ſelfe.

3. Well then, now will I ſett downe the whole ſquadron of arguments, which out of this falſe principle, or rather true principle miſvnderſtood, Iohn Fox layeth foorth with great oſtentation out of *Peter Martyr* his Oxford diſputations, which arguments are 8. in number, and did ſeeme ſo inſoluble vnto Fox his diuinity, and philoſophy, as he putteth no anſwere at all giuen by the Catholike defendants to the ſame. I ſhall deliuer them alſo in dialecticall forme, as they ly in Fox this once, togeather with his foolery of cytinge the moods and figures of ſophiſtry in the margent to euery argument, a thinge knowen to euery child that beginneth logique, & conſequently

is ridiculous to men of learninge, though ſtrange to the ignorant people, that may imagine great ſecrets to ly hidden in thoſe words of *Diſamis*, *Darij*, *Baroco*, *Feſtino*, *Bocardo*, and thinke that Iohn Fox doth go about to coniure vs his readers, by ſettinge them downe: but now to the arguments themſelues.

1. *Argument*.

Di- 4. [a] The true naturall body of Chriſt is placed in heauen. *Matth.24. & 26. Ioan. 12. & 16. Act. 3. Colloſſ. 3.*

ſa- [b] The true naturall body of man can be but in one place at once, where he is. *Auguſt. ad Dardanum, propter veri corporis modum,* ſaith he, that is for the manner of a true body.

mis. [c] Ergo the true naturall body of Chriſt can be in noe place at once, but in heauen where he is.

[a] It is graunted.

[b] It is true naturally.

[c] But yt may be ſupernaturally.

2. *Argument*.

Da- [d] Euery true naturall body requireth one certayne place.

ri- [e] Chriſts body is a true naturall body.

j. [f] Ergo. Chriſts body requireth one certayne place.

[d] That is by courſe of nature.

[e] True.

[f] True naturally.

3. *Argument*.

[g] Auguſtine giueth not to the ſoule of

[g] It is true according

to the ordinary nature of a ſoule.

Chriſt to be in more places at once then one. *Aug. ad Dardan.*

h The one and the other may be by Gods omnipotēcy.

[h] Ergo. Much leſſe yt is to be giuen to the body of Chriſt, to be in more places at once then one.

4. *Argument.*

i True according to their ordinary courſe of nature.

[i] The nature of Angells is not to be in diuers places, but they are limited to occupy one certayne place at once. *Baſil. de ſpiritu ſancto. cap.* 22.

k Chriſt in the Sacramēt filleth no place.

[k] Ergo. The body of Chriſt being the true naturall body of man, cannot fill diuers places at once.

5. *Argument.*

l This is falſe for Fox his ſoule vvas in his foote and head, and yet not God

m Naturally.

Ba- [l] Whatſoeuer is in many & diuers places at once, is God.

ro- The body of Chriſt is not God, but a creature.

co. [m] Ergo. The body of Chriſt cannot be in more places togeather.

6. *Argument.*

n This is falſe.

Fe- We muſt not ſo defend the diuinity of Chriſt, as we deſtroy his humanity.

ſti- [n] Yf we aſsigne more places to the body of Chriſt, we deſtroy his humanity.

no. Ergo. We muſt not aſsigne to the body of Chriſt plurality of places.

7. *Ar-*

7. *Argument*.

Fe- • Whatſoeuer thinge is circumſcribed, that is to ſay, conteyned in the limitts of any peculiar place, cannot be diſperſed into more places at once.

• This graunted.

ſti- [p] The body of Chriſt is a thinge circumſcribed.

[p] It is true *de facto* in heauē, but not in the Sacramēt.

no. [q] Ergo the body of Chriſt is not diſperſed into more places at one tyme.

[q] True as it is circūſcribed.

8. *Argument*.

Da- [r] Euery quantity, that is euery body hauing magnitude, length, and other dimenſions, is circumſcribed in one peculiar place. *Cyrill. de trinit. lib.* 2.

[r] True naturally but not ſupernaturally.

ri- [s] The body of Chriſt hath his dimenſions, and is a quantity.

[s] True, though a body is not a quātity, but a ſubſtance that hath quantity.

j. [t] Ergo the body of Chriſt is circumſcribed.

[t] *Non ſequitur.*

Aunſwere.

5. Theſe are the doughty arguments, which Fox affirmeth their great Patriarke *Peter Martyr* to haue alleaged againſt the *reall-preſence*, out of this firſt philoſophicall ground, *that one body cannot be in many places at once*; Wherunto I might aunſwere in the words of *S. Auguſtine*, to ſuch kind of men, as meaſure Gods power by their owne imagination: *Ecce qualibus argumentis, omnipotentia Dei, humana contradicit infirmitas,*

Aug. l. 22. *de Ciuit. Dei cap.* 11.

tas, quam poſſidet vanitas: behould with what kind of arguments, the infirmity of man, poſſeſſed by vanity, doth contradict Gods omnipotency. Yf yow read the fourth and fifth obſeruations ſett downe in the former Chapter, yow will eaſily ſee both the infirmity, and vanity of all theſe arguments, & how this great variety vpon one ground, are but minced-meats guiſed in diuers ſorts and faſhions, by the art of *Fox* and *Peter Martyrs* cookery, and yet are they held for great demonſtrations, and ſtronge fortreſſes of the Sacramentary faith, or rather infidelity, and vrged euery where by their followers.

6. *Iohn Rogers* vſed the ſame argument in his defence before the Biſhops, as yow may ſee in Fox *pag.* 1351. *Chriſt is corporally* (ſaith he) *in heauen only, ergò not in the Sacrament*, where he vſeth an equiuocation alſo in the word corporally, for that we do not ſay, that Chriſt is corporally in the Sacrament, yf by corporally he meane not only really and ſubſtantially, but alſo after a corporall manner, accordinge to externall dimenſions. *Thomas Tompkins* the weauer of Shordich, vſeth the ſame argument againſt his Ordinary in like manner, to witt, *that Chriſts body cannot be in the Sacrament, for that yt is in heauen.* Fox *pag.* 1395. *Maiſter Gueſt* in his Cambridge diſputations againſt *Doctor Glyn*, leaned principally to this argument, and *B. Ridley*, his moderator, or preſident of theſe diſputations, vrged a place of *S. Auguſtine ad Dardanum* to the ſame effect. *Tolle ſpatia corporibus, & nuſquam erunt.*

Take away the ſpaces from bodyes (ſaith *S. Auſten*) and they ſhalbe no where. But *D. Glyn* defendant anſwered him well, that *S. Auguſtine* ſpake expreſſely of the naturall being of bodyes, accordinge to their ordinary externall dimenſions, and not how they might be by Gods ſupernaturall power and omnipotency.

Philpot his ſtyrre in the conuocation houſe about this argument.

Fox pag. 1288.

7. But aboue all others, *Philpott* did keep reuell in the conuocation houſe about this argument, againſt *Maiſter Morgan*, & *Maiſter Harpesfield*, alleaginge diuers places of ſcripture for the ſame, but little to the purpoſe God wooteth, as that of *S. Paul*: *Chriſt is like vnto vs in all points, except ſinne.* And therfore ſaid he, as one of our bodyes cannot be at *Paules*, and at *VVeſtminſter* togeather; ſo cannot Chriſt be in heauen, and in the Sacrament. But yt was told him, that theſe words of *S. Paul*, were true in *S. Paules* ſenſe, but yet that Chriſts body was vnlike alſo vnto vs beſides ſinne, in diuers other points, as for example, in that he was begotten without the ſeed of man, and that his body was inuiſible, when he would haue it ſoe, and that he roſe out of the ſepulcher the ſame being ſhutt, and diuers other like points, which our ordinary naturall bodyes haue not, though God of his omnipotency might giue the ſame to our bodyes alſo. Then he alleaged the ſayinge of *S. Peter* in the Acts: *VVhome heauen muſt receaue vntill the conſumation of the world.* Wherof he would inferre a neceſsity of Chriſts remayning in heauen, vntill the day

of iudgement. Then *Morgan* laughed at this (ſaith Fox) *Harpesfield* ſtood vp, and asked him how he vnderſtood that place, *Oportet Epiſcopum eſſe vnius vxoris virum*, A Biſhop muſt be the husband of one wife. And whether this be of ſuch neceſsity, as he may not be without a wife, one at leaſt? With which demaund *Philpott* was ſo entangled, as he could not well go forward, as there yow may ſee, and refuſed to aunſwere *Maiſter Morgan*, as the prolocutor would haue had him.

1. Tim.

8. Well then, this is the firſt and principall ground and bulwarke of all Sacramentary vnbeleefe in this article, that Chriſts body cannot be by Gods omnipotent power in two places at once, to witt both in heauen, and in the Sacrament, which we haue ſhewed before in our fourth, fifth and ſixt obſeruations, to be a fond and temerarious poſition, wherunto we referre the reader to ſee the grounds more at large, and heere only we ſhall ſay a word or two to the former eight arguments, as they lye in order. Yet firſt it ſhalbe good for the reader to remember that, which we haue noted before in the ſtory of *Melancthon*, who ſaith, *I had rather offer my ſelfe to death, then to affirme, as the Zuinglians do, that Chriſtes body cannot be but in one place at once.* But yet *Peter Martyr, Philpott, Cranmer*, and their fellowes would dye, and ſome of them alſo did dye, for the contrary, ſo as Saints of one Calendar, do heere dye for contrary opinions one to the other. But let vs anſwere the arguments.

Melancth. Epiſtola ad Martinum Gerolitium.

8. To the firſt we ſay, concerning the minor propoſition, that a true naturall body, naturally, and by ordinary courſe of nature, cannot be at one tyme, but in one place, and that meaneth *S. Auguſtine ad Dardanum*, but ſupernaturally, and by Gods omnipotent power, that exceedeth nature, yt repugneth not to be in diuers places at once, yf God will haue yt ſo: as in our fifth obſeruation is proued. To the ſecond argument we ſay, that euery true naturall body requireth one certaine place by ordinary courſe of nature, and not otherwiſe. To the third, that ſoules and ſpiritts by their naturall courſe haue but one totall place, wherin they may be ſaid to be, as one ſoule in one body, and one Angell in the place, that it pleaſeth to occupye, or to haue operation therin: albeit yf we reſpect partiall places of the ſame body, as head, foote, fingar and the like, the ſelfe-ſame ſoule is wholy in diuers places at once, which is no leſſe wonderfull and incredible to our ſenſe, then for a bodily ſubſtance, to be in two diſtinct places at once. And the like is in the Angell, who may occupy, for example, a whole houſe or towne for his totall place, and yet be in euery particular and partiall place therof wholy and entyrely, which is graunted both by all philoſophers and diuynes, though vulgar ſenſe cannot apprehend yt.

To the firſt argument.

To the ſecond.

To the third.

9. To the fourth may be anſwered the very ſame, as to the former, that the being of Angells in place definitiuely, is like in all reſpects

To the fourth.

to that of the ſoule. Read our fourth obſeruation in the precedent Chapter. To the fifth argument the aunſwere is eaſy, for we deny that whatſoeuer is in diuers places at once, is God, for that by his omnipotent power a creature may be: yt is Gods priuiledge that he is euery where wholy and entyrely, *ex vi natura diuina*, by force of his diuine nature, that is to ſay, he is ſo euery-where, as he cannot be but euery where, which is not true eyther in a ſpiritt, or in Chriſts body, or in any other creature whatſoeuer; for that all creatures, as they haue limited natures, ſo are they limited alſo in place, and reſtrayned from vbiquity, or being euery where, which is proper and peculiar to almighty God alone: & ſo to ſpeake of the body of Chriſt in particular, yt is not euery-where; and we deteſt both the *Eutichian* vbiquitaryes, that held Chriſts body to be euery-where, as confounded with his diuinity; and no leſſe the Lutheran vbiquitaryes of our dayes, that hold Chriſts body to be euery where, by reaſon of the coniunction with Chriſts diuinity; the Catholike faith affirming only, that Chriſts body, though naturally it be but in one place, yet by Gods omnipotency it may be in more.

To the fifth.

10. To the ſixt argument we deny the *Minor*, to witt, that we deſtroy Chriſts humanity by grauntinge, that yt may be in diuers places at once; for that yt repugneth not to a humayne creature, to be in more places then one by Gods omnipotency: this we haue ſhewed

To the ſixt.

more largely in our fifth obſeruation. To the ſeauenth we deny alſo the *Minor*; that Chriſts body in the Sacrament is to be circumſcribed, or circumſcriptiuely there, as yt is in heauen. The differences betweene three manners of being, to witt, circumſcriptiuely, definitiuely, and ſacramentally, yow may ſee more at large declared in our fourth and fifth obſeruations. To the eight and laſt, we ſay that the maior is to be vnderſtood naturally, and not ſupernaturally by diuine power: to the *Minor*, we aunſwere, that Chriſts body hath not externall dimenſions in the Sacrament, though yt haue in heauen: and in the Sacrament yt hath only internall and inuiſible quantity, without extenſion to place; wherof yow may read more in the fourth and fifth obſeruations. And this ſhal be ſufficient for this firſt ground of philoſophicall arguments. Now will we paſſe to the ſecond.

To the ſeauenth.

To the eyght.

The ſecond head or ground of Sacramentary argumentes, drawen from contrary qualityes or quantityes, &c. §. 2.

11. This ſecond ground is not much different from the former, for both of them are founded on ſenſe, and humayne reaſon, and heere I will not conioyne all the arguments

togeather, as before I did, but ſet them downe ſeuerally, as Fox recordeth them out of *Peter Martyrs* diſputation.

1. *Argument*.

Ba- Yf Chriſt had giuen his body ſubſtantially and carnally in the ſupper, then was that body eyther paſsible or impaſsibl.

ro- But neyther can yow ſay that body to be paſsible or impaſsible, which he gaue at ſupper: not paſsible for that *S. Auſten* denyeth yt *Pſalm.* 98. not impaſsible, for that Chriſt ſaith: *This is my body, vvhich ſhalbe giuen for yow.*

co. Ergo he did not giue his body ſubſtantially at ſupper.

Annſwere.

12. And this ſame argument vſed others after *Peter Martyr*, as *Pilkilton* againſt *Doctor Glym*, & alleageth the ſame place of *S. Auſten*, as yow may ſee in Fox *pag.* 1259. But the matter is eaſily anſwered, for that the minor or ſecond propoſition is cleerly falſe, for that Chriſts body giuen in the ſupper, though yt were the ſame in ſubſtance, that was giuen on the Croſſe, the next day after, yet was yt deliuered at the ſupper in another manner, to witt in manner impaſsible, & vnder the formes of bread and wyne, ſo as according to the being,

which yt hath in the Sacrament, no naturall cauſe could exerciſe any action vpon yt, though being the ſelfe ſame which was to dye vpon the Croſſe, yt is alſo paſsible, euen as now in heauen it is viſible, & in the Sacrament inuiſible, though one & the ſelfe ſame body, & now in both places glorious and immortall, & this meaneth expreſſely *S. Auſten* in the place alleaged, whoſe words cited by Fox are: *Yow are not to eate this body that yow ſee, nor to drinke the bloud that they are to ſhedd who ſhall crucifie me.* Which words being ſpoken to them, that were ſcandalized at his ſpeach about the eatinge of his body, do ſhew that we are in deed to eate his true fleſh in the Sacrament, but not after that carnall manner, which they imagined: *carnaliter cogitauerunt* (ſaith *S. Auſten* in the ſame place) *& putauerunt, quod præciſurus eſſet Dominus particulas quaſdam de corpore ſuo, & daturus illis*. They imagined carnally, and thought that Chriſt vvould haue cutt of certayne peeces of his body, and giuen vnto them; which groſſe imagination our Sauiour refuteth by tellinge them, that they ſhould eat his true body, but in another forme of bread and wyne.

S. Auguſtines ſentence of drinkinge Chriſts bloud.

13. And yet that yt is the ſelfe-ſame body & the ſelfe-ſame bloud, the ſame Doctor and Father affirmeth expreſſely, both in this and many other places. *Verè magnus Dominus, &c.* he is in deed a great God, that hath giuen to eat his owne body, in which he ſuffered ſo many, and great thinges for vs. And againe talkinge of his

Aug. in expoſit. Pſalm. 33.

In Pſalm. 65.

of his tormentors: *Ipſum ſanguinem quem per inſaniam fuderunt, per gratiam biberunt.* The ſelfeſame bloud which by fury they ſheed, by grace they dronke. And yet further of the

Tract. 31. in Ioan.

ſame: *Quouſq; biberent ſanguinem quem fuderunt*; mercy left them not, vntill they beleeuinge him, came to drinke the bloud, which they had ſhedd. And finally in another place: *Vt eius iam ſanguinem noſſent bibere credentes, quem fuderant ſæuientes*; that comminge to beleeue in him, they might learne to drinke that bloud, which in their cruelty they ſheed. And laſt of all, in another place explaninge his owne faith, and the beleefe of all Chriſtians in this behalfe, he

De vtili pænit. c. 1.

Lib. 2. contra aduerſ. leg. & proph. c. 9.

ſaith againſt heretiks of his tyme; *Mediatorem Dei, &c.* We do with faithfull hart and mouth, receaue the mediator of God and man Chriſt Ieſus, giuing vnto vs his fleſh to be eaten, and bloud to be dronken, *though yt may ſeeme more horrible to eate mans fleſh, then to ſlea the ſame, and to drinke mans bloud, then to ſhedd the ſame.* Conſider heere the ſpeach of *Saint Auguſtine*, whether it may agree to the eatinge of a ſigne of Chriſts body or bloud; what horror is there in that? And thus much to this firſt argument.

2. *Argument.*

a VVithout all quantity.
b Not vvithout all quantity.

Fe- a Bodyes organicall without quantity, be no bodyes.

ri- b The Popes doctrine maketh the body of Chriſt in the Sacrament to be without quantity.

v. Ergo: the Popes doctrine maketh the body of Chriſt in the Sacrament to be no body.

Aunſwere.

14. We graunt that bodyes organicall, without all quantity are no bodyes; but Catholike doctrine doth not teach, that Chriſts body in the Sacrament, is without all quantity, but only without externall quantity, aunſwering to locall extenſion, and commenſuration of place, which repugneth not to the nature of quantity, as before is declared at large, in the fourth obſeruation of the precedent Chapter; wherby yow may ſee both the vanity of this argument, as alſo the notorious folly & ignorance of Fox, who by occaſion of this argument of an organicall body vrged, by *Cranmer* in *Oxford*, againſt *Maiſter Harpesfield* when he proceeded Bachler of diuinity, bringeth in a whole commedy of vayne diuiſes, how all the learned Catholike men of that vniuerſity, were aſtoniſhed at the very propoundinge of this graue doubt, to witt; *VVhether Chriſt hath his quantity, quality, forme, figure, and ſuch like propertyes in the Sacrament. All the Doctors* (ſaith Fox) *fell in a buzzinge, vncertayne what to aunſwere, ſome thought one way, ſome another, and thus Maiſter Doctors could not agree.* And in the margent he hath this note: *The Rabbyns could not agree amongſt themſelues:* and then he proſecuteth the matter for a whole columne or page togeather, makinge Fox pag. 1327.

A Comicall diuiſe of Iohn Fox. *Doctor Treſſam*, to ſay one thinge, *Doctor Smith* another, *Harpesfield* another, *VVeſton* another, *M. VVard* philoſophy-reader another, whoſe philoſophicall diſcourſe about the nature of quantity, Fox not vnderſtandinge, neyther the other that were preſent, as he affirmeth, Fox *ibid.* concludeth thus: *Maiſter VVard amplified ſo largely his words, & ſo high he clymed into the heauens with Duns ladder, and not with the ſcriptures, that yt is to be maruayled, how he could come downe againe without falling.* So Iohn according to his ſkill; but *Maiſter VVard* and the reſt, that vnderſtood philoſophy, knew well inough what he ſaid, and yow may eaſily conceaue his meaninge, as alſo the truth of the thinge yt ſelfe, by readinge my former obſeruation; for I thinke yt not conuenient to repeate the ſame againe heere.

3. *Argument.*

Da- All thinges which may be diuided haue quantity.

ri- [a] The body in the Popes Sacrament is diuided into three parts.

j. Ergo: the body in the Popes Sacrament hath quantity, which is againſt their owne doctrine.

[a] Falſe & foolish.

Aunſwere.

15. We deny that it is againſt our doctrine, that Chriſts body in the Sacrament hath inward quantity, but only externall and locall.

We deny alſo, that Chriſts body is diuided into three parts in the Sacrament, or into any part at all, for it is indiuiſible; only the formes of bread are diuided. And this is the ignorance of the framer of this argument, that vnderſtandeth not what he ſaith; for it is ridiculous to affirme, that when the conſecrated hoſt is diuided into three partes, that Chriſts body is diuided alſo, which is no more true, then when a mans fingar is cutt of wherin the ſoule was wholy before, that ſhe is alſo diuided therwith.

4. *Argument*.

Ee- No naturall body can receaue in yt ſelfe at one tyme contrary or diuers qualityes. *Vigil. cont. Eutich. lib.* 4.

ri- [a] To be in one place locall, and in another place not locall, in one place with quantity, and in another place without quantity, in one place circumſcript, in another place incircumſcript, is for a naturall body to receaue contrary qualityes.

o. Ergo: they cannot be ſaid to be in Chriſts body.

[a] Falſe, nor are theſe properly qualityes.

Aunſwere.

16. To the firſt propoſition of this argument, I ſay, that the ſentence of *Vigilius*, alleaged by Fox in this place, is nothinge to his

purpoſe: For that *Vigilius* dealinge againſt the heretike *Eutiches*, that would haue Chriſts humanity confounded with his diuinity, ſaith, as Fox alleageth him: *Theſe two things are diuers, and farre vnlike, that is to ſay, to be conteyned in a place, and to be euery where, for the word is euery-where, but the fleſh is not euery-where.* Which ſentence of *Vigilius* maketh againſt Iohn Fox his frends, and ſome of his Saints alſo the *vbiquitaryes*, that hold Chriſts body to be euery where, as his diuinity is, of which hereſie yow haue heard before * *Melancthon* to be accuſed by *Coliander* one of his owne ſect, but Catholiks do not hold this vbiquity of Chriſts body, but that yt may be circumſcribed in a certayne place, and ſo yt is *de facto* in heauen, though otherwiſe by Gods omnipotency, the ſame body may be and is in diuers places; which this ſentence of *Vigilius* nothing impugneth, and conſequently is nothing to the purpoſe.

* *Supra menſe decembri.*

17. To the ſecond or minor propoſition, I ſay that Fox is a ſimple fellow, when he calleth contrary qualityes to haue quantity locall and not locall, circumſcript and vncircumſcript, wheras theſe do appertayne to the predicaments of quantity and *vbi*, rather then to quality, and are not ſo contrary or oppoſite to themſelues; but that in diuers reſpects they may be in one, and the ſelfe-ſame thinge, as Chriſt is locally in heauen, and not locally in the Sacrament; with viſible and externall quantity in heauen, but with internall and inuiſible in the Sacrament.

The

The third head or ground of Sacramentary arguments, concerninge the receauinge and receauers of the Sacrament. §. 3.

18. Another company or ſquadron of arguments againſt the reall-preſence, though leſſe then the former, is framed by our Sacramentaryes againſt the reall-preſence, concerning the receauers, or manner of receauinge the ſame. Yow ſhall heare them as Fox layeth them downe.

1. *Argument.*

Fe- [a] The wicked receaue not the body of Christ.

ri- [b] The wicked do receaue the body of Chriſt, yf Tranſubſtantiation be graunted.

ſon. Ergo. Tranſubſtantiation is not to be graunted in the Sacrament.

[a] It is denyed.

[b] And the like follovveth of the reall preſence vvithout Tranſubſtantiatiō.

Aunſwere.

19. Do yow ſee a wiſe argument? and why leapeth Fox (thinke yow) from the reall preſence to Tranſubſtantiation, but that he is weary of the former controuerſie, for that

Tranſubſtantiation hath a proper place very largely afterward, ſo as heere yt is wholy impertinent. And further, yf yow conſider the matter rightly, yow will ſee that the ſame followeth as well of the reall-preſence, as of Tranſubſtantiation; for yf Chriſt be truly and really in the Sacrament, eyther with bread, or without bread, then whoſoeuer receaueth the ſaid Sacramēt, muſt needs receaue alſo Chriſts body. Wherfore this ſkipp of Fox from *reall preſence* to *Tranſubſtantiation* was needles, and helpeth him nothinge; beſides that, the whole argument is fooliſh; for that his *Maior* or firſt propoſition; *that wicked men receaue not the body of Chriſt*, is wholy denyed by vs, and not proued by him, but preſumed; and how fondly yt is done, ſhall appeare preſently in our aunſwere to his other arguments of this kind, and the whole matter is diſcuſſed more at large in our ninth precedent obſeruation.

2. *Argument*.

[a] True, fruitfully.

Ca- [a] To eat Chriſt is for a man to haue Chriſt dwelling and abiding in him. *Cyprian. de Cana Domini & Aug. lib. de ciuit. Dei* 21. *cap.* 15.

[b] Fruitefully they haue not.

meſ- [b] The wicked haue not Chriſt dwellinge in them.

tres. Ergo the wicked eat not the body of Chriſt.

Aunſwere.

Aunſwere.

20. The whole aunſwere of this argument
is ſett downe more at large in our foreſaid
ninth obſeruation, where yt is ſhewed, that
there are three manners of receauinge Chriſt
ſacramentally only, *ſpiritually only*, and both
ſacramentally and *ſpiritually*, and that euill men
do receaue him after the firſt manner *only*, that
is to ſay, they receaue Chriſts true body in
the Sacrament, but not the ſpirituall fruite
therof, which *S. Paul* expreſſeth moſt cleerly,
when he ſaith; that an euill-man, receauinge
the Sacrament, *Iudicium ſibi manducat, non dijudi-* 1. Cor. 11.
cans corpus Domini, Doth eat his owne iudge-
ment and condemnation, not diſcerninge, or
reſpectinge the body of Chriſt which he ea-
teth. And this is the aſſertion of all holy Fa-
thers after him, to witt, *that vvicked-men do eate
the body of Chriſt but not the fruite*, and namely the
two heere cited by Fox to the contrary, *S. Cy-
prian* and *S. Auguſtine* do expreſſely hold the
ſame: For that *S. Cyprian* vpon theſe words of
th' Apoſtle, making an inuectiue againſt them
that receaue Chriſts body vnworthily, ſaith:
Antequam expiantur delicta, ante exhomologeſin fa- Cypr. ſerm.
ctam criminis, ante purgatam conſcientiam ſacrificio, de lapſis.
& manu ſacerdotis, &c. Before their ſinnes be ,,
clenſed, before they haue made confeſsion of ,,
their faults, and before their conſcience be ,,
purged by the ſacrifice and hand of the Prieſt ,,
(this was the preparation to receaue worthily ,,

in *S. Cyprians* tyme) they do preſume to receaue the body of Chriſt. Wherof the holy Father inferred: *Spretis his omnibus atque contemptis, vis infertur corpori eius & ſanguini.* Theſe due preparations being contemned, violence is offered by them to the body and bloud of Chriſt, which he would neuer haue ſaid, yf thoſe wicked-men had not receaued the body and bloud of Chriſt at all, as Proteſtants do hould.

Aug. l. cont. Fulgent. Donatiſt. cap. 6. lib. 2. cont. Petilian. cap. 11. & in pſalm. 10. & ſerm. 11 de verbis Domini & l. de adulter. coniug. c. 17. & tract. 50. in Ioan.

21. *S. Auguſtine* is frequent alſo and earneſt in this matter: *Corpus Domini* (ſaith he) *& ſanguis Domini, nihilominùs erat illis quibus, &c.* It was no leſſe the body and bloud of Chriſt vnto thoſe (wicked-men) to whome the Apoſtle ſaid: *he that eateth vnworthily, eateth & drinketh his iudgement*, then yt was to the good. And the ſame Father in diuers places affirmeth, that aſwell *Iudas* receaued the true body of Chriſt, as the reſt of the Apoſtles, though yt were to his owne damnation: *Nam & Iudas proditor bonum corpus* (ſaith he) *& Symon magus bonum baptiſma à Chriſto accepit, ſed quia bono benè non ſunt vſi, mali malè vtendo deleti ſunt.* For that *Iudas* the Traytor alſo receaued the good body of Chriſt, and *Symon Magus* the good baptiſme of Chriſt, but for that they vſed not well that which was good, they being euill-men periſhed accordingely.

22. The other places cyted in the margent, I pretermitt for breuity ſake to ſett downe at large, this being knowne to be the generall Catholike ſentence of all auncient holy Fathers, concerninge *Iudas* and other euill-men,

that they receaue Chriſt, but to their owne damnation; and the ſentence of *S. Paul* before cyted is ſo cleere, and euident, as no reaſonable doubt can be made therof. And when Fox doth heere alleage certayne places of *S. Cyprian* and *S. Auguſtine*, affirminge that the eatinge of Chriſt *is dwellinge in him* and he in vs, and that thoſe that dwell not in him, do not eat him, yt is to be vnderſtood of ſpirituall and fruitfull eatinge of Chriſts body, which agreeth only to good men and not to euill, which euill do only receaue ſacramentally the body and bloud of Chriſt, as before we haue ſaid, and more at large is declared in our ninth obſeruation; yea the very words alleaged heere of *S. Auguſtine* by ſimple *Iohn Fox*, that diſcerneth not what maketh for him, & what againſt him, do plainly teach vs this diſtinction. For that *S. Auguſtine* vpon thoſe words of Chriſt in S. Iohns ghoſpell; *he that eateth my fleſh, and drinketh my bloud, dwelleth in me, and I in him*, inferreth preſently theſe words: *Chriſt ſheweth what yt is, not * ſacramentally, but indeed to eat his body and drinke his bloud, vvhich is when a man ſo dwelleth in Chriſt, that Chriſt dwelleth in him.*

Aug. l. 21. de Ciuit. dei cap. 25.

Ioan. 6.

* *Non Sacramento tenus.*

23. So he. Which words are euidently meant by *S. Auguſtine* of the fruitfull eating of Chriſts body to our Saluation, which may be ſaid in effect the only true eatinge therof, as he may be ſaid truly to eat and feed of his meate, that profiteth and nouriſheth therby: but he that taketh no good but rather hurt by that he eateth, may be ſaid truly and in effect not to

feed in compariſon of the other that profiteth by eatinge, though he deuoure the meate ſett before him; and ſo yt is in the bleſſed Sacrament, where the euill doe eat *Sacramento tenus*, as *S. Auguſtine* ſaith, that is ſacramentally only, and without fruite; not that they receaue not Chriſts body, but that they receaue yt without fruite to their damnation; which diſtinction is founded in the ſcriptures, not only out of the place of *S. Paul* before alleaged to the *Corinthians*, but out of Chriſts owne words in ſundry places of the ghoſpell, as that of *Math.* 20. *S. Mathew: Venit filius hominis dare animam ſuam redemptionem pro multis.* The ſonne of man came to giue his life for the redemption of many, wheras indeed he gaue yt for all, but for that not all, but many ſhould receaue fruite therby, yt is ſaid to haue byn giuen fruitfully only for *Math. ibid.* many and not all. And againe in the ſame Euangeliſt: *This is my bloud of the new Teſtament that ſhalbe ſhedd for many*, that is to ſay fruitfully, and to their ſaluation, but ſufficiently for all, and ſo in like manner all men good and badd, do eate Chriſt in the Sacrament, but euill-men ſacramentally only, without the ſpirituall effect therof, but good men both ſpiritually and ſacramentally togeather.

24. And to this end appertayne alſo thoſe words of *S. Auguſtine*, alleaged by *Bradford*, *Ridley* and others, that wicked-men *edunt panem* Fox *pag.* 1466. *Domini & non panem Domini*, they eat the Lords bread, but not the bread that is the Lords; that is to ſay, they eat not the bread, that bringeth

geth vnto them the true effect and fruite of the Lords body, which is grace, ſpirit, and life euerlaſting, though they eat the body it ſelfe, which is called the bread of our Lord only in this ſenſe, that it hath no fruite nor vitall operation, but rather the contrary.

3. *Argument.*

Ba- Yf the wicked and infidells do receaue the body of Chriſt, they receaue him by ſenſe, reaſon, or faith.

ro- But they receaue him neyther with ſenſe, reaſon, or faith, for that the body of Chriſt is not ſenſible, nor the myſtery is accordinge to reaſon, nor do infidells beleeue.

co. Ergo. Wicked-men receaue in no wiſe the body of Chriſt.

Aunſwere.

25. This argument is as wiſe as the maker; for firſt we do not alwayes ioyne wicked-men and infidels togeather, as he ſeemeth to ſuppoſe, for that an infidell (their caſe in receauinge being different) when he receaueth the Sacrament, not knowinge or beleeuinge yt to be the body of Chriſt, he receaueth yt only materially, no otherwiſe then doth a beaſt or ſenſeleſſe-man, without incurringe new ſinne therby: wicked-men receaue yt to their damnation, for that knowinge and be-

leeuinge yt to be the body of Chriſt (or at leaſtwiſe ought to do) they do not diſcerne or receaue yt with the worthyneſſe of preparation, which they ſhould do: and as for ſenſe & reaſon, though Chriſts body be not ſenſible, yet are the formes of bread, vnder which yt is preſent and receaued, ſenſible, for that they haue their ſenſible taſt, coulour, ſmell, and other like accidents, and though the myſtery yt ſelfe ſtand not vpon humayne reaſon, yet are there many reaſons both humayne and diuyne, which may induce Chriſtians to beleeue the truth therof, euen accordinge to the rule of reaſon yt ſelfe, which reaſons we call arguments of credibility: So as in this Sacrament, though yt ſtand not vpon ſenſe or reaſon, yet in receauinge therof is there fraude both in ſenſe and reaſon, which is ſufficient to ſhew the vanity of him that vrgeth it: now ſhall we paſſe to the laſt argument of *Peter Martyr* though drawen from another ground.

4. *Argument.*

See this argument vrged by *Cauſton*, *Higbed*, and other Foxian Martyrs *pag.* 1400. *&c.*

Bo- The holy Ghoſt could not come yf the body of Chriſt were really preſent, for that he ſaith: *Ioan.* 16. *vnleſſe I go from yow the holy ghoſt ſhall not come.*

car- But that the holy-ghoſt is come, yt is moſt certayne.

do. Ergo: yt cannot be that Chriſt himſelfe ſhould be heere really preſent.

Aunſwere.

26. Firſt neyther Fox, nor his *Martyr* can deny but that the holy-ghoſt was alſo in the world, whilſt Chriſt was bodyly preſent, for that yt deſcended viſibly vpon him in the forme of a doue, and after he gaue the ſame to his diſciples ſayinge: *accipite ſpiritum ſanctum*; receaue ye the holy-ghoſt; wherby is manifeſt, that there is no repugnance, why Chriſts bodyly preſence may not ſtand togeather, with the preſence of the holy-ghoſt. Wherfore the meaninge of thoſe other words *Ioan.* 16. that *except Chriſt departed, the holy-ghoſt ſhould not come*, muſt needs be, that ſo long as Chriſt remayned vpon earth viſibly, as a Doctor, teacher, & externall guide of his diſciples & Church; ſo longe the holy-ghoſt ſhould not come in ſuch aboundance of grace, to direct the Church, eyther viſibly, as he did at pentecoſt or inuiſibly, as after he did. But this impugneth nothing the preſence of Chriſt in the Sacramēt, where he is inuiſibly, & to feed our ſoules, not as a Doctor to teach & preach, as in his bodily conuerſation vpon earth he was; for this he aſcribeth to the holy-ghoſt after his aſcenſion: *Ille ſpiritus veritatis docebit vos omnem veritatem*, that ſpirit of truth ſhall teach you all truth. *Ioan.* 20. *Ioan.* 16.

27. And theſe be all the arguments of *Peter Martyr* regiſtred by Fox, who concludeth in theſe words: *And thus briefely we haue runne ouer all the arguments, and authorityes of Peter Martyr in*

Fox pag. 1251. *that diſputation at* Oxford *vvith* Doctor Treſham, Chedſey *and* Morgan, *before the Kings viſitours aboue named, anno* 1549. So he. And for ſo much as he ſetteth downe no ſolution vnto theſe arguments; we may imagine that he held them for inſoluble: and then yf you conſider how weake and vayne they haue byn, and how eaſy to aunſwere; yow will therby ſee how ſure grounds, this poore Apoſtata-friar *Martyr* had to become a ſacramentary, & to leaue his former Religion, which had endured in Chriſts Church for ſo many ages before; yea and to oppoſe himſelfe againſt *Doctor Luther* in this point of the reall-preſence, who was their Prophet, and had firſt of all opened vnto him & others the gapp to his Apoſtaſie. And finally what good aſſurance a man may haue, to aduenture his ſoule with theſe companions in ſuch a quarrell, as *Cranmer*, *Ridley*, *Latymer*, *Rogers*, *Hooper*, and others did, who hauing byn Cath. Prieſts for many yeares, did firſt of all others imbrace in England theſe new opinions of *Peter Martyr*, which yet were ſo yonge and greene, as himſelfe was ſcarſely ſettled in them, when he firſt entred into that Iland, as in his * ſtory more particularly we haue declared. Wherfore to leaue him, we ſhall now examine ſome other arguments, alleaged by others after him, eſpecially by thoſe that were actors in the former ten diſputations at *Oxford*, *Cambridge* and *London*, which are not much fewer in number, then theſe alleaged already of *Peter Martyr*.

* *Menſe Decembr.*

The

The fourth ſort of arguments alleaged by others after Peter Martyr. §. 4.

28. And of theſe the firſt ſhalbe that of *Cauſton* and *Higbed*, in their confeſsion to *B. Bonner anno Domini* 1555. *The fleſh profiteth nothinge* (ſaith Chriſt) *Ioan.* 6. Ergo *Chriſt hath not giuen his fleſh to be eaten in the Sacrament*; and diuers others do obiect the ſame, as a great argument; yea *Zuinglius* himſelfe calleth this argument: *A braſen vvall, and a moſt ſtronge adamant, that cannot be broken.* But the auncient Fathers, that knew more then *Zuinglius*, did eaſily breake this adamant, and braſen-wall, giuinge diuers ſolutions therof: as firſt, that yf we take theſe words of our Sauiour to be ſpoken properly of his fleſh; then muſt the ſenſe be, that his only fleſh, without his ſoule & diuinity, profiteth not to our ſaluation: and ſo do expound the place both *S. Auguſtine* and *S. Cyrill*, for that otherwiſe no man can deny, but that Chriſts fleſh with his ſoule and diuinity, doth profitt greatly euen in the Sacrament yt ſelfe; for that Chriſt in the ſelfe-ſame Chapter of *Saint Iohn* ſaith: *he that eateth my fleſh hath life euerlaſtinge.* Secondly, other Fathers more to the literall ſenſe do interpret thoſe words: (*the fleſh profiteth nothinge*) not that Chriſts fleſh doth not profitt, but that the carnall vnderſtandinge of that ſpeach of Chriſt, about his fleſh, to be eaten

Firſt obiection. Fox pag. 1400.

Zuingl. l. de vera & falſ. Relig. cap. de Euchar.

The anſvvere.

Aug. & Cyril. in Ioan.

Ioan. 6.

ten in the Sacrament (ſuch as the *Capharnaites* had, whome he refuteth) profiteth not to our ſaluation, but requireth a more ſpirituall and high vnderſtandinge, to witt, that yt is to be eaten in another manner vnder the formes of bread and wyne. And this is the expoſition both of [a] *Origen*, [b] *S. Cyprian*, [c] *S. Chryſoſtome*, [d] *Theophilact*, [e] *Euthimius*, and others, and is the more playne and manifeſt ſenſe of that place.

[a] *Lib.* 3. *in ep. ad Rom. cap.* 3.
[b] *Serm. de Cana Dom.*
[c] [d] [e] *Omnes in hunc locum* 6. *Ioan.*

M. Gueſts argument againſt the reall preſence.
Fox *pag.* 1258. *col.* 2. *num.* 80.

29. *Maiſter Gueſt* (one of the Proteſtant opponents) in the firſt Cambridge diſputation againſt *Doctor Glyn*, vrgeth againe and againe this argument: *That vvhich Chriſt tooke, he bleſſed: that vvhich he bleſſed, he brake: that vvhich he brake, he gaue: but he tooke bread: ergò he gaue bread*: To which argumẽt *Doctor Glyn* anſwered by a like Collection out of the ſcripture: *That which God tooke out of Adams ſide, vvas a ribbe; but what he tooke, that he brought and deliuered to Adam for his vviſe: ergò he deliuered him a ribbe for his wiſe.* Which aunſwere, though yt made the auditory to laugh: yet *Maiſter Perne* comminge to anſwere for the Proteſtant party, vpon the third day of diſputation, would needs vrge the ſame argument againe in his preface; which *Maiſter Vaviſour*, that diſputed againſt him, repeating publikely, gaue the like anſwere about the ribbe out of *Geneſis*: vvherwith Fox being angry maketh this note in the margent: *An vnſauery compariſon*: perhapps for that he holdeth the ribbe for rotten, which ſo longe agoe was taken out of Adams ſide: for that otherwiſe I do not ſee what euill ſauour Fox can find therin: but

Gen. 2.

D. *Perne.*

Fox *pag.* 1261. *col.* 1. *num.* 8.

but the effect of the aunſwere ſtands in this: that as God tooke a ribbe, and made therof our mother *Eua*: ſo Chriſt tooke bread, and therof made his body, though in a different manner, the matter or ſubſtance remayninge in the one change, but not in the other.

30. The ſame *Gueſt* in the ſame diſputation maketh this other argument againſt the reall-preſence. *The body of Chriſt is not generate, or begotten in the Sacrament*; ergò, *yt is not in the Sacrament*. Wherunto *Doctor Glyn* anſwered: Yow impugne a thinge yow know not: what call yow generation? *Gueſt*. Generation is the production of accidents. *Glyn*. A new definition of a new philoſopher. Thus they two, and no one word more about this argument: nor did *Gueſt* reply, either in ieſt or earneſt, but leapt preſently to his former argumēt againe: *That which he tooke he bleſſed; that which he bleſſed he brake; that vvhich he brake, he gaue, &c.* Wherfore to aunſwere *Gueſts* obiection we ſay: firſt that generation is *not the production of accidents*, as fondly he affirmeth, which production of accidents appertaineth rather to alteration, augmentation and locall motion, as *Ariſtotle* teacheth; wheras generation is the production of a ſubſtance and not of accidents: Secondly we ſay that Chriſts body in the Sacrament is there, not by generation nor creation, but by another miraculous operation of God, called *Tranſubſtantion*, which is a conuerſion of the bread & wine into the true body & bloud of Chriſt. And thus much in earneſt to M. *Gueſt*.

Gueſts ſecond argument. Fox *pag.* 1259.

Lib. primo Generat. & lib. 3. Phyſ.

31. After *Gueſt* there commeth *Maiſter Pilkinton*, as wiſe as the other in matter of diſputation, though afterward by the creditt of his manhood therin, he gott the Biſhoppricke of *Durham*. He began thus againſt *Doctor Glyn*. This one thinge I deſire of yow moſt worſhippfull Maiſter Doctor, that yow will aunſwere me with breuity as I ſhall propound, and thus I reaſon:

> *The body of Chriſt that vvas broken on the Croſſe, is a full ſatisfaction for the ſinnes of the vvhole vvorld.*
>
> *But the Sacrament is not the ſatisfaction of the vvhole vvorld.*
>
> *Ergo, the Sacrament is not the body of Chriſt.*

To this argument *Doctor Glyn* anſwered, that he vſed an equiuocation in the word *Sacrament*: for that yf the word *Sacrament* in this place, be taken for that which it conteyneth, to witt the body of Chriſt; then is the minor propoſition falſe; for that the body of Chriſt, as yt was giuen on the Croſſe, is the ſatisfaction for the world: But yf he take the Sacrament for the outward ſignes only of bread & wyne, them he graunteth both the concluſion and the whole ſillogiſme to be true, that the Sacrament is not the body of Chriſt. Wherunto *Pilkinton* maketh one only reply, and that moſt fondly, out of the ſame equiuocation, ſayinge: that the Sacrament hath not ſatisfied for the world, and that men may be ſaued without the Sacrament, as many were before yt was inſtituted: Wherunto *Doctor Glyn* very learnedly aunſwered: that yf he tooke the *Sacrament*, as before he had diſtinguiſhed, for Chriſt conteyned in the Sacrament, then had the *Sacrament*, that is to ſay Chriſt therin conteyned, both ſatisfied for the whole world, and none were euer ſaued without him, for that all were ſaued by faith in him to come.

32. The ſame *Pilkinton* leaping from his former argument, without takinge his leaue, falleth vpon another *medium* in theſe words:

Pilkintons ſecond argument.

The body of Chriſt is reſiant in heauen.
And the body of Chriſt is in the Sacrament.
Ergo: the Sacrament is in heauen.

This argument yow ſee is as good and no better, then yf we ſhould ſay:

The ſoule of a man is in the fingar.
And the ſoule of a man is in the foote.
Ergo, the foote is in the fingar.

But yet *Doctor Glyn* declared there further, after he had ieſted at the argument, that Chriſt was in one ſort in heauen, and after another ſort in the Sacrament; in heauen locally, viſibly & circumſcriptiuely, but in the Sacrament inuiſibly and ſacramentally: which differences being not found in the ſoule, being in the foote and ſingar, maketh our argument more heard to anſwere, then that of *Pilkinton*.

33. There followeth a third argument of *Pilkinton* thus:

Pilkintons third argument.

In the body of Chriſt there be no accidents of bread.
But in the Sacrament there be accidents of bread.
Ergo: the Sacrament is not the body of Chriſt.

Heere yow ſee is the ſame fond equiuocation and doubtfull ſenſe of the word Sacrament before expounded, and poore *Pilkinton* can not gett out of yt: For yf he take the word *Sacrament*, for the only body of Chriſt conteyned therin, then is the minor propoſition falſe; for that the Sacrament in this ſenſe hath no accidents of bread in yt. But yf he take the Sacrament for externall ſignes, then we graunt both his minor and concluſion to be true, and nothinge againſt vs, to witt, that the Sacrament in this ſenſe is not the body of Chriſt, though comonly in our ſenſe the Saerament comprehendeth both the one and the other.

34. But further *Maiſter Pilkinton* had a fourth argument, & with that he was briefly diſpatched: he propoſed the ſame in theſe words.

Pilkintons fourth argument.

VVherſoeuer Chriſt is, there be his miniſters alſo, for ſo he promiſeth.

But Chriſt, as yow hould is in the Sacrament;

Ergo: his miniſters are there alſo:

This argument is worthy of *Maiſter Pilkinton*, and his miniſters, for yt proueth by like conſequence, that they ſhould haue byn in Pilatts pallace with him, and on the Croſſe. And yt may be argued alſo, *that for ſo much as they are not with him now in heauen*, ergo: *he is not there.* Wherfore the meaninge of that place in S. Iohns ghoſpell: *VVhere I am there ſhall my miniſter be*; (he ſaith not *vvhereſoeuer* as *Maiſter Pilkinton* putteth yt downe) is to be vnderſtood of the participation of Chriſts glory in the next life, as himſelfe expoundeth in the 17. of *S. Iohn*, where he ſaith to his Father, that he will haue them,

Ioan. 12.

Ioan. 17.

to be with him, to ſee his glory. And in the meane ſpace we ſee how theſe fellowes, that glory ſo much of ſcripture, do abuſe the true ſenſe of ſcripture, in euery thinge they handle. And thus much do I find obiected againſt the *reall-preſence* in the *Cambridge* diſputations.

35. There enſueth another diſputation houlden in the *Conuocation-houſe*, in the beginninge of *Q. Maryes* raigne, which in our former order or Catalogue of diſputations is the ſeauenth; wherin *Maiſter Phillips* Deane of *Rocheſter*, did argue againſt the *reall preſence* in this ſort.

M. Philips his argument. Fox *pag.* 1283.

Chriſt ſaith, yow ſhall haue poore people with yow.
But me yow ſhall not haue.
Ergo. Chriſt is not preſent in the Sacrament.

Matth. 26. *Ioan.* 12.

Wherunto *Doctor VVeſton* prolocutor in that conference anſwered, that Chriſt is not preſent in that manner of bodyly preſence, as then he was, ſo that good people may vſe works of deuotion and piety towards himſelfe, as then *S. Mary Magdalen* did, in whoſe defence he ſpoke thoſe words: But *Phillips* not contenting himſelfe with this anſwere, alleaged a longe diſcourſe out of *S. Auguſtine* in his commentary vpon *S. Iohns* ghoſpell, where the holy-father ſaith; *that Chriſt is preſent vvith vs in Maieſtie, prouidence, grace, and loue now, but not in corporall preſence.* Wherunto anſwered *D. VVatſon* afterward B. of *Lincolne*, expoundinge that place by another of the ſame Father vpon the ſame Euangeliſt, where he ſaith: *that Chriſt is not now preſent after that mortall condition, which then he vvas, &c.* Which nothinge letteth his being

Aug. tract. 50. *in Ioan.*

Tract. 70. *in Ioan.*

after another manner in the Sacrament. Nay *S. Auguſtine* in the very ſame Treatiſe, not ten lynes before the words alleaged by *M. Philipps*, hath theſe words: *Habes Chriſtum præſentem, per altaris cibum & potum.* Thou haſt Chriſt preſent in this life, by the foode and drinke of the Altar: which is another diſtinct way of preſence from thoſe two, named by him in the former place, of *grace* and *corporall conuerſation.* And yt may ſeeme that this *Philipps* was not only ſatisfied by this anſwere, for that he replied not; but further alſo was conuerted vpon this conference, or diſputation in the conuocation-houſe, or very ſoone after: For that Fox affirmeth that he cõtinued Deane of *Rocheſter*, all *Q. Maryes* dayes, which no doubt he ſhould not haue done, yf he had not ſubſcribed, as all the reſt did, to this article of the *reall-preſence.*

Aug. ibid.

Pag. 1283. in margine.

36. Next after *Philips* Deane of *Rocheſter*, ſtepped vp *Philpott* Archdeacon of *VVincheſter* with great vehemency, and tooke vpon him to proue, that Chriſt in his laſt ſupper did not eat his owne body by this argument: *that for ſo much as remiſſion of ſinnes was promiſed vnto the receauinge of Chriſts body, and that Chriſt did not receaue remiſſion of ſinnes, ergò, Chriſt did not receaue his owne body.* Wherunto *Maiſter More-man* who, *extempore* was appointed to anſwere him, and *Doctor VVeſton* the prolocutor, gaue this anſwere; that as well he might proue that Chriſt was not baptized, for that he receaued no remiſsion of ſinnes therin: but as he receaued that Sacramẽt for our inſtruction and imitation only; ſo did he

Fox *pag.* 12[illegible] *col.* 2. *num.* 10.

Philpotts firſt argument.

he this other. Wherabout though *Philpot* made a great ſtyrre, as not content with the aunſwere; yet could he reply nothing of any moment, and ſo ended that dayes diſputation. The next day he returned againe, and would haue made a longe declamation againſt the *reall preſence*, but being reſtrayned he fell into ſuch a rage and paſsion, as twiſe the prolocutor ſaid, he was fitter for Bedlam, then for diſputation.

37. After *Philpott*, ſtood vp *Maiſter Cheney* Archdeacon of *Hereford*, another of the ſix which did contradict the *maſſe* and *reall preſence* in the *Conuocation-houſe*, who was after made B. of *Gloceſter*, being that tyme perhapps inclyned to Zuinglianiſme, though afterward he turned, and became a Lutheran and ſo lyued and died in the late Queenes dayes. There is extant to this man an eloquent epiſtle in Latyn of *F. Edmund Campian*, who vnhappily had byn made Deacon by him, but now being made a Catholike, exhorted the Biſhopp to leaue that whole miniſtry: This mans argument againſt the *reall preſence*, being taken out of the common obiections of Catholike wryters and ſchoole-men, was this, that for ſo much as it is cleare by experience, that by eatinge conſecrated hoſts for example, a man may be nouriſhed, and that neyther Chriſts body, nor the accidents and formes alone, can be ſaid to noriſh, ergo beſides theſe two there muſt be ſome other ſubſtance, that nouriſheth, which ſeemeth can be no other but bread:

And the like argument may be made of conſecrated wyne that alſo nouriſheth. And further in like manner he argued, concerninge conſecrated bread burned to aſhes, demaundinge wherof, that is to ſay, of what ſubſtance theſe aſhes were made, for ſo much as we hould no ſubſtance of bread to be therin: and Fox would make vs beleeue, that all the Catholiks there preſent could not aunſwere that doubt, and amongeſt others he ſaith of *Doctor Harpesfield*: *Then vvas Maiſter Harpesfield called in to ſee vvhat he could ſay in the matter, vvho tould a fayre tale of the omnipotency of almighty God.* But Fox vnderſtood not what *Doctor Harpesfield* ſaid in that behalfe, as may eaſily appeare by his fond relatinge therof: We haue ſett downe the aunſwere to theſe and like obiections, before in the 7. and 10. Obſeruations, and yt conſiſteth in this; that in theſe naturall actions, and ſubſtantiall changes of nutrition and generation, wherin not only accidents are altered, but new ſubſtances alſo are produced, & conſequently according to nature that operation doth require not only accidents, but alſo ſubſtantiall matter wherof to be produced; God by his omnipotency doth ſupply that matter, which is neceſſary to the new production of that ſubſtance, eyther by nutrition or generation.

Fox *pag.* 1287. *&* 1288.

The aunſvvere to M. Cheneyes argument about nutrition & generatiõ.

38. And albeit the vnbeleefe of heretiks doth not reach to comprehend and acknowledge, that God ſhould do a myracle or action aboue nature euery tyme that this happeneth our,

yet can they not deny yt in other things: As for example, that euery tyme, when any children are begotten throughout the world, God immediatly createth new ſoules for them, which needs muſt be thouſands euery day, yet none of our ſectaryes will deny or ſcoffe at this, or hold yt for abſurd, the like may be ſaid of all the ſupernaturall effectes & benefites which God beſtoeth dayly & hourly vpon vs in the Sacraments or otherwiſe.

39. There remayne only ſome few places out of the Fathers to be explaned, which were obiected in this article, partly by *Maiſter Grindall* againſt *Doctor Glyn*, and partly alſo by *Peter Martyr* in the end of his Oxford-diſputation, but related by Fox in the queſtion of Tranſubſtantiation, & not of the *reall-preſence*, though properly they appertayne to this, as now yow will ſee. The firſt place is out of *Tertullian* againſt *Marcion* the heretike, where he hath theſe words (ſaith Fox): *This is my body, that is to ſay, this is the ſigne of my body.* Wherunto I anſwere, that Fox dealeth heere like a Fox in cytinge theſe words ſo cuttedly, for that *Tertullian* in this very place (as in many others) doth moſt effectually, not only ſay, but proue alſo, that bread is turned into Chriſts true body after the words of conſecration; and ſo do the *Magdeburgians* affirme expreſſely of him: his words are theſe: *Chriſt takinge bread, and diſtributinge the ſame vnto his diſciples, made yt his body; ſayinge this is my body, that is the figure of my body,* and immediatly followeth: *Figura autem non*

Certayne places of Fathers explaned.

Fox *pag.* 1250.*col.*2.

Tert. lib. 4. *cont. Marcion. c.* 40. *Magd. cent.* 2. *cap.* 4.

fuiſſet, niſi veritatis eſſet corpus: but yt had not byn the figure of Chriſts body, yf his body had not byn a true body or truly their preſent. In which words *Tertullian* affirmeth two things, yf yow marke him; Firſt that Chriſt made bread his true body; & then that bread had byn a figure of his body in the old Teſtament, which could not be, yf his body were not a true body, but a phantaſticall body as *Marcion* did wickedly teach: for that a phantaſticall body hath no figure. And this much for the true literall ſenſe of *Tertullian* in this place; who goinge about to ſhew that Chriſt did fullfill all the figures of the old Teſtament (& conſequently was ſonne of the God of the old Teſtament, which *Marcioniſts* did deny) fullfilled alſo the figure wherin bread preſignified his true body to come, by makinge bread his body: ſayinge, this bread that was the figure of my body, in the old Teſtament, is now my true body in the new, and ſo doth the truth ſucceed the figure. And this to be the true literall ſenſe and ſcope of *Tertullian* in this place (as before I haue ſaid) euery man may ſee plainly, that will read the place.

40. The other places are taken out of diuers other Fathers, who ſome tymes do call the Sacrament, *a figure* or ſigne, repreſentation, or ſimilitude of Chriſts body, death, paſſion, & bloud, as *S. Auguſtine in Pſalm. 3. Chriſt gaue a figure of his body*, and *lib. cont. Adamant. cap. 12. he did not doubt to ſay this is my body, when he gaue a figure of his body*. And *S. Hierome: Chriſt repreſented*

vnto vs his body. And *S. Ambroſe lib. 4. de Sacram. cap. 4. As thou haſt receaued the ſimilitude of his death, ſo drinkeſt thou the ſimilitude of his pretious bloud:* Theſe places I ſay, and ſome other the like, that may be obiected, are to be vnderſtood in the like ſenſe, as thoſe places of *Saint Paul* are, wherin Chriſt is called by him *a figure*, *Figura ſubſtantiæ Patris:* A figure of the ſubſtance of his Father. *Heb.* 1. And againe; *Imago Dei.* An Image of God. *Colloſ.* 1. And further yet: *Habitu inuentus vt homo.* Appearinge in the likenes of a man. *Philipp.* 2. All which places, as they do not take from Chriſt, that he was the true ſubſtance of his Father or true God, or true man in deed (though out of euery one of theſe places ſome particular hereſies haue byn framed by auncient heretiks, againſt his diuinity or humanity) ſo do not the forſaid phraſes, ſometymes vſed by the auncient Fathers, callinge the Sacrament a figure, ſigne, repreſentation or ſimilitude of Chriſts body, exclude the truth or reality therof, for that there is as well, *ſignum & figura rei præſentis quam abſentis*, A ſigne or figure of things preſent, as well as of things abſent, as for an example, a firkyn of wyne hanged vp for a ſigne at a Tauerne dore, that there is wyne to be ſould, is both a ſygne of wyne, and yet conteyneth and exhibiteth the thinge yt ſelfe: And ſo yt is in the Sacrament, which by his nature being a ſigne, figure, or repreſentation, doth both repreſent and exhibitt, ſignifieth and conteyneth the body of our Sauiour.

Ould heretikes haue framed ſome particular hereſies out of the Fathers by their miſvnderſtandinge their meaning.

41. And as it ſhould be an hereticall cauill to argue out of the ſaid places of *S. Paul*, as the old heretiks did, that Chriſt is called *a figure of the ſubſtance of his Father, and the Image of God, or the ſimilitude of man;* ergo, he is not of the reall ſubſtance with his Father, nor really God, nor truly man: ſo is it as hereticall to argue as our Sacramentaryes do; that *Tertullian, Auguſtine*, & ſome other Fathers do ſometymes call the Sacrament *a ſimilitude, figure, ſigne or remembrance* of Chriſts body, his death and paſsion, as in deed yt is; (for that otherwiſe yt ſhould not be a Sacrament) *ergo:* yt is not his true body, that is conteyned therin, eſpecially ſeing the ſame Fathers, do in the ſelfe-ſame places, whence theſe obiections are deduced, expreſſely & cleerly expound themſelues, affirming Chriſts true reall body to be in the Sacrament vnder the formes of bread and wyne: as for example *Saint Ambroſe* heere obiected in the fourth booke *de Sacramentis cap.* 4. doth expreſſely and at large proue the *reall-preſence*, as exactly as any Catholike can wryte at this day: ſayinge: *that before the words of conſecration, yt is bread, but after yt is the body of Chriſt.* And againe. *Before the vvords of Chriſt be vttered, the chalice is full of vvyne and water, but when the words of Chriſt haue vvrought their effect, then is made that bloud which redeemed the people.* And yet further. *Chriſt Ieſus doth teſtifie vnto vs, that vve receaue his body & bloud, and ſhall we doubt of his teſtimony?* Which words being ſo plaine and euident for the truth of Catholike beleefe, lett the reader conſider, how

Ambr. l. 4. *de Sacram. cap.* 4.

S. Ambroſe expoundeth himſelfe againſt the Proteſtãts.

how vaine and fond a thing yt is for the Proteſtants to obiect out of the ſelfe-ſame place, *that vve receaue the ſimilitude of his death, and drinke the ſimilitude of his pretious bloud*, for that we deny not, but the body of Chriſt in the Sacrament is a repreſentation and ſimilitude of his death on the Croſſe, and that the bloud which we drinke in the Sacrament, vnder the forme of wine, is a repreſentation and ſimilitude of the ſheddinge of Chriſts bloud in his paſsion. But this letteth not, but that it is the ſelfe-ſame body & bloud, though yt be receaued in a different manner, as it letteth not, but that Chriſt is true God, though he be ſaid, to be the Image of God, as before yow haue heard.

42. There remayneth then only to be anſwered, that ſpeach of *S. Auguſtine* obiected in theſe diſputations. *Quid paras dentes & ventrem? crede & manducaſti*: Why doſt thou prepare thy teeth and thy belly? beleeue and thou haſt eaten. Wherunto I anſwere, that this ſpeach of *S. Auguſtine* and ſome other like, that are found in him, and ſome other Fathers, of the ſpirituall eatinge of Chriſt by faith, do not exclude the *reall preſence*, as we haue ſhewed before in our nynth obſeruation. It is ſpoken againſt them, that come with a baſe and groſſe imagination to receaue this diuine foode, as if yt were a corporall refection, and not ſpirituall; wheras indeed faith & charity are thoſe vertues, that giue the life vnto this eatinge: faith in beleeuinge Chriſts words to be true, as *S. Ambroſe* in the place before cyted ſaith, and

Aug. tract. 25. in Ioan.

and therby aſſuringe our ſelues, Chriſts true body to be there: and charity in preparing our ſelues worthily, by examinations of our conſcience, that we do not receaue our owne damnation, as *S. Paul* doth threat. And this is the true ſpirituall eatinge of Chriſts body by faith, but yet truly and really, as the ſaid Fathers do expound vnto vs, whoſe ſentences more at large yow ſhall ſee examined in the Chapter followinge.

The concluſion of this chapter.

43. Theſe then being all in effect, or at leaſt wayes the moſt principall arguments, that I find obiected by our Engliſh *Sacramentaryes* in the forſaid ten diſputations, againſt the article of Chriſts true & reall being in the *Sacrament*, you may conſider with admiration and pitty, how feeble grounds thoſe vnfortunate men had, that vvere firſt dealers in that affaire, wheron to change their faith and religion, from that of the Chriſtian world, from tyme out of mynd before them: and to enter into a new ſect and labyrinth of opinions contradicted amonge themſelues, and accurſed by him that was their firſt guide to lead them into new pathes, to witt, *Luther* himſelfe, and yet to ſtand ſo obſtinately & with ſuch immoueable pertinacy therin, as to offer their bodyes to temporall fire, and their ſoules to the euident perill of eternall damnation for the ſame; but this is the ordinary enchauntement of hereſie founded on pride, ſelfe-iudgement, and ſelfe-will, as both by holy ſcriptures and auncient Fathers we are admoniſhed.

44. One thinge alſo is greatly heere to be noted by the carefull reader, vpon conſideration of theſe arguments to and fro, how vncertayne a thing yt is for particular men, whether learned or vnlearned (but eſpecially the ignorant) to ground themſelues & their faith vpon their owne or other mens diſputations, which with euery little ſhew of reaſon to and fro, may alter theire iudgement or apprehenſion, and in how miſerable a caſe Chriſtian men were, yf their faith (wherof dependeth their ſaluation or damnation) ſhould hange vpon ſuch vncertayne meanes as theſe are, & that God had left no other more ſure or certaine way then this for men to be reſolued of the truth, as we ſee he hath, by his viſible Church, that cannot erre; yet thought we good to examine this way of diſputatiōs alſo, and the arguments therof vſed by Proteſtants againſt the truth. But now followeth a larger & more important examen, of the Catholike arguments alleaged by our men againſt them, in this article of the *reall-preſence*. And what kind of aunſwers they framed to the ſame, wherby thou wilt be greatly confirmed (good reader) yf I be not much deceaued, in the opinion of their weakneſſe, and vntruth of their cauſe.

The miſerable caſe of ſectaryes, vvithout any ſure ground to leane vnto.

WHAT

VVHAT CATHOLIKE ARGVMENTS

VVere alleaged in theſe diſputations for the reall-preſence; *and how they were aunſwered or ſhifted of by the Proteſtants.*

CHAP. V.

As I haue briefly touched in the former Chapter, the reaſons and arguments alleaged for the Sacramentary opinions, againſt the *reall-preſence*; ſo now I do not deeme yt amiſſe, to runne ouer in like manner, ſome of the Catholike arguments that were alleaged againſt them, though neyther tyme nor place will permitt to recyte them all, which the diſcreett reader may eaſily imagine by the grounds and heads therof, ſett downe in the ſecond Chapter of this Treatiſe, though many & waighty they were or might be. Wherfore to ſpeake breifely ſomewhat therof, and for more breuity and perſpicuity, to draw the matter to ſome kind of order and methode: yow muſt note, that of theſe ten diſputations, only foure were in tyme of Catholike gouernement, as before I ſignified, that is to ſay, the ſix-dayes conference in the *Conuocation-*

houſe, in the beginninge of *Q. Maryes* raigne, & the three-dayes ſeuerall diſputation at *Oxford* with *Cranmer, Ridley*, and *Latymer*, ſome monethes after. And as for the firſt in the *Conuocation houſe*, the Proteſtants only did diſpute, for three continuall dayes togeather, to witt, *Phillips, Haddon, Cheyney, Elmour*, and *Philpott*, and ſeuerall Catholike men were appointed to aunſwere them. And when in the end the Proteſtants were required to aunſwere according to promiſe, in their turnes, the Catholike opponents for other three dayes, they refuſed yt all, ſauing *Philpott*, vpon certayne conditions to be heard yet further, but *Doctor VVeſton* the prolocutor reiected him, *as a man fitter to be ſent to bedlam* (ſaith Fox) *then to be admitted to diſputation, &c.* For that he both was vnlearned, and a very madd man in deed. Wherfore out of this diſputation, little or nothinge is offered about this article of reall-preſence, for that the Catholike party diſputed not at all.

Diſputation in the conuocatiō houſe.

Fox *pag.* 1287. *col.* 2. *num.* 30.

Philpott.

2. And as for the other three dayes diſputation in *Oxford*, the laſt, which was with *Latymer*, was very little, for that he fledd diſputation, as there yow ſhall ſee; and the few arguments that were made againſt him, were rather in proofe of the ſacrifice of the maſſe: ſo as moſt arguments were alleaged in the former two-dayes conflict againſt *Cranmer* and *Ridley*, which preſently we ſhall examine, though vnder *K. Edward* alſo, one day of the *Cambridge* diſputations was allowed to Catholike opponents, to propoſe their argumēts,

Doctor Madew being defendant for the Proteſtants, and *Doctor Glyn, Maiſter Langdall*, & *Maiſter Sedg-wicke* opponents for the Catholiks: ſo as out of theſe foure diſputations, we ſhall note breifely ſome Catholike arguments, that were alleaged, aduertiſinge the reader firſt to conſider with ſome attention the points enſuinge.

First point to be obſerued.

3. Firſt that we haue nothinge of theſe diſputations, their arguments or aunſwers, but only ſuch as pleaſeth Iohn Fox to deliuer and impart with vs, which moſt euidently do appeare to be mangled and vnperfect in many places, without head or foote, coherence or conſequence, which muſt proceed eyther of purpoſe to make matters obſcure, and therby to bring the reader into doubt and confuſion, or of lacke of good information; and that the former is more credible then the ſecond, may be gheſſed by the variety of impertinent notes in the margent, ſcoffes, and ieſts in the text yt ſelfe, often tymes putt in to deface the Catholike party, and to giue creditt to his ſectaryes: And conſequently what faith may be giuen to his narrations (but only where they make againſt himſelfe) is eaſy to be ſeene, eſpecially in that himſelfe cōfeſſeth, that *Ridley* wrote in priſon his owne diſputations after they were paſt, & the ſame we may preſume of the reſt, and then no man can doubt, but that they would putt downe their owne parts to their vttermoſt aduantage, or at leaſt-wiſe with the ſmalleſt loſſe, that they could diuiſe.

4. Secondly yt is to be conſidered of the precedent reader, that muſt aduenture his ſoule euerlaſtingely by takinge one part or other in this controuerſie heere in hand, how much yt may import him to ſtand attent to the places and authorityes, alleaged out of ſcriptures & Fathers for the truth, & to conſider them well, reading them ouer againe, and againe & weighing the true meaning & ſenſe of the wryter, and not how ſleightly or cunningly they are, or may be ſhifted of by any witty wrangler, for ſo much as this may be done with any wrytinge or euidence neuer ſo manifeſt, yf the defendant will liſt to cauill, & the reader be ſo inconſiderate or carleſſe of his owne perill, as to be delighted or abuſed therwith.

The ſecōd point to be obſerued.

5. Thirdly in the allegation of Fathers teſtimonyes, which heere are to enſue, yt is to be weighed, not only what they ſay, but alſo how they ſay, what phraſes and ſpeaches they vſe, and to what end, and whether yf they had byn of the Proteſtants Religion, they would haue vſed thoſe phraſes or no, more then Proteſtant wryters do themſelues at this day, eſpecially ſo ordinarily and commonly as the ſaid Fathers do, they being men both learned, wiſe, and religious, that well knew how to vtter their owne mynds & meaning, what is proper & improper ſpeach, & withall not being ignorāt, how great inconueniences muſt enſue of improper ſpeaches in matters of faith, where men are bound to ſpeake preciſely

The third point conſiderable.

ciſely and warily: and on the other ſide is to be conſidered alſo, yf they were of contrary opinions to the Proteſtants, and of that faith which we affirme them to be in this point of the *reall preſence*, what more effectuall ſpeaches could they haue vſed to expreſſe yt, then they do, callinge yt *the true body, the reall body, the naturall body of our Sauiour, the ſame body that he tooke of the bleſſed Virgin, and gaue vpon the Croſſe, the body vvherby he is vnited vnto vs in humanity*; and denyinge it expreſſely *to be bread after the vvords of conſecration, though yt ſeeme to be bread to our eyes & taſt, and that we muſt not truſt our ſenſes therin, but yeld to Gods omnipotency, and beleeue, that as he hath vvrought infinite other miracles, ſo hath he done this; that we muſt adore yt, vvith the higheſt adoration*; and other like phraſes, which neyther Proteſtants can abide, or euer do vſe in their wrytinges; nor could the Fathers, yf they had byn expreſſely of our Religion (as we ſay they were) diuiſe words more ſignificant, proper, or effectuall to expreſſe the truth of our Catholike faith, then yf of purpoſe they had ſtudyed for yt, as no doubt they did; So as yf the auncient Fathers did vnderſtand what they ſpake, and that they ſpake as they meant; then are the Proteſtants in a pittifull plight, whoſe ſaluation or damnation dependeth in this, whether we muſt vnderſtand them, *S. Paul*, and Chriſt himſelfe literally, as they ſpake, or by a figure only; ſo as yf they vſed no figure; then is the Sacramentary opinion to be held for hereſie.

6. Fourthly is to be conſidered alſo in this matter, as elſ-where we haue noted, that when any one of theſe auncient Fathers, in what age ſoeuer, is found to vſe theſe effectuall words, for vttering his meaning about this high myſtery, of Chriſts being preſent in the Sacrament, he is to be vnderſtood to expreſſe not only his owne iudgement, and beleefe therin, but the iudgement alſo and beleefe of the whole Church of Chriſtendome in that age, for ſo much as any Doctor, neither then nor after, did note him for error, or temerity in ſpeakinge & wrytinge as he did, which no doubt would haue happened, as in all other occaſions of errors or hereſies yt did, yf his ſpeach had bin vnſound, vnproper, or dangerous; ſo as when we find but one Father vncontroulled in theſe aſſertions, we are iuſtly to preſume, that we heare the whole age and Chriſtian Church of his tyme ſpeake togeather, and much more when we ſee diuers Fathers agree in the ſelfe-ſame manner of ſpeach, and vtteringe their meaninge. And whoſoeuer is carefull of his ſoule in theſe dangerous tymes of controuerſies, ought to be mindfull of this obſeruation, and ſo ſhall we paſſe to the diſputations themſelues.

The 4. point of note.

Out of the firſt Cambridge-diſputation *in* K. Edvvardes *dayes, wherin the defendantes were* D. Madevv, *and* B. Ridley *highe Comiſsioner.* 20. *Iunij.* 1549. §. 1.

7. Albeit in this diſputation matters were but ſleightly handled, and no argument vrged to any important iſſue, by reaſon of the often interruptions of the Cambridge-proctors and ſleights vſed by *Ridley* himſelfe; yet do I find that *Doctor Glyn*, being a very learned man indeed, did touch diuers matters of moment, though he proſecuted not the ſame, yf Fox his relation be true, and much leſſe receaued he any ſubſtantiall ſolution therof. As for example, in the beginninge he made a very effectuall diſcourſe how this diuine Sacrament, conteyninge Chriſts reall body, was not only prefigured by diuers figures in the old Teſtament, as namely the *Paſchall-lambe*, the *manna* and *ſhew-bread* (which ſignifyed the great importance and moment therof when yt ſhould be performed) but alſo was ſo peculiarly and diligently promiſed by our Sauiour, in the ſixt of *S. Iohn*, comparinge yt with the ſaid figures, and ſhewing how much yt was to exceed the ſame, and namely the *manna* that came from heauen, and finally expoundinge yt to be his owne

D. *Glynne* his firſt diſcourſe.

owne fleſh which he would giue vs to eate in fullfillinge thoſe figures: *Panis quem ego dabo caro mea eſt*, the bread that I will giue you ſhalbe my fleſh, and that truly and indeed: *caro enim mea verè eſt cibus*; for my fleſh is truly meate, &c.

Ioan.

Ibidem.

8. This promiſe then, and this prefiguration was not (quoth he) performed by Chriſt, but in his laſt ſupper when he tooke bread and deliuered it ſayinge: *this is my body*: which performance, yf yt muſt aunſwere eyther to Chriſts promiſe in the ghoſpell, or to the figures in the old Teſtament, muſt needs be more then bread, for that otherwiſe yt ſhould not be better then the *manna*, that was bread from heauen, which Chriſt in *S. Iohns* ghoſpell expreſſely promiſed, ſhould be changed into his fleſh. And yf Chriſt in his laſt ſupper, had but giuen a figure of his true body; then had he fullfilled the figures of th'old Teſtament with a figure in the new, and ſo all had byn figures contrary to that of *S. Iohn*: *Lex per Moyſen data eſt, veritas autem per Ieſum Chriſtum facta eſt*. The law was giuen by Moyſes (in figures) but the truth thereof was performed by Ieſus Chriſt, &c.

Ioan. 1.

9. Thus began *Doctor Glyn*, but I find no ſolution giuen thervnto, but that *Doctor Madew* being asked whether the Sacraments of the old law, and new were all one? he ſaid: *yea in deed & effect*: *Doctor Glyn* inferred, that then they were not inferiour to vs; for that they had bread that ſignified Chriſts body as well as ours, and they by eating that bread with faith

The Ievves equall to vs by the ſacramentary doctrine.

in Chriſt to come, did eat Chriſts body, and participate his grace therby, no leſſe then we, which is a great abſurdity, and contrary to the whole drift of *S. Paul* ſpeaking of that matter, and extollinge the dignity of this Sacrament, yea cõtrary to the expreſſe diſcourſe of Chriſt himſelfe, ſayinge: *not Moyſes gaue yow bread from heauen* (meaning the Manna) *but my Father giueth yow true bread from heauen.* And to this diſcourſe alſo yow ſhall find nothinge aunſwered in effect.

Ioan. 6.

16. From this *Doctor Glyn* paſſeth to ſhew out of *S. Auguſtine, S. Ambroſe,* and *S. Baſill,* that the body of Chriſt muſt be adored before yt be receaued; wherunto was aunſwered: *that only a certayne reuerent manner of receauinge was therby meant, but no adoration*; but the other replyed, that the Fathers ſpake of proper adoration; yea *S. Auſten* went ſo farre therin in his books *De ciuitate Dei*, that he affirmeth the heathens to haue eſteemed the Chriſtians, to haue adored *Ceres* and *Bacchus*, Gods of bread and wyne, by the adoration which they vſed to this Sacrament of bread and wyne, which they would neuer haue ſuſpected of the Proteſtants, by their behauiour towards their ſupper of bread and wyne. Wherunto another aunſwere was framed, that *Saint Auguſtine* meant only of adoringe Chriſts body in heauen, and not in the Sacrament; and this aunſwere was confirmed by *Ridley* very ſollemnely, ſayinge for his preface: *For becauſe I am one that doth loue the truth, I will heere declare what I think*

Fox *pag.* 1253.

Adoratiõ of the Sacrament.

I thinke in this point, &c. I do graunt a certayne honour and adoration to be done vnto Chriſts body, but then the Fathers ſpeake not of yt in the Sacrament, but of yt in heauen, &c. Neyther is there any other aunſwere giuen. And yet who ſeeth not, that this is but a playne ſhift? For when *S. Auguſtine* for example ſaith: *Nemo illam carnem manducat, niſi prius adorauerit:* No man eateth that fleſh (in the Sacrament) but firſt adoreth yt. And *Saint Chryſoſtome*: *Adora & communica, dum proferatur ſacrificium,* adore and communicate, whilſt the ſacrifice is brought forth; yt is euident by common ſenſe, that the adoration is appointed to that body, which there preſently is eaten, and not to Chriſts body abſent in heauen; for by this kind of their adoration, we adore alſo our ordinary dinners, to witt by adoringe God in heauen, and ſayinge grace. *&c.* And he that ſhall read the place of the Fathers themſelues, will wonder at this impudency, for *Saint Auſten* doth expound thoſe words of the Pſalme *Adorate ſcabellum pedum eius,* and applieth yt to his fleſh in the Sacrament, and *S. Chryſoſtome* ſpeaketh expreſſely of Chriſts fleſh, as yt is in the Sacrament, and offered as a ſacrifice.

Aug. in Pſalm. 98.

Chryſoſt. hom. 60. ad Pop. Antioch.

Pſalm. 98.

11. And yet doth Fox make **Doctor Glyn** to haue replyed neuer a word, nor ſo much as produced the textes themſelues of the Fathers named by him, but giuinge yt ouer paſſed to another argument, ſayinge: *Yf yt pleaſe your good Lordſhipp, S. Ambroſe and S. Auguſtine do ſay, that before the conſecration yt is but bread, and after the con-*

S. *Ambroſe* and S. *Auſten* handſomely ſhifted of.

ſecration yt is called the body of Chriſt; Wherto was aunſwered: *Indeed yt is the very body of Chriſt Sacramentally after the conſecration, vvheras before yt is nothinge but common bread, and yet after that yt is the Lords bread, and thus muſt S. Ambroſe and S. Auguſtine be vnderſtood.* So ſaid the aunſwerers, and *Doctor Glyn* vvas by the procters commaunded to ceaſe, and paſſe to the ſecond queſtion; but he obtayned by intreaty to go foreward an inſtance or two more, ſhewing out of the words of *S. Ambroſe*, that *Ridleyes* aunſwere could not be true; for that *S. Ambroſe* ſaid; *that after the conſecration, there is not the thinge that nature did forme, but that which the bleſsing doth conſecrate.* And that yf the benediction of *Elias* the Prophett, could turne the nature of water, how much more the benediction of Chriſt, God & man can do the ſame, *ergò* there is a greater change in the natures then of common bread, to become the Lords bread.

D. *Glyns* reply.

Fox *pag.* 1254.

12. To this reply there was no other aunſwere giuen, but that *S. Ambroſe* his booke *de Sacramentis* was not his, & *Ridley* affirmed that all the Fathers did ſay ſo: which was a ſhameleſſe lye in ſo great an auditory, nor could he bringe forth ſo much as one Father that ſaid ſo, nor alleaged he any one argument to proue yt to be ſo; and yf he had, yet *S. Ambroſe* repeatinge againe the very ſame ſentence in his booke *de initiandis* is ſufficient for the authority of the place, but *Glyn* is made to paſſe away the matter with ſylence, ſayinge: *VVell lett this paſſe, &c.* And then goinge to other authori-

tyes of Fathers, ys wyped of with like ſhiftſ; as when he cyteth *S. Cyprians* words: *Panis non effigie, ſed natura mutatus, omnipotentia Dei fit caro:* the bread by conſecration being changed not in ſhape, but in nature, is by the omnipotency of God made fleſh; they aunſwere that by nature is vnderſtood a naturall property or quality, and by fleſh, a fleſhly thinge or quality, and not the ſubſtance, ſo as the ſenſe muſt be, that bread is changed not in outward ſhape, but into a naturall property of a fleſhly thing, *&c.* And when *Doctor Glyn* replyed to ouerthrow this inuention out of *S. Ambroſe*, who affirmeth this chãge of bread to be made into the fleſh, that was taken of the Virgin Mary, *ergò* yt was not only into a fleſhly thinge, quality, or property, but into the true fleſh of Chriſt; *Ridly* gaue an aunſwere, that I vnderſtand not, nor himſelfe I thinke, but only that he muſt ſay ſomwhat in ſo great an audience, and expectation; or Fox vnderſtood yt not that ſetteth it downe: for theſe are his words:

A ſtrange ſhiftinge of the authorityes of Fathers.

13. *VVhen Doctor Glyn vrged the ſayinge of S. Ambroſe, that bread is changed into the body taken from the virgin Mary, that is to ſay* (ſaith he) *that by the word of God, the thinge hath a being that yt had not before, and we do conſecrate the body, that we may receaue the grace and power of the body of Chriſt in heauen by this Sacramentall body.* So he. And doth any man vnderſtand him? or is his aunſwere any thinge to the purpoſe for ſatisfyinge the Fathers? *S. Cyprian* ſaith: that the bread by the omnipotency of God is changed in nature, and made

Fox *pag.* 1154 *col.* 2. *num.* 3.

fleſh and *S. Ambroſe* ſaith: *yt is the fleſh taken from the Virgin*; and *Ridley* ſaith heere; *that yt hath a being, vvhich yt had not before*, and that, *they do conſecrate a ſacramentall body of Chriſt, therby to receaue the grace and power of Chriſts body in heauen*; but howſoeuer they do *conſecrate* that body: (which is a ſtrange word for Sacramenraryes to vſe) yet do they graunt that this Sacramentall body is but bread; and how then can yt be fleſh, and fleſh of the Virgin; were not the Fathers ridiculous, yf they vſed theſe equiuocations, yea falſe and improper ſpeaches?

14. Well *Doctor Glyn* goeth foreward, and alleageth *S. Chryſoſtome* vpon *S. Mathewes* ghoſpell, where to perſuade vs the truth of Chriſts body in the Sacrament, he ſaith: *that we muſt beleeue Chriſts words in theſe myſteryes, and not our ſenſes, for that our ſenſes may be deceaued; but Chriſt ſayinge this is my body cannot deceaue vs; and that he made vs one body with himſelfe, not through faith only, but in very deed: and further, that the miracle which he wrought in his laſt ſupper, he vvorketh dayly by his miniſters, &c.* Wherunto *Ridley* aunſwered nothinge but theſe words: *Maiſter Doctor, yow muſt vnderſtand, that in that place S. Chryſoſtome ſhewed, that Chriſt deliuered vnto vs no ſenſible thinge in that ſupper.* So he. Which notwithſtanding is euidently falſe, for he deliuered ſenſible bread & wyne, according to the Proteſtants faith, and accordinge to ours, the formes of bread and wyne, which are alſo ſenſible: and yf there were no ſenſible thinge, then could there be no Sacrament, which muſt conteyne a ſenſible

Fox pag. 1254.

S. Chryſoſtome ſhifted of.

ſible ſigne. And to refute this ſhift of *Ridley*, *Doctor Glyn* obiected *Theophilact*, expoundinge *S. Chryſoſtome*, and vſinge the ſame words that he did, to witt, that the bread is *tranſelemented*, and *transformed*. He alleageth another place or two of *S. Auguſtine* togeather with *S. Irenæus*: *Matth. 11.* To all which *Rocheſter* aunſwereth reſolutely: *VVell ſay what yow liſt; yt is but a figuratiue ſpeach, as S. Iohn Baptiſt was ſaid to be Elias for a property, &c.* **Hovv S. Iohn Baptiſt. vvas Elyas.** But who doth not ſee the abſurdity of this euaſion; for ſo much as the meaning of Chriſt, about *Elias* his ſpiritt in *S. Iohn Baptiſt*, is euident, nor euer went any auncient Fathers about to affirme or proue by arguments, that *S. Iohn Baptiſt* was truly *Elias* in perſon (*Ioan. 1.*) (himſelfe expreſſely denyinge yt) or that yt was meant literally, as they do of the words of Chriſt in the Sacrament: And this could not *Ridley* but ſee, but that he was blinded in pride and paſsion, for that otherwiſe he would neuer haue gone about to aunſwere the Fathers by euident wranglinge; ſo contrary to their owne ſenſe and meaninge.

15. After *Doctor Glyn* was putt to ſilence in this order, ſucceded *Maiſter Langdale*, *Maiſter Sedgewicke* and *Maiſter Tonge*, but very breefely concerninge this article of the reall-preſence, not being permitted to ſpeake more, and the moſt part of the tyme trifled out alſo, with courteſyes of ſpeach, the one to the other; *My good Lord; good Maiſter Doctor; pleaſeth yt your good Lordſhipp; liketh yt your good Fatherſhipp; honourable Father*, and the like ceremonyes, for they durſt **Langdale diſputeth**

do no other, *Ridley* being then high commiſſionar; yet *Maiſter Langdale* vrged a place of *S. Chryſoſtome,* where he bringeth Chriſt, ſayinge theſe words: *I vvould be your brother, I tooke vpon me common fleſh and bloud for your ſakes; and euen by the ſame things that I am ioyned to yow, the very ſame I haue exhibited to yow againe;* meaninge in the Sacrament. Wherof *Maiſter Langdale* inferred, that ſeing Chriſt tooke vpon him true naturall fleſh, and not a figure of fleſh only, or remembrance therof, therfore he gaue vs his true naturall fleſh like man in the Sacrament, and not a figure. Wherto *Ridley* aunſwereth in theſe words and no more: *VVe are not ioyned by naturall fleſh; but do receaue his fleſh ſpiritually from aboue.* Which aunſwere is not only contrary to the expreſſe words and meaning of *S. Chryſoſtome* in this place, but of Chriſt himſelfe alſo brought in heere by *S. Chryſoſtome* to vtter his meaninge, as yow haue heard. *I tooke vpon me common fleſh for your ſakes; and by the ſame things that I am ioyned to yow, the very ſame I haue exhibited vnto yow againe.* Where yow ſee that he ſaith, he gaue the very ſame in the Sacrament, which he had taken vpon him for our ſakes, and that by the ſame he was ioyned to vs againe; and now *Maiſter Ridley* ſaith; *that vve are not ioyned to him by naturall fleſh.* Theſe be contraryes, which of two ſhall we beleeue? *Chriſt,* and *S. Chryſoſtome* expoundinge him, or *Ridley* againſt them both?

Fox pag. 1256. col. 1. num. 41.

Fox ibid.

M. Sedgevvicke his diſputation.

16. *Maiſter Sedg-wicke* diſputed next, but hath not halfe a columne or page allowed to the

ſettinge downe of his whole diſputation; yet he vrginge diuers reaſons in that little tyme out of the ſcriptures, why the Sacrament of the Altar cannot be in the new law by a figure, but muſt needs be the fullfillinge of old figures, and conſequently the true and reall body of Chriſt; he brought *Maiſter Ridley* within the compaſſe of a dozen lines, to giue two aunſwers one plaine contrary to another, as his words do import: for this is the firſt: *I do graunt yt to be Chriſts true body and fleſh, by a property of the nature aſſumpted to the God-head, and we do really eate and drinke his fleſh and bloud, after a certaine reall property.* His ſecond aunſwere is in theſe words: *It is nothinge but a figure or token of the true body of Chriſt, as it is ſaid of S. Iohn Baptiſt, he is* Elias, *not that he vvas ſo indeed or in perſon, but in property and vertue he repreſented* Elias. So he. And now lett any man with iudgement examine theſe two aunſwers: For in the firſt he graunteth at leaſt wayes a true reall property of Chriſts fleſh, aſſumpted to his Godhead, to be in their bread, wherby we do really eate his fleſh, and drinke his bloud. And in the ſecond he ſaith, yt is nothinge but a figure, and conſequently excludeth all reall property; for that a figure hath no reallity or reall property, but only repreſenteth and is a token of the body, as himſelfe ſaith; which is euident alſo by his owne example, for that *S. Iohn Baptiſt* had no reall property of *Elias* in him, but only a ſimilitude of his ſpiritt and vertue. And ſo theſe people, whilſt they would ſeeme to ſay ſome-

M. Ridley his ovvne contradiction.

Fox ibid.

what, do ſpeake contradictoryes amonge themſelues.

17. There followed *Maiſter Tonge*, who as breefly as the other, touched ſome few places of the Fathers (though they be not quoted) where they ſay that our bodyes are nouriſhed „ in the Sacrament by Chriſts fleſh, and that „ truly we drinke his bloud therin, and that for „ auoyding the horror of drinking mans bloud, „ Chriſt had condeſcended to our infirmityes, „ and giuen yt to vs vnder the formes of wyne; and other like ſpeaches, which in any reaſonable mans ſenſe, muſt needs import more then a figure of his body and bloud, or a ſpirituall being there only by grace, for ſo much as by grace he is alſo in Baptiſme and other Sacraments: & finally he vrged againe the place of *S. Cyprian*: *That the bread being changed not in ſhape but in nature, vvas by the omnipotency of the vvord, made fleſh.* Wherto *Ridley* aunſwered againe in theſe words: *Cyprian there doth take this vvord nature for a property of nature, and not for the naturall ſubſtance.* To which euaſion *Maiſter Tonge* replyeth: *this is a ſtrange acception, that I haue not read in any authors before this tyme.* And ſo with this he was glad to giue ouer (ſaith Fox) and askinge pardon for that he had done, ſaid: *I am contented, and do moſt humbly beſeech your good Lordſhipp to pardon me of my great rudeneſſe, &c.* Belike this rudeneſſe was for that he had ſaid, that yt was a ſtrange acception of *S. Cyprians* words, to take *change in nature*, for *change into a property of nature*, and fleſh for a fleſhely thinge

M. Tonges diſputation.

or quality, as before yow haue heard, and that this ſhould aunſwere *S. Cyprians* intention: for lett vs heare the application: *Bread* (in the Sacrament) *being changed not in ſhape but in nature* (ſaith S. Cyprian) *by the omnipotency of the word is made fleſh*; that is to ſay, as *Ridley* will haue yt bread, *being changed not in ſhape, but in a property of nature, is made a fleſhely thinge, or fleſhely quality:* What is this? or what ſenſe can it haue? what property of fleſhely nature doth your communion bread receaue? or what reall property of bread doth it leeſe by this change mencyoned by *S. Cyprian*? We ſay, (to witt *S. Cyprian*) that our bread retayning the outward ſhape, doth leeſe his naturall ſubſtance, and becommeth Chriſts fleſh, what naturall property of bread doth yours leeſe? And againe. What fleſhely thinge or quality doth yt receaue by the omnipotency of the word in conſecration? And is not this ridiculous, or doth *Ridley* vnderſtand this his riddle? But lett vs paſſe to the next diſputation vnder *Q. Mary*, where we ſhall ſee matters handled otherwiſe, and arguments followed to better effect and iſſue.

The confutation of *Maiſter Ridleyes* euaſion about *Saint Cyprian*.

But

Out of the firſt Oxford-diſputation in the beginninge of Q. Maryes *raigne, wherin* D. Cranmer, *late Archbiſhopp of Canterbury, was defendant for the Proteſtant party, vpon the* 16. *of Aprill anno* 1554. §. 2.

18. When as the Doctors were ſett in the diuinity ſchoole, and foure appointed, to be *exceptores argumentorum* (ſaith Fox) ſett at a Table in the middeſt therof, togeather with foure other notaryes ſittinge with them, and certayne other appointed for iudges (another manner of indifferency, then was vſed in *King Edwards* dayes vnder *B. Ridley*, in that diſputation at *Cambridge*) *Doctor Cranmer* was brought in, and placed before them all to anſwere, and defend his Sacramentary opinion, giuen vp the day before in wrytinge, concerninge the article of the *reall preſence*. Fox according to his cuſtome noteth diuers graue circumſtances, as amonge others, *that the beedle had prouided drinke, and offered the aunſwerer, but he refuſed vvith thanks.* He telleth in like manner, that *Doctor VVeſton* the prolocutor offered him diuers courteſyes for his body, yf he ſhould need, which I omitt for that they are homely: againſt which *Doctor VVeſton* notwithſtanding he afterwards ſtormeth, and maketh a great

Fox *pag.* 1300.

inuectiue for his rudenes, and in particular for that he had (as Fox ſaith) his *Theſeus* by him, that is to ſay a cuppe of wyne at his elbow, wherunto Fox aſcribeth the gayninge of the victory, ſayinge; *yt vvas no maruayle though he gott the victory in this diſputation, he diſputinge as he did,* non ſine ſuo Theſeo, *that is not without his tipling-cupp.* So Fox. And yet further, that he holding the ſaid cuppe at one tyme in his hand, and hearinge an argument made by another that liked him, ſaid: *vrge hoc, nam hoc facit pro nobis:* vrge this, vrge this, for this maketh for vs. Thus pleaſed it Iohn Fox to be pleaſant with *Doctor VVeſton*; but when yow ſhall ſee, as preſently yow ſhall, how he vrged Iohn Fox his three Martyrs, *and rammes of his flocke* (for ſo els-where he calleth them) in theſe diſputations, not with the cuppe, but with ſubſtantiall, graue, and learned arguments, yow will not maruaile that he is ſo angry with him: for in very deed he brought them alwayes to the greateſt exigents of any other, and more then all the reſt togeather: Now then lett vs paſſe to the diſputation. Fox pag. 1326.

19. *Doctor Chadſay* was the firſt that diſputed againſt *Cranmer*, beginninge with the inſtitution of Chriſts Sacrament, recorded by *S. Mathew*, *Marke*, and *Luke*, ſhewinge out of them by diuers plaine clauſes and circumſtances, that Chriſt in his laſt ſupper, gaue vnto his diſciples, not bread, but his true naturall body, which was giuen the next day on the Croſſe, to all which *Cranmer* aunſwered thus: *Matth.* 26. *Marc* 14. *Luc.* 22.

Fox pag. 1302. col. 1. num. 70.

D. Chedſeys firſt argument.

If yow vnderſtand by the body naturall, Organicum, *that is hauing ſuch proportion of members, as he had liuinge heere, then I aunſwere negatiuely.* By which aunſwere we may perceaue; that this great Doctor, who had wrytten a great booke againſt the *reall-preſence*, by which *Latymer* amongſt others was made a Sacramentary, and ſtood therin vnto death vpon the creditt of this booke (as after yow ſhall heare him often profeſſe) vnderſtandeth not the very ſtate of the queſtion betweene vs, for that we hould not Chriſts body in the Sacrament to be *Organicall*, in that manner as *Cranmer* heere imagineth, with externall dimenſions & proportions of members as he liued vpon earth, though truly organicall, in another manner, without extenſion to place, as in our fourth and fifth obſeruations before ſett downe we haue declared; ſo as he erringe in the very grounds and firſt principles of the controuerſie, yow may imagine how he will proceed in the reſt.

Sup. cap. 3.

The ſecōd argumēt.

Fox pag. 1302.

20. It was obiected vnto him next after this, that as a wiſe-man lyinge on his deathbedd, and hauing care that his heyres after his departure do liue in quiett, and not contend about his Teſtament, doth not vſe tropes and figures, but cleare and plaine ſpeach in the ſaid Teſtament; ſo muſt we preſume of Chriſt, & for the confirmation of this, *Doctor VVeſton* alleaged a place out of *S. Auguſtine*, *De vnitate Eccleſiæ* vrginge this very ſame ſimilitude; that yf the laſt words of any graue or honeſt man

lyinge

Aug. l. de vnitat. Eccle. cap. 10.

lyinge on his death-bedd, are to be beleeued, much more the laſt words of our Sauiour Chriſt in his ſupper, to which argument I find no effectuall aunſwere giuen at all, but only that *Cranmer* ſaith: *that he vvhich ſpeaketh by tropes and figures, doth not lie*; but he aunſwereth not to the other inconuenience, that his heyres may fall out about his Teſtament, the one vnderſtandinge them literally, the other figuratiuely, as we & they do the words of Chriſt about this Sacrament.

3. Argument.

Chryſoſt. hom. 61. ad Pop. Antioch.

21. Next to this is brought in a large teſtimony of *S. Chryſoſtome*, out of his homily vnto the people of *Antioch*, which beginneth: *Neceſſarium eſt, dilectiſsimi, myſteriorum diſcere miraculum, quid tandem ſit, & quare ſit datum, & quæ rei vtilitas, &c.* It is neceſſary, moſt dearely beloued, to know this myracle of myſteryes, what yt is, and why yt was giuen, and what profitt cometh to vs therby, *&c.* And then *S. Chryſoſtome* declareth at large, how Chriſt moſt myraculouſly aboue all humaine power, giueth his body to be handled and eaten by vs in the Sacrament; ſo as we faſten our teeth in his fleſh, and that he did more then euer any parents did, who many tymes giue their children to others to be fed, but Chriſt feedeth vs with his owne fleſh, and with that very fleſh by which he is our brother, and vnited vnto vs in fleſh. Out of which diſcourſe *D. VVeſton* vrged, that for ſo much as Chriſt is made our brother and kinſ-man, by his true, naturall & organicall fleſh; *ergo* he gaue the ſame his true,

naturall and organicall fleſh to vs to be eaten in the Sacrament. Wherto *Cranmer* aunſwered: *I graunt the conſequence, and the conſequent:* Which is contrary to that he ſaid a litle before, (yf yow marke yt) that his organicall body was not there.

Fox pag. 1303 col. 2. num. 2.

22. But *Doctor VVeſton* went further, that ſeing he graunted this, then did yt follow alſo, that his true organicall fleſh was receaued in our mouth, which *S. Chryſoſtome* calleth our teeth. But this *Cranmer* denyed, and ſaid, *he vvas eaten only by faith:* Wherupon *VVeſton* came on him againe ſayinge, that for ſo much as he gaue vs the ſelfe-ſame fleſh to eate in the Sacrament (and this with our teeth, as *S. Chryſoſtome* ſaith) wherby he became our brother & kinſ-man, yt muſt needs import a reall eatinge: Wherto *Cramner* aunſwered: *I graunt he tooke and gaue* (in the Sacrament) *the ſame true naturall and organicall flesh, vvherin he ſuffered, but feedeth vs ſpiritually, and his flesh is receaued ſpiritually.* This was his aunſwere, and this he repeateth often, and from this he could not be drawne: And heere now yow ſee, the practiſe of that ſhift, wherof we haue ſpoken before in our eyght and nynth obſeruation, whereby theſe willfull people, vnder the tearmes of ſpiritually and ſacramentally, do delude them ſelues, & their readers, as though they ſaid ſomewhat to auoid Catholike arguments, taken out of auncient Fathers plaine and perſpicuous authorityes, wheras indeed they ſay nothinge in ſubſtance at all, but do turne and wynd and

hide themſelues vnder the ſound of different words without ſenſe. For yf yt be true as *Cranmer* heere graunted, that Chriſt gaue his true naturall and organicall fleſh to be eaten in the Sacrament, and that with our teeth or corporall mouth, as *S. Chryſoſtome* ſaith, how can yt be denyed, but that we eat his fleſh really, and not ſpiritually only, yf ſpiritually be oppoſite to really, as in *Cranmers* ſenſe yt is, which vnderſtandeth, *ſpiritually* and *figuratiuely* to be all one: but in our ſenſe *ſpiritually* ſtandeth with *really*, for that we hould Chriſts body to be receaued really and ſubſtantially in the Sacrament, but yet after a ſpirituall manner, different from that which the *Capharnaits* did imagine of a groſſe carnall eatinge of Chriſts fleſh, as other fleſh is accuſtomed to be eaten, wherfore to imagine that Chriſts true naturall or organicall fleſh is eaten truly in the Sacrament, and yet only abſent, by faith, ſpiritually and in a figure, is to ſpeake contradictoryes with one breath.

23. Diuers other texts and teſtimonyes of *S. Chryſoſtome* were alleaged by *Doctor VVeſton* to confute this ideacall fiction of *Doctor Cranmer*, as that for example *homilia* 83. *in cap.* 26. *Matth.* Where he ſaith amonge other thinges: *Veniat tibi in mentem, &c.* Lett yt come into thy „ remembrance with what honour thou art „ honoured, (in the Sacrament) what table „ thou doſt inioy, for that we are nouriſhed „ therin with the ſelfe-ſame thinge, which the „ Angells do behould and tremble at, &c. VVho

4. Argument of reply.

ſhall ſpeake the powers of thy Lord? VVho ſhall declare forth all his praiſes? VVhat paſtor hath euer nouriſhed his ſheepe vvith his owne fleſh, &c. Chriſt feedeth vs vvith his owne body, and conioyneth & vniteth vs to him therby. And againe vpon the 50. Pſalme: *Pro cibo carne propria nos paſcit, pro potu ſanguinem ſuum nobis propinat.* In ſteed of meat, he feedeth vs with his owne fleſh, and in ſteed of drinke he giueth vnto vs to drinke his owne bloud. And againe, *homil. 83. in Matth. Non fide tantum, ſed reipſa nos corpus ſuum effecit, &c.* Not only by faith, but in deed he hath made vs his body. And finally for that yt was denyed expreſſely, *Saint Chryſoſtome* to meane that we receaued Chriſts body, with our corporall mouth, *Doctor VVeſton* vrged theſe words of *Saint Chryſoſtome: Non vulgarem honorem conſecutum eſt os noſtrum excipiens corpus dominicum.* Our month hath gotten no ſmall honour in that yt receaueth the body of our Lord.

In Pſal. 50.

Chryſoſt. hom. 38. in Matth.

Fox *pag.* 1303.

Chryſoſt. hom. 29. in 2. Cor. 13.

24. But all this will not ſerue, for ſtill *Cranmer* aunſwered by his former ſleight thus: *VVith our mouth, vve receaue the body of Chriſt, and teare it vvith our teeth, that is to ſay the Sacrament of the body of Chriſt.* Do yow ſee the euaſion? And what may not be ſhifted of in this order, doth any miniſter in England vſe to ſpeake thus of his communion-bread, as *S. Chryſoſtome* in the place alleaged of the Sacrament, after the words of conſecration? or do any of the auncient Fathers wryte ſo reuerently of the water of baptiſme, which they would haue done, and ought to haue done, yf Chriſts body be no other-

Fox *pag.* 1233. *col.* 1. *num.* 74.

otherwiſe preſent in this Sacrament, then the holy-Ghoſt is in that water, as *Cranmer* oftentymes affirmeth, and namely ſome few lynes after the foreſaid places alleaged? But *Doctor VVeſton* ſeing him to decline all the forſaid authorityes by this ordinary ſhift, of the words *ſpiritually* and *ſacramentally*, vrged him by another way out of the ſame *Chryſoſtome*, concerninge the honour due to Chriſts body vpon earth, *quod ſummo honore dignum eſt id tibi in terra oſtendo, &c.* I do ſhew thee vpon earth, that which is worthy of higheſt honour, not Angells, not Archangells, nor the higheſt heauens, but I ſhew vnto thee the Lord of all theſe things himſelfe. Conſider how thou doſt not only behould heere on earth, that which is the greateſt and higheſt of all things, but doſt touch the ſame alſo, & not only toucheſt him, but doſt eat the ſame, and hauinge receaued him, returneſt home.

5. Argument.

Chryſoſt. hom. 34.

25. Thus *S. Chryſoſtome.* Out of which place *Doctor VVeſton* vrged him eagerly, excludinge all figures, and eatinge of Chriſts body abſent by faith; for that *S. Chryſoſtome* ſaith not only *Oſtendo tibi*, I do ſhew vnto thee, that which is worthy of higheſt honour aboue Angells, and Archangells, but *oſtendo tibi in terra*, I ſhew yt to thee heere vpon earth, which ſignifieth the preſence of a ſubſtance, wherto this higheſt honour is to be done, and that this thinge is ſeene, touched, & eaten, in the Church, which cannot be a figure, nor the ſacramentall bread, for that higheſt honour is not due to them;

D. VVeſton doth vrge eagerly. *vrge hoc, vrge hoc.*

nor can yt be Chriſt abſent only in heauen, for *S. Chryſoſtome* ſaith, *I ſhew it thee heere on earth, &c.* To all which preſsinges when *Doctor Cranmer* had no other thing in effect to aunſwere, but theſe phraſes often repeated; *that it is to be vnderſtood ſacramentally,* and, *I aunſwere that it is true ſacramentally, &c.* The hearers fell to cry out, and hiſſe at him, *clappinge their hands* (ſaith Fox) *and callinge him, indoctum, imperitum, impudentem,* vnlearned, vnſkillfull & impudent. And Fox to help out *Cranmer* in this matter, beſides all other excuſes, maketh this learned gloſſe in the margent vpon *S. Chryſoſtomes* words: *Oſtendo tibi in terra, &c.* I do ſhew vnto thee vpon earth, what is worthieſt of higheſt honour, to witt, Chriſts body. *The body of Chriſt* (ſaith Fox) *is ſhewed forth vnto vs heere on earth diuers vvayes, as in readinge ſcriptures, hearinge ſermons, and Sacraments, and yet neyther ſcriptures, nor ſermons, nor Sacraments are to be worſhipped, &c.* So he, which is as iuſt as Germans lippes. And I would aske this poore gloſsiſt, what maketh this note to the purpoſe of *S. Chryſoſtome?* for neyther doth he ſpeake of the different wayes, wherby Chriſts body may be ſhewed forth vpon earth, but ſaith that himſelfe did ſhew yt in the Sacrament vpon the Altar, to all that would ſee it. Nor doth he ſay that the meanes or wayes, wherby Chriſts body is ſhewed, are worthy greateſt honour or worſhipp, but that the thinge that is ſhewed forth, is worthy of higheſt honour. And how then ſtandeth Fox his gloſſe with this ſenſe, or wherunto ſer-

Fox *pag.* 1233.

ueth it, but only to ſhew theſe wreched-mens obſtinacy, that one way or other will breake through, when they are hedged in by the Fathers authorityes moſt plaine and manifeſt.

6. Argument. *D. Chadſey.*

Tertull. l. de reſurrect. carnis. c. 8.

26. After this aſſault giuen by *Doctor VVeſton*, the firſt opponent *Doctor Chadſey* returned to deale with *Cranmer* againe, & by iſſue of talke, came to vrge theſe words of *Tertullian*; *Caro corpore & ſanguine Chriſti veſcitur, vt anima de deo ſaginetur*. Our fleſh is fedd with the body and bloud of Chriſt, to the end that our ſoule may be fatted with God, which is as much to ſay, that our mouth doth eate the body of Chriſt, and our mynd therby receaueth the ſpirituall fruite therof. Out of which words D. *VVeſton* vrged, that ſeing our fleſh eateth the body of Chriſt (which cannot eat, but by the mouth) Chriſts body is really eaten and receaued by our mouth, which ſo often by *Cranmer* hath byn denyed, but now his words are: *Vnto Tertullian I aunſwere, that he calleth that the fleſh, vvhich is the Sacrament.* Of which aunſwere I cannot vnderſtand what meaninge yt hath, except Fox do erre in ſettinge yt downe; for yf the fleſh be the Sacrament, then muſt the Sacrament feed on the body and bloud of Chriſt, accordinge to *Tertullian* which is abſurd. But I ſuſpect that *Cranmers* meaninge was, that the body of Chriſt was called the Sacrament, for ſo he expoundeth himſelfe afterward, when he ſaith: *The fleſh liueth by the bread, but the ſoule is inwardly fedd by Chriſt*: ſo as when *Tertullian* ſaith; *our fleſh is fedd by Chriſts body and bloud,*

Cranmers ſhifting of *Tertullian.*

he would haue him to meane, that our fleſh eateth the Sacramentall bread and wyne, that ſignifieth or figureth Chriſts body and bloud, & our ſoule feedeth on the true body of Chriſt by faith: but both *Doctor Chadſey* & *Doctor VVeſton* refuted this ſhift preſently by the words immediatly enſuinge in *Tertullian*: *Non poſſunt ergo ſeparari in mercede, quas opera coniungit*: Our body and ſoule cannot be ſeparated in the reward, whome the ſame worke doth conioyne togeather; and he meaneth euidently by the ſame worke or operation, the ſame eatinge of Chriſts body. Wherfore yf the one, that is the ſoule, doth eat Chriſts true body, as *Cranmer* confeſſeth, then the other, which is our fleſh, eateth alſo the ſame body as *Tertullian* ſaith; and for that *Doctor VVeſton* liked well this argument out of *Tertullian*, and ſaid to *Doctor Chadſey*, *ſticke to thoſe words of Tertullian*, as Fox affirmeth, yt is like that the foreſaid tale of *vrge, vrge*, feigned of him was meant at this tyme. But yf yt were, the reader may eaſily ſee that he had more to vrge againſt his aduerſary, than a pott at his elbow; and ſo ſhall yow ſee by that which is to enſue; wherfore lett vs paſſe yet ſomewhat further in this combatt.

Tert. ibid.

Fox *pag.* 1305.

7. Argument out of *S. Hilary.*

27. *Doctor Cranmer* hauinge breathed a little vpon the former ſharp on-ſett of *Chadſey* and *VVeſton*, one *Doctor Treſſam* began very grauely and moderately to vrge a new argument and diſcourſe, which ſeemed very important, and after yt was vrged, did more ſtraine and preſſe

the defendant, then any thinge before diſputed. The argument was founded vpon a place of *S. Hilary*, in his eight booke *de trinitate* againſt the *Arrians*, which both for the great authority and antiquity of the Father, and cleernes of his words and reaſon, ſeemed to all there preſent to conuince; nor could *Doctor Cranmer* any way handſomely ridd himſelfe of this place, but by his ordinary ſhiftinge interpretation, as pteſently ſhalbe ſeene. *Doctor Treſſam* his diſcourſe was this, that wheras the like controuerſie for diuers points, had byn betweene the old Catholiks and *Arrians* in *Saint Hillaryes* tyme, as now is betweene vs and *Doctor Cranmer*, and his fellowes, the Catholiks houldinge in that controuerſie, the vnion of Chriſt with his Father to be in nature and ſubſtance, and the *Arrians* in will only and affection: Whatſoeuer authorityes the ſaid Catholiks alleaged out of ſcriptures or auncient Fathers, for the naturall vnion betweene Chriſt and his Father; *I and my Father are one*. Such other places: the *Arrians* ſhifted of by ſayinge: *that is true in will, but not in nature, yt is true in loue and affection, but not in ſubſtance*; euen as our Sacramentaryes do now, when we alleage neuer ſo cleere authorityes, for the true reall nature and ſubſtantiall preſence of Chriſt in the Sacrament, and therby of his reall vnion alſo with vs by eatinge the ſame; they delude all with ſayinge only; *yt is true by grace and not by nature*; *yt is true by faith, but not in ſubſtance*; *yt is true figuratiuely and ſacramentally*;

D.Treſſam.

tally, but not really; yt is true in a ſigne, by a trope; after a certaine manner of ſpeach; yt is true ſpiritually, and by a naturall property but not indeed ſubſtantially: and ſuch aunſwers; but all theſe ſhifts (ſaith *Doctor Treſſam)* did *S. Hilary* cutt of ſo longe agoe, for that he proueth the true naturall coniunction of Chriſt with his Father, by our true naturall coniunction with him, by eatinge his fleſh in the Sacrament; ſo as except we deny the true eſſentiall, reall and ſubſtantiall vnity of Chriſt with his Father, we cannot accordinge to *S. Hilary* deny the true, reall and ſubſtantiall vnity of vs with Chriſt, by receauing his true naturall fleſh in the Sacrament.

28. The place of *S. Hilary* is in his 8. booke of the *bleſſed Trinity* againſt the *Arrians*, as hath byn ſaid, where he expoundeth theſe words *Ioan. 6.* of Chriſt in *S. Iohns* ghoſpell: *As the liuing Father ſent me, ſo do I alſo liue by the Father, and he that eateth my fleſh, ſhall alſo liue throw me:* vpon which *Fox pag. 1306.* words of our Sauiour *S. Hilary* ſaith: *This truly is the cauſe of our liſe, that vve haue Chriſt dwellinge by his fleſh in vs, that are fleshye, vvhich alſo by him ſhall liue in ſuch ſort, as he liueth by his Father.* Of which was inferred, that Chriſt dwelled in vs in fleſh by the Sacrament, and not only in ſpiritt. For better declaration wherof *D. Treſſam,* before the allegation of theſe words, alleageth a larger diſcourſe of the ſame *S. Hilary,* againſt the ſaid *Arrians* vpon this point in theſe words: *Hilar. l. 8. de Trinit.* *I demaund of them now* (ſaith *Hillary) who will needs haue the vnity of will only betweene the Father, and the ſonne, vvhether Chriſt be now in vs truly by nature, or*

only by the agreement of vvilles? yf the vvord be incarnate in very deed, and vve receaue at the Lords table the vvord made fleſh, how then is he to be thought not to dwell in vs naturally, &c. Out of which words of *S. Hilary Doctor Treſſam* vrged, that Chriſts fleſh was not only imparted vnto vs in faith and ſpiritt, but alſo really and naturally, according to *S. Hilary*, and that as his coniunction was naturall with his Father, and not in will and loue only: ſo is his coniunction with vs in fleſh truly naturall, ſubſtantiall, and reall, and not only in ſpiritt and faith. For more confirmation wherof, *Doctor Treſſam* alleaged alſo the words of *Martyn Bucer*, their late Proteſtant-reader in *Cambridge*, who wryteth that according to the holy Fathers meaning, *Chriſt dwelleth in vs* (by the body giuen in the Sacrament) *not only by faith and loue, as abſent, but naturally, corporally, and carnally, &c.* To which authority of *Bucer Doctor Cranmer* gaue no other anſwere but this ieſt. *I know that Maiſter Bucer* (ſaith he) *was a learned man, but your faith is in good caſe which leaneth vpon Bucer, &c.*

Bucer. l. cont. Abrincenſem

29. But he could not ſo eaſily ſhake of the autority of *Hilary*, but was hardly preſſed therwith, as yow may ſee readinge ouer the place yt ſelfe of this diſputation, as alſo by that his aduocate *Iohn Fox* is conſtrayned to make ſundry large notes, and gloſſes in the margent to help him out: For *Doctor Treſſam* vrged, that we are not only vnited to Chriſt by faith and ſpiritt, but carnally alſo: Wherunto *Cranmer* ſeekinge an euaſion anſwereth: *I ſay that Chriſt*

Fox pag. 1306.

vvas

was communicated vnto vs not only by faith, but in very deed alſo, vvhen he vvas borne of the Virgin. Behould the ſhift, we talke of Chriſt imparted to vs in the Sacrament, and ſo doth *Hillary*; he anſwereth, that Chriſt was imparted to vs in the incarnation; and yet yf yow conſider, our fleſh was then rather imparted to him, then his to vs. And againe, Turks and Infidells haue as much coniunction with him by the incarnation as we, for that they are men, & the fleſh that he tooke, was common to all; So as heere yow ſee nothing but euaſions ſought for; and *Doctor Treſſam* perceauing that he could gett no more of him to the purpoſe, fell to pray for him; but *Doctor VVeſton* followed the argument much further, as there yow may ſee, for yt is ouerlonge to be alleaged heere. The principall point is, that *S. Hilary* auoweth: That our coniunction with Chriſt is not only by will, affection, and faith: but naturall alſo and reall, by eatinge his fleſh in the Sacrament, as himſelfe is naturally vnited to his Father and not only by will. And when *Doctor Cranmer* ſought many holes to runne out at, *VVeſton* preſſeth him againe with other words of *S. Hilary* explicatinge himſelfe, which are theſe.

Hilar. ibid. 30. *Theſe things* (ſaith he) *are recited of vs to this end, becauſe heretiks feigninge a vnity of vvill only, betweene the Father, and the ſonne, did vſe the example of our vnity vvith God, as though we being vnited to the ſonne, and by the ſonne to the Father only by obedience, and vvill of Religion, had no propriety of the naturall coniunction by the Sacrament of the body and bloud.*

Lo heere yt is accoumpted a point of Arrianiſme by *S.Hilary*, to hould that we are vnited to Chriſt only by obedience and will of Relilion, and not by propriety of naturall communion with him, by eatinge his fleſh in the Sacrament of his body and bloud. Whervpon *Doctor VVeſton* vrged often and earneſtly, that not only by faith, but by the nature of his fleſh in the Sacrament, we are conioyned not ſpiritually only, and by grace, but naturally and corporally; Whervnto *Cranmers* aunſwere was in theſe words: *I graunt that Cyrill and Hilary do ſay that Chriſt is vnited to vs, not only by vvill, but alſo by nature, he is made one with vs carnally and corporally, becauſe he tooke our nature of the Virgin Mary, &c.* Do yow ſee his runninge from the Sacrament to the natiuity; but heare out the end.

VVeſt. Hilary, where he ſaith Chriſt commu- ,,
nicated to vs his nature, meaneth not by his ,,
natiuity, but by the Sacrament. *Cran.* Nay he ,,
communicated to vs his fleſh by his natiuity. ,,
VVeſt. We communicated to him our fleſh, Fox, ibid.
when he was borne. *Cran.* Nay he commu- ,,
nicated to vs his fleſh when he was borne, & ,,
that I will ſhew yow out of *Cyrill.* *VVeſt. ergò*, ,,
Chriſt being borne gaue vs his fleſh. *Cran.* In ,,
his natiuity he made vs partakers of his fleſh. ,,
VVeſt. Wryte ſyrs. *Cranm.* Yea wryte. And ſo ended this Encounter, brought (as yow ſee) to two abſurdityes on *Cranmers* ſide; the one, that where *S. Hilary* ſpeaketh of the Sacrament of the body and bloud of Chriſt, he flyeth ſtill to the incarnation: the other, that

he ſaith; Chriſt to haue imparted his fleſh to vs in the incarnation, wherin he tooke ours. Wherfore *Doctor Chadſey* ſeing the matter in this ſtate, interrupted them by accuſing *Cranmer* to haue corrupted this place of *S. Hilary*, in his booke againſt the reall preſence tranſlatinge theſe words: *Nos verè ſub myſterio carnem corporis ſui ſumimus*, we receaue vnder the true myſtery the fleſh of his body; wheras he ſhould haue ſaid: *VVe do receaue truly vnder a myſtery* (or Sacrament) *the fleſh of his body*; vvhich fraud *Cranmer* could by no other wayes auoid, but by ſayinge, that his booke had *Vero* and not *verè*, which *Iohn Fox* ſaith was a ſmall fault; and yet yow ſee yt altereth all the ſenſe, as yf a man ſhauld ſay *Piſtor* for *Paſtor*.

31. The next conflict to this was betweene *Doctor Yonge*, and *Doctor Cranmer*, wherin *Yonge* accuſinge him firſt for denyinge of principles, and conſequently, that they could hardly go forward with any fruitfull diſputation, except they agreed vpon certayne grounds, he made ſundry demaunds vnto him, as firſt, whether there were any other naturally true body of Chriſt, but his organicall or inſtrumentall body? *Item* whether ſenſe and reaſon, ought not to giue place in this myſtery to faith? *Further*, whether Chriſt be true in his words, & whether he mynded to do that, which he ſpake at his laſt ſupper? And finally, whether his words were effectuall, and wrought any thinge or noe? To all which *Doctor Cranmer* aunſwered affirmatiuely, graunting that the ſaid words of

D. Yonge diſputeth.

Chriſt did worke the inſtitution of the Sacrament, whervnto *Doctor Yonge* replyed, that a figuratiue ſpeach wrought nothinge, *ergò* yt was not a figuratiue ſpeach when he ſaid: ***Hoc eſt corpus meum.*** And albeit D. *Cranmer* ſought by two or three ſtruglinges to ſlipp from this inference, ſayinge that yt was ſophiſtry, yet both *Doctor Yonge* and *Doctor VVeſton*, who came in ſtill at his turne, ſaid; *ſticke to this argument. It is a figuratiue ſpeach*, ergo *yt vvorketh nothinge*, that quickely they brought *Doctor Cranmer* in plaine words to graunt, *that a figuratiue ſpeach vvorketh nothinge*: Wherof they inferred the contrary againe on the other ſide: *A figuratiue ſpeach* (ſay they) *vvorketh nothing by your confeßion, but the ſpeach of Chriſt in the ſupper, as yow now graunted, vvrought ſomewhat*, to witt the inſtitution of the Sacrament, *ergo the ſpeach of Chriſt in the ſupper vvas not figuratiue*, which is the ouerthrow of the foundation of all ſacramentall buildinge.

Fox *pag.* 1307.*col.*2. *num.*30.

32. And heere yow muſt note by the way, that Fox doth not crowne the head of this ſyllogiſme with any ***Baroco***, or ***Bocardo*** in the margent, as he is commonly wont to do with the reſt, for that yt pleaſed him not. Wherfore to leaue him, we ſhall paſſe to *Doctor Cranmer* himſelfe, whoſe aunſwere yow ſhall heare in his owne words: *I aunſwere* (ſaith he) *that theſe are meere ſophiſmes, for ſpeach doth not vvorke, but Chriſt by ſpeach doth worke the Sacrament, I looke for ſcriptures at your hands for they are the foundation of diſputations.* So he. And yow may ſee by this his

Fox angry vvith a ſyllogiſme.

his ſpeach, that he was entangled, and would gladly be ridde of that he had graunted, for that both the *maior* and *minor* propoſitions were of his owne grauntinge, and the ſillogiſme good both in moode and forme, though the concluſion troubled both him and Fox, and the refuge wheryunto both of them do runne in this neceſsity, the one in the text, the other in the margent, is very fond, ſayinge: *that not the ſpeach of Chriſt, but Chriſt did vvorke*, as though any man would ſay, that a ſpeach worketh, but by the vertue of the ſpeaker: and conſequently yf Chriſt do worke by a figuratiue ſpeach, then doth a figuratiue ſpeach worke by his power and vertue, and ſo was yt fondy grannted by *Cranmer* before, that the figuratiue ſpeach of Chriſt, in inſtitutinge the Sacrament (for of that was the queſtion) did not worke; and yt is a ſimple euaſion now, to runne from Chriſts ſpeach to Chriſt himſelfe, as though there could be a diuerſity; euery man may ſee theſe are but euaſions.

33. But now further *Doctor Yonge* refuted largely this aſſertion, *that Chriſts ſpeach worketh not*, out of diuers and ſundry plaine teſtimonyes of the Fathers, which there openly he cauſed to be read and namely *S. Ambroſe*, as well in his booke *de initiandis*, as *de Sacramentis*, where he handleth this matter of purpoſe, to proue that the ſpeach of Chriſt in the Sacrament, to wit, *hoc eſt corpus meum*, did worke & conuert bread and wyne into fleſh and bloud, and proueth the ſame by many other exāples of ſcriptures:

Sermo Chriſti (ſaith he) *qui potuit ex nihilo facere, quod non erat, non poteſt ea, quæ ſunt in id mutare, quæ non erant?* The ſpeach of Chriſt which was able to make of nothing that, which was not before, ſhall yt not be able to change thoſe things that were before, into things that are not? And to the ſame effect in his booke *de Sacramentis: Ergo ſermo Chriſti hoc conficit Sacramentum; Qui ſermo? nempè is, &c.* Therfore the ſpeach of Chriſt doth make this Sacrament; but what ſpeach? to witt, that wherby all things were created: the Lord commaunded and heauen was made, the Lord cōmaunded & earth was made, the Lord cōmaunded & the ſeas were made, *&c. Vides ergò quàm operatorius ſit ſermo Chriſti: ſi ergò tanta vis eſt in ſermone Domini, vt inciperent eſſe quæ non erant; quanto magis operatorius erit, vt ſint quæ erant, & in aliud commutentur?* Yow ſee therfore how working the ſpeach of Chriſt is; & yf then there be ſo much force in the ſpeach of our Lord, as that thoſe things which were not, tooke their beginning therby; how much more potent is the ſame ſpeach in workinge, that thoſe things which were before, be changed into another? And preſently he addeth: the heauen was not, the ſea was not, the earth was not, but heare him ſpeake: *he ſaid the word, and they were done, he commaunded and they were created;* Wherfore to anſwere yow I ſay, that it was not the body of Chriſt before conſecration, but after cōſecration, I ſay vnto thee, that now yt is the body of Chriſt. So *S. Ambroſe.*

Amb. de eis qui initiantur.

Amb l.4. de Sacram. cap. 4.

S. Ambroſe moſt cleere againſt *Cranmer* and *Fox.*

34. And heere now (good reader) I doubt

not, but yow ſee the fond euaſion of **Cranmer** and Fox his aduocate, cleerly refuted by *S. Ambroſe*; where they ſay, *that the ſpeach or words of* **Chriſt** *worke not, but* **Chriſt** *by the words*; as though there were a great diuerſity in that point. But now lett vs ſee, how they will ſcamble ouer this authority of *S. Ambroſe*, that ſaith expreſſely, both that the ſpeach of Chriſt did worke potently, and worke the conuerſion of bread and wyne into fleſh and bloud: firſt Fox hath this note in the margent againſt *S. Ambroſe*, as though he had miſcompared the words of creation, with the words of the inſtitution of the Sacrament. The *Lord Ieſus* (ſaith Fox) *vſed not heere commaündement in the Sacrament, as in creation, for we read not* **Fiat hoc corpus meum**, *as vve read* **Fiat lux**, *&c.* Do yow ſee the mans ſubtile obſeruation, or rather ſimple & ſottiſh cauillation againſt ſo graue a Father? The words: *Hoc eſt corpus meum*, this is my body, imployeth ſomewhat more then *Fiat corpus meum*: lett yt be my body; for that yt ſignifieth the thinge done already, which the other willeth to be done. And ſo for this we will leaue *Iohn Fox* to ſtriue with *S. Ambroſe*, about the vſinge or abuſinge of ſcriptures alleaged by him. And ſo much of Fox.

S. Ambroſe corrected by Fox.

35. But how doth **Cranmer** himſelfe auoyd this plaine authority of *S. Ambroſe*, thinke yow? Yow ſhall heare yt in his owne words, for they are very few to ſo large an authority. *All theſe thinges* (ſaith he) *are common, I ſay that* **God** *doth chiefly vvorke in the Sacraments.* Do yow ſee

his breuity and obſcurity? but his meaning is, that wheras before he had denyed, for a ſhift, that Chriſts words did worke, but only Chriſt by his words (a difference without a diuerſity) now ſeing *S. Ambroſe* ſo plaine to the contrary, in ſettinge forth the workinge of Chriſts words, he ſeeketh another ſhift in this aunſwere, which is, *that albeit Chriſts words do worke in the Sacraments, yet Chriſt chiefly*; as though any controuerſy were in this, or any man had denyed yt. But what ſaith he to the mayne point, wherin *S. Ambroſe* affirmeth not only Chriſts vvords to be *Operatoria*, vvorkinge-words, but that their worke is to make bread, the true and naturall body of Chriſt after they be vttered by the Prieſt? nothing truly in ſubſtance doth he aunſwere herevnto, but after his ſhifts he ſaith only, *that yt vvas called the body of Chriſt, as the holy-ghoſt vvas called the doue, and S. Iohn Baptiſt was called Elias* (which are but bare ſignes & repreſentations, as euery one ſeeth) nay he goeth againe preſently from this, which heere he had graunted, *that God worketh in the Sacraments*: For when *Doctor Yonge* vrged him thus: *If God worke in the Sacraments, he worketh in this Sacrament* (of the Euchariſt) *Cranmer* aunſwereth: *God worketh in his faithfull, not in the Sacraments.* And thus he goeth forward grauntinge and denyinge, turninge and wyndinge, and yet poore miſerable man he would not turne to the truth, nor had grace to acknowledge the ſame laid before him, but toyled himſelfe in contradictions, endeauouring

Hovv *Cranmer* ſhifteth of *Saint Ambroſe.*

Fox *pag.* 1308 *col.* 1. *num.* 70.

to ſhift of moſt euident authorityes of ancient Fathers, by impertinent interpretations. As when *Doctor Yonge* vrged him with thoſe cleere words of *S. Ambroſe*: *Before the words of Chriſt be ſpoken, the chalice is full of wyne and water, but when the vvords of Chriſt haue vvrought their effect, then is there made the bloud that redeemed the people. Cranmer* aunſwered: that the words of Chriſt wrought no otherwiſe in this Sacramēt, then in baptiſme. *Ambroſe ſaid* (quoth he) *that the bloud is made, that is, the Sacrament of the bloud is made, fit ſanguis* the bloud is made, *that is to ſay oſtenditur ſanguis*; the bloud is ſhewed forth there.

Ambr. l.4. de Sacram. cap. 5.

36. Theſe and ſuch like vvere *Cranmers* ſleights to ridd himſelfe that day, and yet did not *Doctor Chadſey* and *VVeſton* leaue him for theſe ſtarts, but followed him cloſe with other cleere places of *S. Ambroſe*, the one expounding the other. As for example, *Fortè dicas, &c. Perhaps yow may ſay, how are theſe things true? I vvhich ſee the ſimilitude, do not ſee the truth of the bloud: Firſt of all I tould thee of the word of Chriſt, vvhich ſo vvorketh, that yt can change and turne the kinds ordayned of nature, &c.* And againe in another place. *Ergo didiciſti, &c. Therfore thou haſt learned that of bread is made the body of Chriſt, and that vvyne and vvater is putt into the cupp, but by conſecration of the heauenly vvord it is made bloud. Sed fortè dices ſpeciem ſanguinis non videri, ſed habet ſimilitudinem*: But perhaps yow will ſay, that the ſhape or forme of bloud is not ſeene; but yet it hath the ſimilitude. So *S. Ambroſe*, and for that he ſaith, as

Ambr. l.6. de Sacram. cap. 1.

yow ſee, that albeit the bloud after conſecration, hath not the ſhew or forme of true bloud; yet hath yt ſimilitude, (for that the forme of wyne commeth neereſt to the likeneſſe of bloud) heerof *Cranmer* layinge hands, could not be drawne from affirminge that *S. Ambroſe* meaninge is, that it is not true naturall bloud after the conſecration, but beareth a ſimilitude only, repreſentation, or tipe therof, which is quite contrary to *S. Ambroſe* his whole drift and diſcourſe, yf yow conſider yt out of paſsion.

37. After theſe bickerings about *S. Ambroſe*, were vrged againſt him, by the two Doctors, *Chadſey* and *VVeſton*, diuers other Fathers, as *Iuſtinus Martyr* aboue 14. hundred yeares gone, whoe in his Apology for Chriſtians writeth: *that as by the word of God, Ieſus Chriſt our Sauiour being made fleſh, had both fleſh, and bloud for our ſaluation: ſo are we taught, that the meate conſecrated by the vvord of prayer inſtituted by him (vvherby our bloud and fleſh are nouriſhed by communion) is the fleſh and bloud of the ſame Ieſus, that was made fleſh.* Out of which place they vrged, that as Chriſt is truly and really incarnate, ſo is he truly and really in the Sacrament, accordinge to *S. Iuſtinus*, and that our fleſh and bloud is nouriſhed by that communion, and conſequently in *Saint Iuſtinus* tyme, yt was not held that Chriſts body was receaued only by faith.

The teſtimony of *S. Iuſtine* examined.

Iuſtin. Apol. 2.

38. The words of *Saint Irenæus* were vrged in like manner, he being another Martyr of the ſame age with *S. Iuſtine*, who wryteth thus:

Iren. lib. 5. cap. cont. hæreſ. *Eum calicem, qui eſt ex creatura ſuum corpus confirmauit, ex quo noſtra auget corpora, &c.* This is the cupp, which being a creature, he confirmed to be his body, by which he encreaſeth our bodyes, when both the cupp mixed & the bread broken, hath ioyned to yt the word of God, yt is made the Euchariſt of the body & bloud of Chriſt, of which the ſubſtance of our fleſh is encreaſed and conſiſteth. By which words the ſaid Doctors proued, that the fleſh and bloud of Chriſt was otherwiſe held by *S. Irenæus* to be in the Sacrament, and receaued by vs, than only by faith, ſeing our bodyes alſo are nouriſhed therwith; yea the very ſubſtance of our fleſh is encreaſed and conſiſteth therby, as his words are. To all which *Cranmer* had no other aunſwere, but his old ſhift, *that the Sacrament of the body and bloud, vvas called the fleſh and bloud of Chriſt, though really yt be not.* And from this he could not be drawne: And ſo finally the tyme drawinge late, they vrged him there publikely with certayne falſityes, vſed in his booke againſt the reall preſence, and beſides thoſe that had byn obiected before, as for example. *Doctor Chadſey* obiected a manifeſt corruption in tranſlatinge the foreſaid place of *S. Iuſtine*, which *Cranmer* excuſed no otherwiſe, but that he tranſlated not *Iuſtine* word for word, but only gaue the meaninge; but the other, as alſo *Doctor Harpesfield*, ſhewed that he peruerted the whole meaninge, and ſo yt is euident to him that readeth *Iuſtine*.

Diuers corruptiōs obiected to *Cranmer.*

Fox *pag.* 1309.

39. *Doctor VVeſton* obiected a place corrupted

in *Emiſſenus* by putting in the word *ſpiritualibus*, *Cranmer* aunſwered, that yt was ſo in the decrees, *Doctor VVeſton* replyed, that he had left out diuers lynes of purpoſe, vvhich made againſt him in *Emiſſenus* for the *reall preſence*, *Cranmer* aunſwereth: *this booke hath not that.* *VVeſton* obiected another place falſified, where for *Honora corpus Dei tui*, honour the body of thy God, to witt of Chriſt, *Cranmer* had tranſlated yt thus: *honour him vvhich is thy God.* Wherto he anſwered, that he did it not without a weighty cauſe, that men ſhould not thinke that God had a body. *Doctor VVeſton* obiected alſo, that alleaginge a ſentence out of *Scotus*, he had left out a clauſe, that made much to the purpoſe in the matter handled, to witt *ſecundum apparentiam*, as may appeare. *Cranmer* anſwered ieſtingly: *that is a great offence I promiſe yow.* Another place in like manner was obiected, as peruerted by him in *Scotus* words, as alſo one or two in *S. Thomas Aquinas*, wherto I find no aunſwere; but diſputation is broken vp with this cry of the auditory, in fauour of the Catholike party, *vicit veritas*, the truth hath had the victory; and with this we ſhall alſo end this firſt diſputation againſt *Cranmer*, hauinge byn forced to be longer then we purpoſed at the beginninge, & therfore we ſhalbe ſo much the ſhorter, yf it may be, in that which enſueth with *Ridley* and *Latymer*.

Out of the Diſputation with D. Ridley *in the ſame dininity-ſchoole at* Oxford, *the next day after* Cranmer, *to witt, the* 17. *of Aprill* 1554. §. 3.

40. The next day followinge (ſaith Fox) was brought forth *Doctor Ridley* to defend in the ſame queſtions of the *reall preſence*, *Tranſubſtantiation*, and *Sacrifice*; againſt whome *Doctor Smith* was the firſt and principall opponent, for which cauſe Fox, before he beginneth to relate the combat, maketh a particular inuectiue againſt him, for that he had byn ynconſtant in Religion, the ſimple fellow not conſideringe that yf yt had byn true; yet that the ſame might be obiected with much more reaſon, againſt theſe his cheefe champions, *Cranmer*, *Ridley* and *Latymer*, that had byn Catholike Prieſts for many yeares togeather; But Fox his great anger againſt *Doctor Smith* was, for that he preſſed hardly *B. Ridley* in his diſputation, and ſo did *Doctor VVeſton* alſo, as after yow ſhall ſee, for that vpon all occaſions he came in with *Vrge hoc, vrge hoc*; but for the reſt *Ridley* vvas moſt courteouſly vſed by them both, and offered to haue his opinions taken in wrytinge, and that he ſhould haue ſpace till ſaturday after to conſider of them, and that vvhat bookes ſoeuer he vvould demaund, ſhould

D. Smith opponent.

ſhould be deliuered to him, and that he might chooſe any two of the whole company to be his ſeuerall notaryes, and he tooke *Maiſter Iohn Iewell* afterward made B. of *Saluburry* by *Q. Elizabeth,* and *Maiſter Gilbert Monſon*, that had byn notaryes vnto *B. Cranmer* the day before.

Tvvo notaryes choſen.

Fox pag. 1311.

41, But the greateſt difference, and difficulty fell out, for that *Ridley* hauing brought thither with him his opinion, and large explication thereof already wrytten, would needs read the ſame openly to the whole auditory, which was penned in ſuch bitter, ſpitefull & blaſphemous termes, with ſuch abhominable ſcoffes, and raylinge contemptuous ſpeach, againſt the ſacred myſteryes, and the vſe therof, as the commiſsionars were often-tymes forced to interrupt him, and commaund him to ſylence, or to begin diſputation, neyther wherof would he do, but with an obſtinate face go foreward in readinge his declarations, wherypon, *Doctor VVeſton* callinge vnto him ſaid, as Fox relateth: *Yow vtter blaſphemyes vvith an impudent face.* Wherfore finally they made him breake of, promiſinge that they would read & ponder all themſelues, not being conuenient to infect mens eares with publike readinge therof, but that he might defend the ſame, as occaſion ſhould be offered in his anſwers and diſputations.

Fox pag. 1312.

42. The firſt argument brought againſt him by *Doctor Smith* was, for ouerthrowinge that principall foundation of the Sacramentary hereſie: *Chriſts body is inheauen, ergò yt is not in the*

Sacra-

The firſt argument about Chriſts being in many places.

See of *Melancthon ſupra menſe Decemb.*

Act. 9. & 26.

Sacrament. Wherof yow haue heard often before, for that both *Peter Martyr* alleaged yt, as a cheefe fortreſſe of their faith, though *Philipp Melancthon*, that is a Calendar-ſaint togeather with *Peter Martyr*, as before yow haue heard, did ſay, *that he had rather offer himſelfe vp to death, then to affirme vvith the Sacramentaryes, that Chriſts body cannot be but in one place at once.* And this was a principall ground alſo of *Iohn Lambert*, burned for Sacramentary opinions vnder K. *Henry* the eyght, againſt whome *Doctor Cranmer*, then Archbiſhopp of *Canterbury*, was the firſt and cheefeſt diſputer after the King, and ſpecially tooke vpon him to confute this reaſon of *Lambert* as vayne and falſe, and contrary to ſcripture, as before yow haue heard in the ſtory of *Lambert.* And the ſame reaſons, and arguments, which *Cranmer* vſed againſt *Lambert* out of the ſcriptures, doth *Doctor Smith* vſe now againſt *Ridley*, to witt *that Chriſt appeared corporally and really on earth, after his aſſenſion, to S. Paul and others,* ergò, *his being in heauen is no let to his reall preſence in the Sacrament.* The antecedent he proued out of the Acts of the Apoſtles, and *S. Paules* Epiſtles, where yt is ſhewed, that Chriſt appeared vnto him after his aſſenſion; but *Ridley* did not aunſwere this argument, as *Lambert*, and other Sacramentaryes before him had done, denyinge that Chriſt appeared corporally and really vpon earth, but rather that his voyce was heard from heauen, but he ſaid, *that Chriſt* left heauen for a tyme, and came downe. *I do not* (ſaith he) *ſo ſtraitly tye*

Chriſt vp to heauen, that he may not come into earth at his pleaſure, howbeit I do affirme, that yt is not poßible for him to be in earth and heauen at one tyme. So hee, wherunto *Doctor Smith* replyed: *ergò yt is lawfull for Chriſt to be heere preſent on earth vvhen he will.*
Ridley. Yea when he will yt is lawfull. *Smith.* ,,
Ergò his aſcendinge to heauen, doth not re- ,,
ſtrayne his reall preſence in the Sacrament. ,,
Ridley. I do not gainſay, but that yt is lawfull ,,
for him to appeare on earth, when he will, ,,
but proue yow that he will.

Fox pag. 1314. col. 2. num. 28.

43. Lo heere another ſtarting-hole: but yet firſt yow ſee the great Sacramentary bullwarke, ſo much ſtood vpon by others, *that Chriſt is in heauen at the right hand of God, and that the heauens muſt receaue him, vntill the day of iudgement, and conſequently cannot be vpon earth or in the Sacrament*; is quite forſaken by *Ridley*, grauntinge that this argument proueth nothinge: *he is aſcended to heauen*, ergò, *he is not on earth*; for he may leaue heauen and come downe, accordinge to *Ridley*. Yea *Ridleyes* owne principall ground is forſaken by him, for that among his *fiue principall grounds and headſprings* (for ſo he calleth them) ſett downe by him in his **Cambridge** diſputation, * *vvhy he did inclyne to this ſentence and iudgement,* (for then he was but inclininge) the laſt was (yf yow remember) *the moſt ſure beleefe of the article of our faith, he aſcended into heauen*, which now yow ſee may ſtand without this doctrine. Secondly, wheras he denyeth that Chriſt will depart from heauen at any tyme, ſayinge: *proue yow yf he vvill*, yet very ſoone

Matth. 14. Act. 3. Coloſ. 3.

* Fox pag. 1261.

ſoone after being preſſed by *Doctor Smith* out of the ſcriptures, *that Chriſt after his aſſenſion vvas ſeene viſibly, really, and corporally vpon earth*, he anſwered in theſe words: *I graunt the antecedent*; (that is Chriſt did appeare on earth). Smith. *Do yow graunt the antecedent?* Ridley. *Yea I graunt the antecedent, becauſe I know that there be certayne ancient Fathers of that opinion.* Heere yow ſee that *Ridley*, by grauntinge this antecedent, to witt, *that Chriſt after his aſſenſion, did appeare really and corporally vpon earth*, eyther doth contradict himſelfe, when he denyed before, that Chriſt would euer come out of heauen (notwithſtandinge he could) or els he muſt graunt, that Chriſt appeared vpon earth againſt his will, or without his owne will, which were a greater abſurdity, then any of the other.

44. And furthermore he contradicteth himſelfe againe, in that he ſaid a little before, *that Chriſt may leaue heauen, and come downe into earth vvhen he vvill*: For being asked by *Doctor Smith* this queſtion: *Doth Chriſt ſo ſitt at the right hand of his Father, that he doth neuer foreſake the ſame?* *Ridley* anſwereth in theſe words: *If yow vnderſtand his ſitting to be after a corporall manner of ſitting, ſo is he alwayes permanent in heauen*: Which yf yt be true, then is that falſe which before he ſaid; *that Chriſts body is not ſo tyed to heauen, but that he may come downe into the earth vvhen he vvill*. And much more falſe is yt, that Chriſt did really and corporally appeare vpon earth to *Saint Paul*, and others as a little before he graunted: ſo as by theſe yow may ſee the briars

Fox pag. 1315. col. 1. num. 40.

wherinto *Ridley* was driuen about this argument.

45. The third point to be noted in theſe inconſtant ſpeaches of *Ridley*; is, that yt is not poſsible for Chriſts body to be in heauen and earth at one tyme; and yet when we vrge them with impiety for laying impoſsibilityes to Gods omnipotency; they will preſently runne to that anſwere, as *Ridley* alſo afterward doth: *that they diſpute not what God can do, but what he vvill do.* Wherfore to returne to our diſputation; when *Doctor VVeſton* heard him talke of this impoſsibility, & that Chriſt yf he would appeare in earth, muſt leaue heauen, he tooke vpon him to conuince this falſity, out of two authorityes, the one of *S. Chryſoſtome*, the other of *S. Bernard. S. Chryſoſtome* his place, is vpon the Epiſtle to the *Hebrues*, talkinge of the dayly externall ſacrifice of Chriſtians, offered throughout the world in many churches at once, ſaith thus; *vna eſt hæc oblatio, non multæ, &c.* this oblation we offer is one and not many; and how is it one and not many, which being once offered vp in *ſancto ſanctorum* (to witt, vpon the Croſſe) notwithſtandinge is offered by vs dayly? This ſacrifice (which dayly we offer) is a paterne of that (once offered on the Croſſe) and alwayes we offer the ſelfe-ſame, not offeringe now one lambe, and to morrow another, but alwayes the ſelfe-ſame; wherfore heere is but one ſacrifice, for that otherwayes by this meanes, yf there be many ſacrifices in many places, there ſhould be many Chriſts,

Chryſoſt. hom. 17. in ep. ad Hebr.

Chriſts, which is not ſo, but one Chriſt in all places; *qui & hic plenus, & illic plenus, vnum corpus*, which Chriſt is fully heere, and fully there, being but one body, *&c.*

46. Out of which place *Doctor VVeſton* did vrge *B. Ridley* very ſtraitly, who firſt, would ſeeme to make light of the place, ſayinge: *theſe things make nothinge againſt me*: but *VVeſton* vrged: how ſay yow then, *one Chriſt is in all places, heere fully, and there fully.* Ridley. *One Chriſt is in all places, but not one body is in all places, &c.* And this euaſion pleaſeth ſo much *Iohn Fox*, as he wryteth in the margent, *one Chriſt, but not one body in all places*, as though Chriſt could be ſeparated from his body, or as though *S. Chryſoſtome* did not expreſſely talke of one body: *Heere Chriſt fully, and there Chriſt fully one body*; and the very next words of *Chryſoſtome* immediatly followinge are theſe; *euen as then Chriſt offered in many places, is one body, and not many bodyes, ſo is the ſacrifice alſo but one.* But lett vs heare *Doctor VVeſton* vrge the ſame: Weſton. *One body ſaith Chryſoſtome.* Ridley. *But not after the maner of bodily ſubſtance he is in all places, not by circumſcription of places: for* hic & illic, *heere and there in Chryſoſtome do aſsigne no place as Auguſtine ſaith: Surſum eſt Dominus, & vbique eſt veritas Domini.* The Lord is aboue, but the truth of the Lord is in all places. Weſton. *Yow cannot ſo eſcape, Saint Chryſoſtome ſaith, not the verity of Chriſt is one, but one Chriſt is in all places both heere and there.* Ridley. *One ſacrifice is in all places, becauſe of the vnity of him, vvhome the ſacrifice doth ſignifie,*

not that the ſacrifices be all one and the ſame.

An obſeruation of *Ridleyes* ſhifts vpõ one place only of *S. Chryſoſtome.*

47. Marke now heere gentle reader, what yt is to diſpute with theſe people, that ſeeke after nothinge but ſhifts & holes to runne out at, or ſlipp away? Conſider how many they be vpon this only place. For firſt when *Ridley* was preſſed with *S. Chryſoſtomes* authority, as yow haue heard, prouinge euidently, that Chriſt could be at one tyme in diuers places, his firſt ſhift was, that yt maketh nothinge againſt him; and then, that albeit Chriſt be in many places, yet his body cannot be in many places, as though Chriſt were in any place without his body: And then againe yt being ſhewed, that *S. Chryſoſtome* ſpeaketh expreſſely of Chriſts body, the next ſhift was, that his body is not there after the ordinary manner of bodily preſence, to witt, by circumſcription of place, which is quite from the purpoſe, for that we hould this alſo, as before you haue heard in the fifth & ſixt obſeruations, to witt, that Chriſt is not circumſcriptiuely in the Sacrament. And further yt is another abſurd ſhift, or rather ignorance in *Ridley* (and may be the fift or ſixt about this matter) to affirme as heere he doth, that Chriſts body is not by circumſcription euery-where, or in all places: for we hould alſo, not only, that which he ſaith, by circumſcriptiõ, but that no wayes, either circumſcriptiuely, or definitiuely, or ſacramentally is Chriſts body euery-where, but only in many diſtinct places, by Gods omnipotent will. The other of vbiquity being a

property of Gods diuinity only, to be in euery place at one tyme, as before we haue ſhewed. And laſtly to follow *Ridley* and his riddles no further about this matter, the words of *S, Auguſtine* are fooliſhely alleaged by him; *that the Lord is aboue, but the truth of the Lord is in all places:* for as *Doctor VVeſton* well noteth and telleth him, *vve talke not heere, how the Lords truth is euery-vvhere*, but whether Chriſts body be in diuers places or noe: for Chriſts truth is euery-where, where his faith grace or power is, but not his body. And albeit his truth admitt not the circumſtances or proprietyes of places *ſurſum* and *deorſum*, yet his body doth: which *Ridley* conſidered not, when he brought this example, but only deſyred to ſay ſome-what, though neuer ſo much from the purpoſe.

48. And the like ſhiftes he ſheweth in his laſt anſwere about this place of *S. Chryſoſtome*, when *Doctor VVeſton* vrginge, *that one Chriſt and one body is in all places wherſoeuer his ſactifices are offered*, he aunſwereth not to the words of *Saint Chryſoſtome* at all, but ſaith only at randome, *that one ſacrifice is in all places* (*S. Chryſoſtome* ſaith one body) *becauſe of the vnity of him vvhome the ſacrifice doth ſignifie*, which is as much to ſay in his ſenſe, as the ſacrifice being but a ſigne or ſignification of Chriſt that is one, is multiplyed in diuers places. And what great miracle is this I pray yow, to multiply many figures in diuers places of one thinge, who may not do ſo? and yet *Saint Chryſoſtome* ſetteth yt downe for a wonderfull ſtrange and admirable matter,

that one Chriſt the ſelfe-ſame lambe, one body, fully heere and fully there, ſhould be offered at one tyme in many places, which miracle in *Doctor Ridleyes* ſenſe is both eaſy and no miracle at all, and ſo much about this place of *Saint Chryſoſtome*.

49. The ſecond authority out of *S. Bernard* is in theſe words: *Vnde hoc nobis pyſsime Ieſu, &c.* How cometh this vnto vs, ô moſt pious Ieſu, that we ſeely wormes creepinge on the face of the earth, that are but duſt and aſhes, ſhould deſerue to haue thee preſent in our hands, & before our eyes, who ſitteth both whole and full at the right hand of the Father, and who in the moment of one houre, from the riſinge of the ſunne, vnto the goinge downe thereof, art preſent one and the ſelfe-ſame in many and diuers places, *&c.* To this place *D. Ridley* gaue diuers anſwers: *Firſt* (ſaith he) *theſe words of Bernard make nothing for yow at all.* This is very confidently ſpoken as yow ſee, no leſſe then to the place of *S. Chryſoſtome* before; and I beleeue he will not ſtand longe vnto yt: For yf *Saint Bernard* doth meane as he ſaith, he muſt needs make much for vs in the words now recyted, wherin I referre me to the iudgement of the reader. Wherfore *Maiſter Ridley* not truſtinge much to this anſwere, paſſeth to his ſecond ſayinge: *I know that Bernard vvas in ſuch a tyme, that in this matter he may vvorthily be ſuſpected.* So he. And yet leaſt he might ſeeme to leeſe ſome creditt in reiectinge *S. Bernard*, he hath a third anſwere thus: *notwithſtanding* (ſaith he)

Bern. ſerm. de Cana Dom.

Fox pag. 1315.

I will ſo expound him rather then reiect him , that he ſhall make nothinge for yow at all. Lo heere his laſt caſt; and this he learned of his *Maiſter Caluyn,* not ſo much to reiect in words the Fathers, as *Luther* did, but rather by falſe and crafty interpretation, ſleightly to auoyd them, which indeed is not humility but double impiety; and more impious to the Fathers themſelues, then to be vtterly denyed, for by this meanes they are made coadiutors of heretiks: lett vs heare then *S Bernard* expounded by *Ridley* to his purpoſe: *S. Bernard* (quoth he) *ſaith , that we haue Chriſt in a myſtery , in a Sacrament, vnder a veyle or couer; in the meane tyme heere now he ſaith , that the verity of Chriſt is euery-vvhere.* So he. And is not *Ridley* ridiculous heere? let the reader compare *S. Bernards* words before alleaged, with this expoſition of *Ridley* , and he will ſay that the commentary hitteth as right the text , as the blynd-fold-man doth hitt the hennes head on the ground, when his face is another way from her. And thus much of *Doctor Ridleyes* three aunſwers to this place of *Saint Bernard*.

Another place of *S. Chryſoſtome* vrged about *Elias.*

50. After this *Doctor Smith* vrged him againe with another place of *S. Chryſoſtome,* where he makinge a compariſon , betweene *Elias* the Prophett and *Chriſt* , ſaith , that *Elias* left his cloake to *Elizeus* with his double ſpiritt, when he went vp to heauen ; but *Chriſt* did much more miraculouſly, for that he left vs his fleſh in the Sacrament , and yet tooke the ſame vp with him: *Helias quidem melotem diſcipulo reliquit; filius*

Chryſoſt. hom. 2. ad Pop. Antioch.

filius autem Dei aſcendens, ſuam nobis carnem dimiſit; Helias quidem exutus, Chriſtus autem & nobis reliquit, & ipſam habens aſcendit. *Elias* indeed at his de- ,,
parture, left his cloke or hearcloth vnto his ,,
diſciple *Elizeus*; but the ſonne of God aſcen- ,,
dinge vp to heauen left his owne fleſh vnto ,,
vs: *Elias* left his cloake, but Chriſt both left ,,
vnto his his fleſh & yet carryed the ſame with ,,
him. Which plaine place when *Ridley* went about to delude, as he had done other former places, by ſayinge that *Chryſoſtomes* meaninge was, that he left his fleſh vpon earth not really and ſubſtantially, but to be receaued after a ſpirituall communication, by grace, addinge this example: *as we alſo* (quoth he) *by hearing the ghoſpell, and by faith*: So as by this aunſwere we haue Chriſts fleſh no otherwiſe preſent by meanes of the Sacrament, then we haue him preſent by hearinge the ghoſpell, or by beleeuinge in him, which is to euacuate wholy the ſpeach & compariſon of *S. Chryſoſtome*. Wherfore to ouerthrow this ſhift, *Doctor Smith* alleaged another plaine place of the ſame *Chryſoſtome* in confirmation of this where he ſaith: *O miraculum! ô Dei benignitatem! qui ſurſum ſedet, tempore ſacrificij hominum manibus continetur, &c.*

Chryſoſt. l. 3. de Sacerdotio.

O miracle! o goodneſſe of God! that he ,,
which ſitteth aboue, is conteyned in mens ,,
hands in the tyme of the ſacrifice. But all this would not ſerue, for he auoyded this as he had done the other, ſayinge: *he that ſitteth there* (to witt in heauen) *is heere preſent in myſtery and by grace, and is holden of the godly, &c.* And finally

though there were diuers boutes in this matter, yet could nothinge be gotten more.

51. But to this ſenſe, *Doctor Smith, Doctor Seton, Doctor Harpesfield* and *Doctor VVeſton,* vrged him much about the place, asking him where was the miracle, yf Chriſt left his fleſh heere only in myſtery and by faith; how could the compariſon ſtand betweene *Helias* and *Chriſt*? for *Chriſt* muſt do more then *Elias*; *Elias* left his mantle and could not carry yt vp with him, Chriſt not only left his fleſh, but carryed vp the ſame, *ergò* he left the ſame that he carryed vp, *&c.* But he carryed vp his true and naturall fleſh, *ergò* he left the ſame; to all which he aunſwered againe: *He tooke vp his flesh vvith him to heauen, and left heere the communion of his flesh on earth.* With which ſhiftinge aunſwere *Doctor VVeſton* being moued, began after his faſhion to vrge the matter earneſtly ſayinge: yow vnderſtand in the firſt place his fleſh for very true fleſh, and in the ſecond place for grace and communion of his fleſh; I will make yt euident how blockiſh and groſſe your aunſwere is: *As Elias left his cloke* (ſaith *S. Chryſoſtome*) *ſo the ſonne of God left his fleſh; but Elias left his true ſubſtantiall cloke, ergò Chriſt left his true ſubſtantiall fleſh:* and heerin he ſpake in Engliſh. *Ridly. I am glad yow ſpeake in English, and ſurely I vvould vvish all the vvorld might vnderſtand your reaſons and my anſwers: Reliquit nobis carnem,* Chriſt left vnto vs his fleſh. *This yow vnderſtand of flesh, and I vnderſtand of grace: he carryed his flesh to heauen, and left behind him the communion of his flesh vnto vs.* Weſton. *Yee iudges*

Chryſoſt. hom. 2. ad Pop. Antioch.

what

vvhat thinke yow of this, aunſwere Iudges. Iudges. *It is a ridiculous, and very ſond aunſwere.* Ridley. *vvell I vvill take your vvords patiently for Chriſts ſake.*

52. And this was the end of the controuerſy about this place of *S. Chryſoſtome*, to witt, that we muſt take grace for fleſh, and when Chriſt is ſaid to haue left his fleſh heere with vs, we muſt vnderſtand his grace: Yet *Doctor VVeſton* alleaged alſo another place out of the ſame Father, where he ſaith: *Spargimur, &c. VVe are ſprinkeled vvith the very ſelfe-ſame bloud, that Chriſt carryed vp vvith him, &c.* Wherunto *Ridley* anſwered after his faſhion: *yt is the ſame bloud, but ſpiritually receaued.* Then vrged he *Saint Bernards* words againe; *the ſelfe-ſame Chriſt is preſent vvholy in diuers places, euen from the vveſt to the eaſt, from the north to the ſouth, &c.* Wherto *Ridley* aunſwered; *that God accordinge to his Maieſtie and prouidence, as S. Auguſtine ſaith, is euery-where with the faithfull, and ſo muſt Bernard be expounded.* Do yow ſee this expoſition? Read *Saint Bernards* words before ſett downe, and yow ſhall ſee, that he ſpeaketh of Chriſt, *as ſittinge in heauen, and yet preſent vvholy in the Prieſts hands, &c.* And not of his Maieſtie & prouidence, wherby he is euery-where, as before hath byn declared: So as this is not to expound, but to confound the Fathers, and I thinke verily that *Ridley* was much troubled, when he gaue ſuch impertinent aunſwers and expoſitions.

Fox *pag.* 1317. *col.* 1. *num.* 80.

53. And with this would I paſſe ouer this whole ſtrife about *Saint Chryſoſtomes* places of *Elias*, but that I muſt let yow know, that there

had byn ſome yeares before, a great ſtyrre and altercation in the conuocation-houſe about the ſame, for that *Philpott* hearinge that place alleaged againſt him, as his faſhion was, vaunted wounderfully, that this being the Papiſts cheefe and principall foundation, he would ſo beat them from yt, *and* (as Fox addeth) *giue ſuch a plucke at yt, as yt ſhould neuer ſerue their turne more*: and when yt came to the triall, he ſaid that he had two wayes to beate them from it: The firſt was, that Chriſt goinge vp to heauen carryed his owne fleſh with him, and left the ſame behind him, *in that he left vs behind him, that are fleſh of his fleſh and bones of his bones.* This is the firſt blow and *plucke*, wherby yow ſee, that Chriſts progatiue is plucked alſo; for *Helias* as well as he left his fleſh behind him in this ſenſe, for he was of our fleſh: and *Philpott* alſo left his fleſh behind him in vs, though his owne were burned in Smith-field. And finally *S. Chryſoſtome* ſpeaketh expreſſely of the Sacrament of the Altar, ſayinge: that therein Chriſt left his fleſh, but he did not leaue all mankynd in that Sacrament; wherfore this firſt plucke is to ſmall purpoſe. But lett vs ſee his ſecond.

Tvvo pluckes of *Philpott* prayſed by *Fox.*

54. The ſecond is, *that Chriſt* (ſaith he) *left his fleſh in the myſteryes, that is ſacramentally; and that this myſticall fleſh, Chriſt leaueth as well in the Sacrament of baptiſme, as in the ſacramentall bread & wine.* So he. Wherin (yf yow marke) he giueth not only the ordinary old plucke of other Sacramentaryes, to the verity of Chriſts fleſh, makinge

kinge that myſticall, which *S. Chryſoſtome* ſpeaketh expreſſely of the naturall fleſh left by him, and therby plucketh out of ioint all *Saint Chryſoſtomes* whole meaninge and diſcourſe, but giueth a new plucke alſo to the whole Sacrament of the *Euchariſt*, affirminge Chriſts fleſh to be as much in baptiſme, as in the other, & conſequently that both *Saint Chryſoſtome*, and other Fathers, do in vayne trouble themſelues, with ſo much extollinge the excellency of the *Euchariſt* for hauinge Chriſts fleſh in yt, for that the water of baptiſme hath the ſame, & ſo yow ſee the whole Sacrament plucked vp by theſe pluckes of *Philpott*, *and yet* (ſaith Fox) *that he did ſhrewdly ſhake our reall preſence, by giuinge ſuch a plucke to one of our cheefe foundations*. Yow ſee how one of theſe men do flatter the other.

The abſurdityes of *Philpott*.

Fox *pag.* 1294.

55. Next to this entred one *Maiſter VVard* to diſpute that had byn *Philpotts* reader, and ſeing D. *Ridley* to haue doubted ſo much in grauntinge and denyinge Chriſts body to haue appeared vpon earth, as in the former diſputations of *Doctor Smith*, yow haue partly heard, though much be omitted for breuityes ſake, he began to vrge him againe in that point, alleaginge againſt him the authority of a Catechiſme ſett forth by himſelfe, in the name of the whole conuocation-houſe in *K. Edwards* dayes, where the ſelfe-ſame point is graunted, which heere he denyed; but *Ridley* for two or three abouts, would not yeld that the Catechiſme was his, though the iudges ſaid that

M. VVard diſputeth.

Fox *pag.* 1317.

Cranmer had confeſſed the matter the day before, and *Maiſter VVard* auouched to his face, that he being Biſhop of *London*, & in his ruffe, compelled him to ſubſcribe thervnto; yet at length he confeſſed, that both he and *Cranmer* had approued the ſame vnder their hands, & that the place alleaged againſt him, might eaſily be expounded without any incōuenience; and ſo they ſlydd away from that matter, and a place of *Theophilact* came in queſtion, where he wryteth, that Chriſt in the inſtitution of the Sacrament of the Altar *non dixit, hoc eſt figura corporis mei, ſed hoc eſt corpus meum*: he ſaid not, that this is the figure of my body, but this is my body: which authority *Ridley* wiped of by ſayinge his meaninge to be, that yt was *not only a figure of his body*. Whereunto *Doctor VVeſton* replyed, that this *only* was *one lye* put in by him, for that *Theophilact* had no ſuch word, nor could yt ſtand with his ſenſe, for that he did not make the oppoſition betweene *figure*, and *only*, but betweene the *body* and *figure*, ſayinge; *yt vvas his body, and not a figure of his body*. And for proofe of this, another place of *Theophilact* was alleaged vpon *Saint Iohn*, where his words are: *quoniam infirmi ſumus, &c. for that vve are infirme, and abhorre to eate raw-fleſh eſpecially the fleſh of man, therefore yt appeared bread, but is fleſh*: what can be more plaine, and perſpicuous then this? and yet do I not find any annſwere to haue byn giuen by *Doctor Ridley* to this place, but that he paſſed to another matter, to expound the word *Tranſelemented* vſed by *Theophilact*. And I paſſe

Theoph. comment. in 26. Matth.

Theoph. in cap. 6. Ioan.

paſſe ouer diuers other places, as that of *Tertullian*, *acceptum panem corpus ſuum illud fecit*; he takinge bread made yt his body; and that of *Iuſtinus Martyr*, ſayinge: *That Chriſts fleſh in the Sacrament, is the ſame that vvas taken of the bleſſed Virgin.* And that of *S. Auguſtine* vpon the Pſalme; *that he gaue vs to eat the ſelfe ſame fleſh, wherin he vvalked vpon earth.* All which places being obiected before to *Cranmer*, and read both then & now out of the authors themſelues, by *Doctor VVeſton* that had the books by him, were no otherwiſe aunſwered heere, then by the ſame ſhifts which *Cranmer* had auoyded them before, yt appearinge euidently that they had agreed vpon certayne diſtinctions, and common euaſions, wherby to delude all the Fathers authorityes that might be brought againſt them, though they were neuer ſo cleere or pregnant for the purpoſe.

Tert. lib. 4. cont. Marcion.

Iuſt. Mart. in Apol. 2.

Aug. in Pſalm. 96.

56. It followeth, that by order of diſputation the turne came to *Doctor Glyn* to diſpute againſt *Doctor Ridley*, who made (ſaith Fox) a very contumelious preface againſt him, *vvhich Ridley tooke the more to heart, for that he had allwayes taken him to be his frend.* And albeit Fox doth not ſett downe the ſame preface, yet by *Doctor Glyns* entrance to his argument, a man may ſee, that the cheefe point was in reprehendinge him, for deludinge and ſhiftinge of both ſcriptures and fathers ſo ſhamfully, as he had heard him do, for he ſaith: *I ſee that yow euade or ſhift away all ſcriptures & fathers.* And *Ridley* anſwered: *this is a greeuous contumely, that yow call me a ſhifter, &c.* And

D. Glyns argument about vvorſhippinge the Sacramēt.

Fox pag. 1319.

And finally *Doctor Glyn* endeauored to draw him to yeld to the Catholike Church, which being the piller of truth, could not be thought to haue fallen to ſuch Idolatry, as for many ages to haue worſhipped erroneouſly bread and wyne, for the fleſh and bloud of Chriſt in the Euchariſt, and for proofe therof he alleaged *Saint Auguſtine* againſt *Fauſtin* the *Manichee*, where he ſaith, that this vſe of adoring Chriſts body in the Sacrament, was ſo auncient and publike, as ſome pagans did thinke that Chriſtians did adore *Ceres* and *Bacchus* the Gods of bread and wyne. He alleaged alſo *Eraſmus* authority, who affirmeth that this worſhipping, and adoration of the Sacrament of the Altar, was in vſe before the tyme of *S. Auguſtine* and *S. Cyprian*; which is not ſo in the Sacrament of Baptiſme, though *Ridley* affirme there is as much the fleſh of Chriſt, as in the other, and conſequently, there is ſome ſpeciall cauſe in the *Euchariſt* aboue other Sacraments. To which two authorityes I find nothinge aunſwered particularly; (as neyther to *Eraſmus*) but to the thing it ſelfe *Ridley* aunſwered: *VVe do handle the ſignes reuerently, &c.* And againe: *There is a decevt in this word Adoramus,* we adore, *for vve vvorſhipp the ſymbolls, vvhen reuerently vve handle them: vve vvorſhipp vvherſoeuer vve perceaue benefitts.* Wherunto *Doctor Glyn* aunſwered: *So I might fall downe before the bench heere, and worſhipp Chriſt therin, &c.* For a bench alſo is a beneficiall creature to them that ſitt on yt. But for all this no further ſatisfaction could be had, but

Aug. cont. Fauſt. Manich. l. 20. cap. 13.

Eraſm. in ep. ad frat. Infer. Germ.

but that all the adoe which the Fathers do make, *about the higheſt honour in earth to be giuen to the Sacrament of the Altar*, comes to no more by theſe mens interpretations; *but that the ſignes of bread and vvyne muſt be reuerently handled, & Chriſt abſent muſt be vvorſhipped therein, as in other thinges, vvherin vve perceaue or receaue his benefitts*: vvhich indeed are all his creatures made & ordayned for our profitt, for by them all, we perceaue & receaue Chriſts benefitts: So as all theſe great admirations of the Fathers, about the honour, worſhipp & adoration due to this Sacrament, come to no more in effect, *but that vve muſt reuerence Chriſt therin, as in other his beneficiall creatures, and vvorſhipp the ſymboll of bread and wyne, as much as yow do the water in baptiſme*: vvhich yet neuer any of the Fathers ſaid was to be adored by vs (as they do of the Euchariſt) though Baptiſme be a moſt neceſſary and profitable Sacrament.

D. Curtopp argued.

57. Then diſputed one *Doctor Curtopp*, alleaginge a place out of *S. Chryſoſtome*, affirminge: *that which is in the cupp, or chalice, to be the ſame bloud* (after the words of conſecration) *that flowed from the ſide of Chriſt*, wherof he inferred, that true and naturall bloud did flow from the ſide of Chriſt, *ergò* true and naturall bloud was in the chalice. To this *Ridley* anſwered in effect after his ould faſhion, that yt was true bloud, that is to ſay, *the Sacrament of his bloud*. Curtopp. *The Sacrament of the bloud is not the bloud.* Ridley. *The Sacrament of the bloud, is the bloud, and that is attributed to the Sacrament, vvhich is ſpoken of the thing*

Chryſoſt. hom. 24. in 1. Cor. 10.

Fox *pag.* 1319.

of the Sacrament. At which aunſwere *D. VVeſton* being moued, as yt ſeemed, argued in Engliſh (ſaith Fox) thus: *That vvhich is in the chalice is the ſame that flowed out of Chriſts ſide, but there came out very true bloud, ergò there is very true bloud in the chalice.* Ridley. *The bloud of Chriſt is in the chalice in deed, but not in the reall preſence, but by grace and in a Sacrament.* Weſton. *That is very vvell; then vve haue bloud in the chalice.* Ridley. *Yt is true, but by grace, and in a Sacrament*; and heere the people hiſſed at him, (ſaith Fox) wherat *Ridley* ſaid: *O my maiſters I take this for no iudgement, I will ſtand to Gods iudgement.* This was his laſt refuge and further then this, nothinge could be had at his hands.

D. *VVatſon* diſputeth. 58. There roſe vp after this *Doctor VVatſon*, who after a long altercation with *Ridley*, whether after conſecration the Sacrament might be called true bread: *Ridley* alleaged this place of *S. Paul.* *The bread which we breake, is yt not a communication of the body of Chriſt?* As though yt had made for him. But *VVatſon* brought *S. Chryſoſtomes* expoſitiō: *Quare non dixit participationē, &c. VVherfore did not S. Paul ſay heere, that yt is the participation* (of Chriſts body) *but the communication? becauſe he would ſignify ſome greater matter, & that he vvould declare a great conuenience betwene the ſame, for that vve do not communicate by participation only & receauing, but by co-vniting or vnion; for euen as the body is co-vnited to Chriſt; ſo alſo are we by the ſame bread conioyned and vnited to him.* Out of which place of *S. Chryſoſtome*, yt appeareth euidently, that his beleefe was; that as his body and fleſh

1. *Cor.* 11.

Chryſoſt. in 1. *Cor.* 11.

was really vnited to his perſon, ſo are we vnto him in fleſh, by eatinge the ſame in the Sacrament, which is another manner of vnion then by faith and generall only. But to this lett vs heare *Ridleyes* aunſwere in his owne words: Ridleye. *Let Chryſoſtome haue his manner of ſpeakinge, and his ſentence, yf yt be true, I reiect yt not, but lett yt not be preiudiciall to me, to name yt bread.* So he. And thus was *S. Chryſoſtome* ſhifted of, neyther admitted, nor fully reiected; *but if he ſpake truly, then was he to be credited,* which was a courteous kind of reiection; for *Ridley* would haue the reader beleeue, that he ſpake not truly. And ſo much for him.

Fox pag. 1320.

59. And ſo when nothinge more could be gotten by *Doctor VVatſon* from *Maiſter Ridley* in this argument, *Doctor Smith* ſtepped in to him againe, and vrged a place of *S. Auguſtine* vpon the thirty and third Pſalme: *Ferebatur in manibus ſuis &c.* He was carryed in his owne hands, applyed by *S. Auſten* to Chriſt: his words are: *Hoc quo modo fieri poßit in homine, quis intelligat?* Who can vnderſtand how this can be done by a man? *for that no man is borne by his owne hands, but by other mens hands, neyther can vve find how this was fullfilled literally in K. Dauid, but by Chriſt we find it fullfilled, for that Chriſt was borne in his owne hands, when he ſaid this is my body, for he did become that body in his owne hands, &c.* And againe in another ſermon vpon the ſame place, he repeateth againe the very ſame thinge ſayinge: *How vvas Chriſt borne in his owne hands? for that vvhen he did commend vnto vs his body and bloud, he tooke into his*

hands

1. *Reg.* 21.

Aug. in Pſalm. 33. *concion.* 1.

Aug. ibid. conc. 2.

hands that vvhich the faithfull know, and ſo he bare himſelfe after a certayne manner, vvhen he ſaid this is my body. Out of which places appeareth euidently, that *S. Auguſtine* beleeued, that Chriſt after the words of conſecration vttered, did beare his owne body in his hands, and that this in his iudgement was ſo miraculous a thinge, as neyther *King Dauid*, nor any other mortall man could do yt, but only Chirſt, which yet is not ſo in a figure (for euery man may beare a figure of his owne body in his hands) and furthermore yt is cleere by theſe authorityes, and by thoſe words *(nôrunt fideles)* that this was the beleefe by all faithfull people of *S. Auſtens* tyme. Which argument being much vrged againſt *Maiſter Ridley*, both by *Doctor Smith* and others, he ſought to declyne the force therof dyuers-wayes, as ſaying firſt; *that S. Auguſtine vvent from others in this expoſition,* (but yet named none) and then, *that this place of ſcripture vvas read otherwiſe of other men, accordinge to the hebrew text,* & other like euaſions, which yet proue not (as yow ſee) but that *Saint Auſten* was of this opinion and beleefe himſelfe, (which is the queſtion in this place) and after all this he paſſed to his ordinary refuge, *that Chriſt bare himſelfe ſacramentally only, and not othervviſe*; layinge hands, for ſome ſhew of reaſon, vpon the word *quodammodò*, vſed in the ſecond place by *S. Auſten*, that is, *after a certayne manner.* And when it was replied to him, that *S. Auſten* vſed that word, to ſhew the different manner of his being in the Sacrament, and out of the

Sacrament, but that otherwayes all parts and circumſtances of *S. Auſtens* ſpeach do ſhew, that he beleeued Chriſt to haue holden really, and truly his owne body and fleſh in his hands, they could gett no other aunſwere from him but this: *He did beare himſelfe, but in a Sacrament.* Wherat men maruaylinge, *Doctor Smith* ſaid: *Yow are holden faſt, nor are ye able to eſcape out of this labyrinth.* And then began *Doctor Treſſam* to pray for him with a ſollemne prayer, which being ended he ſaid: *If there were an Arrian heere that had this ſubtile witt, that yow haue, he might ſoone ſhift of the ſcriptures, and Fathers as yow doe.* Wherat *Doctor VVeſton,* ſeeming vnwilling that tyme ſhould be ſpent in prayinge and not in diſputinge, ſaid: *eyther diſpute, or hould your peace I pray yow.* And with this they paſſed to another diſputation, *vvhether euill men do receaue the true body of Chriſt or not:* But *S. Auſtens* authority of bearinge himſelfe in his hands, gatt no other ſolution, but that Chriſt bare himſelfe in his hands, that is the figure or repreſentation of himſelfe, which neither *Dauid,* nor other mortall man could do: At which abſurdity moſt of the audience did laugh.

Fox *pag.* 1321.

60. But concerninge the other queſtions, *vvhether euill men do receaue Chriſt*, *Doctor Treſſam* brought two or three places out of *S. Auſten* concerninge *Iudas*, that he eat the true body of Chriſt, as the other Apoſtles did, and then againe of wicked men in generall: *Quia aliquis non ad ſalutem manducat, non ideò non eſt corpus:* becauſe ſome do not eate to ſaluation, yt followeth

D. *Treſſam* diſputeth.

Aug. lib 5. *cont Donat. cap.* 8.

loweth not therfore, that yt is not his body: but to all this *Maiſter Ridley* aunſwered by his former ſhift, *that yt is the body to them*, that is, *the Sacrament of the body*. Do yow ſee the fond euaſion? there was no doubt or queſtion whether euill men did eat the Sacrament, or externall forme, (for euery man doth eat that, when they receaue) but the queſtion was and is of the true body: and therfore when *Saint Auſten* ſpeaketh of this body, yt is madnes to vnderſtand yt of any other thinge, then the reall body. But lett vs heare what was replyed: *Doctor VVeſton* ſaid: I bringe *Theophilact* againſt yow: *Iudas* (ſaith he) *guſtauit carnem Domini*: Iudas did eate or taſt the fleſh of Chriſt. Ridley. *That is the Sacrament of the Lords flesh. Doctor VVatſon* replyed out of the Councell of *Nice*: *Exaltata mente fideliter credamus, iacere in illa ſacra menſa agnum Dei tollentem peccata mundi, a ſacerdotibus ſacrificatum.* Let vs faithfully beleeue with an exalted mynd, that there lyeth in the holy
,, table the lambe of God, that taketh away the
,, ſinnes of the world, which is ſacrificed by the
,, Prieſts. Ridley. *That Councell vvas collected out of auncient Fathers, and is to me of great authority*, &c. *the vvords make for me: the lambe of God is in heauen accordinge to the verity of the body, and heere he is with vs in a myſtery accordinge to his power, not corporally.* Watſon. *But the lambe of God lyeth on the table.* Ridley. *Yt is a figuratiue ſpeach, for in our mynd vve vnderſtand him vvhich is in heauen.* Watſon. *But he lyeth there, the Greeke vvord is* κεῖται. Ridley. *He lyeth there, that is, he is there preſent, not corporally,*

but

Fox ibid. num. 49.

Concil. Nicen primum tit. de diuina menſa, &c. vltim. editionis.

Fox ibid.

but he lyeth there in his operation, &c. And by this yow may ſee, to what purpoſe yt was to diſpute with this man; for that God by his power and operation is euery where, and in euery creature. And yf Chriſt be no otherwiſe heere, but by his power and operation, as in baptiſme, what an impertinency is this of the Councell of *Nice*, to vſe ſo many and ſignificant words, *that vve muſt faithfully beleeue vvith a high mynd and courage*, againſt ſenſe and reaſon, *that the lambe of God lyeth on the table ſacrificed by Prieſts*, and the like; Is there any Proteſtant that ſpeaketh thus, or can the like words be verified in the Proteſtants communion, of ſignes, figures, repreſentations and ſymbolls?

Fox *pag.* 1321.

61. Laſtly to ſkipp ouer diuers other things, *Doctor VVeſton* preſſed him with two other places of *S. Chryſoſtome*, ſo cleere, as nothinge can be ſpoken more cleerer. The firſt is in theſe words: *vve vvorſhipp the ſelfe ſame body in the Eucharıſt, vvhich the vviſe men did vvorſhipp in the manger.* And then againe: *vve haue not heere the Lord in the manger, but on the Altar; heere a vvoman holdeth him not in her hands, but a Prieſt.* Theſe are the words. Let vs heare his anſwere. Ridley. *I graunt the Prieſt holdeth the ſame thinge, but after another manner. She did hold the naturall body, the Prieſt holdeth the myſtery of the body.* So hee. And Fox wryteth in the margent: *The ſame thinge, but the manner diuerſe.* But who ſeeth not, that our contention is about the thing, and not the manner; for we teach alſo that the manner of Chriſts being in the Sacrament, is different

Chryſoſt. hom. 24. in 1. ad Cor.

Fox *pag.* 1322.

from the manner of his being in heauen, but the thinge really is all one. And ſo yf *Ridley* do graunt the ſame thinge to be holden by the Prieſt hands, which the bleſſed virgin held in her hands, as heere yow ſee him graunt in words, then the controuerſie betweene vs and him is ended. But preſently he leapeth from his graunt againe, ſayinge ſhe did hold the naturall body, and the Prieſt holdeth the myſtery of the body, which are different things, and not only different manners of holdinge. Wherefore *Doctor VVeſton* repeatinge againe this argument out of *S. Chryſoſtome* to the multitude in Engliſh (ſaith Iohn Fox) and conſideringe the manner of *Ridleyes* aunſweringe, and that nothinge more could be had of him, he diſſolued the diſputation in theſe words: *Videtis præfracti hominis animum, glorioſum, vafrum, inconſtantem, &c.* Yow ſee the ſtubborne, vauntinge, deceytfull, and inconſtant mynd of this man. And with this Encomion departed *Doctor Ridley* to his priſon againe, and the other Doctors each man to their owne lodginges.

Ridley in vvords vvil ſeeme to agree.

Out of the Diſputations with M. Hugh Latimer, *togeather with the concluſion of the whole triall in this article.* §. 4.

64. Vpon the third day being wedneſday

the 18. of Aprill, was brought forth *Maiſter Hugh Latymer* to aunſwere as the former had done, but the diſputation was much more ſhorter then the other, and in Engliſh, *for Maiſter Latymer* (ſaith Fox) *alleaged that he vvas out of vſe vvith Latyn, and vnfitt for that place.* He gaue vp his confeſsion about the three articles in wrytinge, after the imitation of *Cranmer* and *Ridley*, full of ſcoffes and bitter taunts, as his veyne was, and reſted moſt vpon the maſſe, and the *foure marrow-bones therof* (for ſo blaſphemouſly he called them) which were (forſooth) *conſecration, tranſubſtantiation, oblation*, and *adoration*, of all which yow haue heard the ancient Fathers ſpeaches before, how different they are from theſe of *Latymer*, as was alſo their ſpiritt.

Fox pag. 1322.

Latymers 4. morrovv-bones of the maſſe.

63. The firſt entrance to talke betwene *Maiſter Latymer*, and the Doctors was, for that he ſayinge in his wrytinge, that nothinge was to be receaued concerning the Sacramēt, which was not expreſſely ſett downe in the inſtitution of Chriſt, *Doctor VVeſton* inferred; that then weomen muſt not receaue the communion, for that no expreſſe mention is made in ſcripture of their receauinge; and when *Latymer* aunſwered, that *S. Paul* ſaid: *Probet autem ſeipſum homo*, which ſignifieth ſaid he both men and weomen, yt was replyed, that in Greeke yt was *anthropos* that was proper to man, *&c.* Then *Doctor VVeſton* asked him, how longe he had byn of this opinion? he ſaid about ſome ſeauen yeares (he being more then ſeauenty

of

of age) and that my L. of Canterburyes booke had ſpecially confirmed his iudgement therin. *And yf* (quoth he) *I could remember all therin conteyned, I vvould not feare to aunſwere any man in this matter.* So he. And many tymes after he ran ſtill to this booke of *Cranmer. My Lord of Canterburyes booke* (ſaith he to an argument of *Doctor Cartwright*) *handleth this very vvell, and by him could I aunſwere yow, yf* I *had him.* And againe in another place to another argument. *The ſolution of this* (ſaith he) *is in my Lord of Canterbury his booke.* And yet further to another. *I remember I haue read this in my Lord of Canterburyes booke.* Wherto *Doctor Treſſam* aunſwered, *that there are in that booke ſix hundred lyes*, but *Latymer* replyed nothinge, *&c.*

Fox *pag.* 1325.

Latymer foundeth himſelfe on *Cranmers* booke.

64. Then ſaid *Doctor VVeſton: Yow vvere once a Lutheran.* Latimer. *No I vvas a Papiſt, for I could neuer perceaue how Luther could defend his opinion, vvithout tranſubſtantiation. The Tygurines once did vvryte a booke againſt Luther, and I oft deſired God that he might liue ſo longe as to make them aunſwere.* So he, wherby is ſeene, that he fauoured *Luther* more then the *Tygurines* at that tyme, for that he would haue had them aunſwered. But *Doctor VVeſton* ſaid further: *Luther in his booke de priuata miſſa, teſtifieth that the diuell reaſoned vvith him, and perſuaded him that the maſſe vvas not good, vvherby yt appeareth that Luther ſaid maſſe, and the diuell diſſuaded him from yt.* Latimer. *I do not take in hand heere to defend Luthers ſayings or doings: yf he vvere heere, he vvould defend himſelfe vvell inough I trow.* So Latymer, leauinge Luther to him-

Luth. l. de miſſa Priuata fol. 14. *Contigit* ſelfe, but Fox will needs defend him with this marginall note ſayinge: *In that booke, the diuell doth not diſſuade him ſo much from ſayinge maſſe, as to bring him to deſperation for ſayinge maſſe, ſuch temptations many tymes happen to good men.*

Fox pag. 1324.

65. And will yow conſider the grauity and verity of this note; firſt he ſaith that the diuell did not ſo much diſſuade him from ſayinge maſſe, as to bringe him to deſperation: then ſomewhat he did diſſuade him, though not ſo much as to the other; which I beleeue, for that the one was his damnation, and his leauinge of maſſe was but the way to yt. Secondly yf the diuell did endeauour to bringe Luther to deſperation for ſayinge of maſſe, he muſt needs perſuade him firſt, that the maſſe was naught, as yf he would draw a man to deſperation for vſing almeſ-deeds, he muſt firſt perſuade him, that almeſ-deeds are naught and wicked, and as wiſe a man as he ſhould ſhew himſelfe, that at the diuells perſuaſion will beleeue that almeſ-deeds were naught, and leaue the ſame; ſo were *Luther* & *Latymer* as wiſe to beleeue this ſuggeſtion of the diuell againſt the maſſe. And where Fox ſaith, *that ſuch temptations of the diuell do happen many tymes to good-men.* I graunt yt, but not that euer any good man did yeld therevnto, or iudge a thinge euill, for that the diuell did ſay yt was naught, but rather to the contrary, his impugnation of yt is alwayes a ſigne, that the thing is good and pleaſinge to almighty God, whoſe aduerſary the diuell is; yea the greater

John Fox excuſeth the diuell and accuſeth Luther.

The diuells impugninge of the maſſe as euill, proueth yt to be God.

his impugnation is, the better must we preſume the thing to be, and conſequently when he would make the maſſe to ſeeme ſo heynous a thinge to Luther, as that he ſhould be damned for ſayinge the ſame, yt is a good proofe that the maſſe is an excellent thing, & diſpleaſeth the diuell, and that *Luther* and his followers leauing to ſay maſſe, do pleaſe much the diuell in followinge his ſuggeſtion therin, as good and obedient children, to ſo holy a ghoſtly Father, and ſo to him we leaue them.

66. There followeth, that albeit *Latymer* was loath to diſpute, yet ſome few arguments were caſt forth againſt him, but all in Engliſh, for ſo he would haue yt. And firſt *Maiſter Doctor Treſſam* alleaged an authority of *Saint Hilary*, affirminge *a naturall vnity to be in vs with Chriſt by eatinge his fleſh.* Which place, for that yt was alleaged before againſt his fellowes, I will not ſtand much vpon yt, but only note this mans euaſion: Latymer. *I can not ſpeake Latyn ſo longe, &c. But as for the words* (ſaith he) *of Hilary, I thinke they make not ſo much for yow: but he that ſhould anſwere the Doctors, had not neede to be in my caſe, but ſhould haue them in a readyneſſe, and know their purpoſe: Melancthon ſaith, that yf the Doctors had forſeene, that they ſhould haue byn ſo taken in this controuerſie, they vvould haue vvrytten more plainly.* This was his anſwere, and more then this yow ſhall not find, and in this, there is a notable impoſture of an old deceauer, for that *Melancthon* being of oppoſite opinion to him in this article, and wrytinge a whole worke of the Doctors ſen-

tences

ſences for proofe of the *reall preſence*, againſt the Sacramentaryes, as in his * life we haue ſhewed, what he ſpeaketh of this myſtakinge the Fathers and Doctors, he ſpeaketh expreſſely of the Sacramentaryes, and not of thoſe that defend the *reall-preſence*, which he alſo, being a Lutheran, defended, and affirmeth plainly that all the Fathers are of the ſame opinion, though yf they had foreſeene, that ſuch heretiks, as are the Sacramentaryes, would haue riſen vp, and haue wreſted their words and meaning (as yow haue heard both *Cranmer, Ridley*, and *Latymer* to haue done) they would haue ſpoken more plainly in the conttouerſie, though hardly they could haue ſpoken more cleerly againſt them. And by this firſt entrance, yow may marke the plaine dealinge of old Father *Latymer*.

* *Menſe Decembri*

67. *Doctor Seaton* Vice-chauncelour of *Cambridge*, ſeing theſe ſleights of the old fellow, beginneth thus with him: *I know your learninge vvoll inough, and how ſubtile yow be: I will vſe a few vvords vvith yow out of S. Cyprian, vvho ſaith, that the old Teſtament doth forbidd the drinkinge of bloud, and the new Teſtament doth commaund the drinkinge of bloud.* Out of which words he framed this argument. *That yt vvas true and reall bloud, vvhich the old Teſtament forbadd to drinke, ergò yt is true and reall bloud vvhich the new Teſtament commaundeth to drinke*; for that otherwiſe the *antitheſis* or oppoſition of the two Teſtamẽts in this point can not hold, yf the one forbidd the true drinking of true and reall bloud, and the other com-

Fox *pag.* 1325.

D. Seatons argument *Cypr. de Can. Dom.*

maundeth the figuratiue drinking of ſpirituall bloud by faith, for that theſe things are oppoſite, and that the Iewes alſo in the old Teſtament did drinke Chriſts bloud by faith, *&c.* To which argument *Latymer* aunſwered nothinge in effect, but this; *vve do taſt true bloud, but ſpiritually, and this is inough.* Aud then proueth he the ſame by thoſe words of *S. Auguſtine* before aunſwered by vs; *crede & manducaſti*; beleeue, & thou haſt eaten, as though the words *credere* and *edere*, were all one in the ſcriptures. Wherupon *Doctor VVeſton* recyted a ſtory that paſſed betwene *Maiſter Hooper* and *B. Gardener*; for when *Hooper* would needs hould, that *to eate* was *to beleue*, and that an *Altar* ſignified Chriſt in the ſcriptures, *B. Gardener* inferred, ergò, when *S. Paul* ſaith to the Hebrewes, *that vve haue an Altar, vvherof the Iewes muſt not eat: the ſenſe is, vve haue Chriſt; in whome the Iewes muſt not beleeue.* And after this he retourned to preſſe *Latymer* ſtrongly againe vpon this place of *S. Cyprian*; ſayinge: *that is commaunded in the new Teſtament, vvhich is forbidden in the ould, but true bloud vvas forbidden in the old, ergò true bloud alſo is commaunded to be drunken in the new.* Wherunto *Latymer* aunſweringe twiſe, vttered two contraryes: for firſt his words are: *It is true as touchinge the matter; but not as touchinge the manner of the thinge,* where he graunteth (as yow ſee) that true bloud is meant in both Teſtaments, but the manner of drinkinge is different, which alſo we graunt & teach: but heare his ſecond aunſwere vpon the other inſtance.

Fox *pag.* 1325.

Aug. tract. 25. *in Ioan.*

Heb. 13.

S. Cyprians place vrged by *D. VVeſton.*

Fox *pag.* 1325. *col.* 1. *num.* 27.

68. We-

98. Weſton. *The old Teſtament doth forbidd the taſtinge of bloud, but the new doth commaund yt.* Latymer. *It is true, not as touchinge the thinge, but as touchinge the manner therof.* Before he ſaid: yt is true touchinge the matter, but not touchinge the manner; now he ſaith; yt is true touching the manner and not touchinge the thinge: ſo as yf the *thinge and matter* be all one, as yt is, he ſpeaketh contraryes. Wherupon *Doctor VVeſton* opened the whole argument to the people in Engliſh, and the abſurdity of his anſwere, but *Latymer* replyed againe and againe; *that true bloud vvas commaunded ſpiritually to be dronken in the new Teſtament.* Wherunto one *Doctor Pye* replyed, and obiected, that yt was not forbidden to be dronken ſpiritually in the old law: *for that* (ſaith he) *they drinke ſpiritually Chriſts bloud in the old law,* ergò, *the drinkinge therof in the new muſt be more then only ſpirituall.* To this *Latymer* aunſwered, *the ſubſtance of bloud is dronken, but not in one manner.* So as heere yow ſee, he graunteth alſo the ſubſtance of bloud to be dronken, though in a different manner from that of the old Teſtament. But being preſſed by the ſaid *Doctor Pye*, that we require not the ſame manner of drinkinge bloud in the new law, which was forbidden in the old; but only that yt is as really and truly bloud, as the other was; his finall aunſwere and reſolution is this, *It is the ſame thinge, but not the ſame manner, I haue no more to ſay.* Heere then is his laſt determination, and conſider I pray yow the ſubſtance therof; yf yt be the ſame thinge, then muſt

Fox ibid. num. 70.

D. Pye diſputeth.

muſt yt needs be really and truly bloud; for this is the thinge or matter wherof the queſtion is, for that otherwayes we know that the bloud forbidden in the old Teſtament, is meant the bloud of beaſts, and the bloud commaunded in the new, is meant of the bloud of Chriſt; So as in this, *Latymer* cannot graunt them to be one thinge, but only in the reallity and truth of bloud, that is, as the one is true and reall bloud of beaſts: ſo is the other true and reall bloud of Chriſt; which yf he graunt (as heere in words he doth) then cannot the different manner of drinkinge the ſame alter the ſubſtance of the thinge yt ſelfe; or yf yt do, then is yt falſe, that yt is the ſame thinge; and ſo euery way is ould *Latymer* taken, but lett vs paſſe forewatd.

69. *Doctor VVeſton* to confirme the reallity of Chriſts bloud, receaued in the Sacrament, alleaged another place of *S. Chryſoſtome*, where talkinge of *Iudas* he ſaith, *Chriſtus ei ſangninem quem vendidit offerebat.* Chriſt gaue him (in the Sacrament, to witt, to *Iudas*) thẽ bloud which he had ſould. Can any thinge be playner ſpoken. *Latymer* anſwered: *he gaue to Iudas his bloud, in a Sacrament*, and by this thinketh he hath ſaid ſomewhat to the purpoſe, wheras indeed he ſaith nothinge. For we ſay alſo, that he gaue him his bloud in a Sacrament, as we ſay, that we giue wyne in a cuppe, but this excludeth not the reality of the bloud, no more then the giuinge in a cupp, or vnder a veyle, taketh away the true reality of the wyne; yet is this

Chryſoſt. ſerm. de Prodit. Iuda.

the common hole for Sacramentaryes to runne out at, when they are preſſed; for both they and we do agree, that Chriſts bloud is giuen in the Sacrament vnder a ſigne ſacramentally, and the like phraſes; but the difference betweene vs is, that we by this do not exclude the truth & reality of the thing therin conteyned, as they do, & therby delude both themſelues and others, ſpeakinge in ſuch ſort, as they cannot be vnderſtood, but only that a man may eaſily vnderſtand, that they ſeeke therby euaſions, and wayes to ſlipp out at.

70. I paſſe ouer diuers other authorityes of Fathers alleaged by the Doctors, as thoſe words of *S. Cyrill*: *Per communionem corporis Chriſti, habitat in nobis Chriſtus corporaliter.* By the communion of Chriſts body, he dwelleth in vs corporally, *ergò*, not ſpiritually only and by faith. *Latymer* aunſwered; *firſt that (corporally) hath another vnderſtandinge, then yow do groſſely take yt.* And then being preſſed againe, he ſaid: *The ſolution of this is in my Lord of Canterburyes booke.* So he. But Fox not contented, (as it ſeemeth) with this aunſwere, putteth downe a larger, though without an author, wherby we may conceaue yt to be his owne. *Corporally* (ſaith he) *is to be taken heere in the ſame ſenſe, that S. Paul ſaith, the fullnes of diuinity to duuell corporally in Chriſt, that is, not lighty, nor accidentally, but perfectly & ſubſtantially, &c.* Which anſwere yf Fox will ſtand vnto we are agreed; for we require no more but that Chriſt by the commnnion of his body in the Sacrament, doth dwell per-

Cyrill. l.10. in cap. 13. Ioan.

Fox pag. 1325.

fectly and ſubſtantially in vs, for that importeth alſo really, as the fullneſſe of diuinity is really in Chriſt incarnate, and not by vnion only of will, as the *Arrians* ſaid, and as our Sacramentaryes do talke of Chriſts vnion only by faith in vs. And lett the reader note by the way *Iohn Fox* his witt, & deepe diuinity, who knowinge not what he ſaith, graunteth by this example more then we require; for he graunteth the ſame ſubſtantiall vnity to be betweene Chriſt and our ſoule, which is betweene Chriſts diuinity, and his humanity; which is falſe; ours being accidentall and ſeparable; the other ſubſtantiall & inſeparable, for that yt is hypoſtaticall. But theſe thinges *Iohn* had not learned, and ſo we pardon him, and do returne to *Latymer* againe, who being vrged hardly by *Doctor Smith* about *Saint Cyrills* words; that Chriſt by communion of his body in the Sacrament *dwelleth corporally in vs*, ergò, *not only ſpiritually by faith*; he aunſwered: *I ſay both that he dwelleth in vs ſpiritually, and corporally, ſpiritually by faith, and corporally by takinge our fleſh vpon him; for I remember that I haue read this in my Lord of Canterburyes booke.* Heere now yow ſee another ſhift different from that of Fox, authoriſed by my L. of *Canterburyes* booke, but ſhaken of by *S. Cyrills* booke, which ſaith expreſſely as yow haue heard, *that Chriſt dwelleth in vs corporally by the communion of his body in the Sacrament*, and talketh not of the incarnation.

71. Wherfore *Doctor VVeſton* ſeing that more could not be had of *Latymer* in this point, he

paſſed to another matter, which was to deale with him about *the Sacrifice of the maſſe.* In ſcoffinge againſt which, *Latymers* grace, or diſgrace rather and ſinne, did principally conſiſt; and ſo alleaginge many auncient Fathers authorityes againſt him for this purpoſe, and reading the places at length, hauing the books there preſent, *Latymer* was quickly dryuen to a *non-plus*, as may appeare by Fox his owne narration, though he ſetteth yt downe like a Fox indeed, ſuppreſsinge all the particulars of the ſaid places, but only the names of the authors, and the firſt words of the texts, and not them alſo in all. And then toucheth he the aunſwers of *Latymer*, and the Catholike Doctors replyes ſo brokenly and confuſedly, as may eaſily ſhew that he would declyne the tempeſt of that combatt from *Latymers* ſhoulders, and not haue the matter vnderſtood, inſinuatinge only ſome 8. or 9. authorityes alleaged for proofe of the propitiatory ſacrifice, wheras more then 8. or 9. ſcore might haue byn cyted to that effect. And finally though *Latymer* muttered out two or three particular aunſwers heere and there, ſayinge; *that S. Chryſoſtome had Emphaticall locutions*, and the like; yet his laſt reſt was ſett vpon this; *that the Doctors might be deceaued in ſome points, though not in all things:* Wherof Fox well allowinge, maketh this ſcoffinge comment in the margent, *Doctores legendi ſunt cum venia*; the Doctors are to be read with pardon, which can haue no other ſenſe, but that eyther we muſt pardon them when they ſpeake not truth, or we muſt aske pardon of them, not to beleeue them when we miſlike them; for other ſenſe I cannot make of this comentary.

The laſt colloquiũ vvith *Latymer*.

Fox *ibid*.

27. *Doctor Cole* replyed; *is it not a ſhame for an old man to lye? yow ſay yow are of the old Fathers faith.* Latymer. *I am of their faith vvhen they ſay well, I referre my ſelfe to my Lord of Caterburyes booke wholy herin.* Doctor Smith. *Then yow are not of S. Chryſoſtomes faith, nor S. Auguſtines faith.* Latymer. *I haue ſaid, vvhen they ſay vvell, and bring ſcriptures for them, I am of their faith, and further Auguſtine requireth not to be beleeued, &c.* Weſton. *Forty yeares gone, vvhether could yow haue gone to haue found your doctrine?* Latym. *The more cauſe we haue to thanke God now, that hath ſent the light into the vvorld.* Weſton. *The light? ney light and lewd preachers, &c. remember vvhat they haue bin, that haue bin the beginners of your doctrine, none but a few flyinge Apoſtataes, runninge out of Germany, &c. remember vvhat they haue bin, that haue ſett forth the ſame in this realme, a ſort of flyinge braines, and light heads, which vvere neuer conſtant in any one thinge, vvhich vvas well ſeene in the often alteringe of their communion-booke, and turninge their table one day vveſt, and another day eaſt, they gott them a tankerd, and one ſaith I drinke and am thankefull, the more ioy of thee, ſaith another, &c. Yow neuer agreed vvith the Tigurynes of Germanie, or vvith your ſelues, your ſtubburneſſe is of vaine glory, and vve all ſee by your owne confeßion, how little cauſe yow haue to be ſtubburne, your learninge is in feoffers hold, the Queenes grace is mercifull, if yow vvill returne.* Latymer. *Yow ſhall haue no hope in*

me to returne. And thus ended that diſputation.

74. And heere Iohn Fox is very angry with *Doctor VVeſton* for this ſpeach, and for reuenge therof, maketh this note in the margent: *Blaſphemous lyes of Doctor VVeſton ſittinge in the chaire of peſtilence*, and then preſently he maketh the narration of him, which before we haue related about *Vrge hoc, vrge hoc*, and in the margent he hath this other *Notandum, vrge hoc quod VVeſton, vvith his beere-pott in his hand:* which notwithſtandinge is more modeſt, then yf yt had byn a wyne-pott. And I maruayle much why the wiſdome of Fox ſhould obiect this beer-pott ſo often & eagerly againſt *Doctor VVeſton*, ſeeing his owne great chaire, which is yet kept for a relique of his holines in London by the ſiſters, hath two places made on both ſides therof, the one for the Candleſticke, the other for the ale-pott and nutmegges, which *Father* Fox is ſaid to haue loued well, and ſo do his wrytings alſo ſhew, & yet no Catholike man I thinke hath euer obiected the ſame vnto him before this, as he doth the beer-pott to *Doctor VVeſton*. But theſe are trifles. Lett vs paſſe to more ſerious conſiderations.

The Concluſion, with ſome Conſiderations theron. §. 5.

75. By the re-view then of theſe three dayes diſputations, a coniecture may be made, how

matters did paſſe then, and how they ſtand at this day betwixt vs and Proteſtants in theſe articles of controuerſie: Yow haue heard before the great vaunts that *Doctor Ridley* made in his diſputations at *Cambridge* vnder *K. Edward*, how euidently forſooth and apparently the truth ſtood with him and his fellowes, & this vpon *fiue principall grounds* and head-ſprings as he calleth them; *vvhich are the Maieſtie and verity of ſcriptures; the moſt certaine teſtimony of the ancient Fathers; the definition of a Sacrament; the abhominable hereſie of Eutiches, and the moſt ſure beleefe of the article of our faith; He aſcended vp to heauen.*

Fox *pag.* 1161.

The vaũts of *Ridley* & *Cranmer* hovv vvell performed.

B. Cranmer alſo after that againe in the beginninge of *Q. Maryes* raigne, ſettinge forth a certayne vauntinge ſchedell, which Fox called a *Purgation of Thomas Archbishopp Cranmer*, hath this chalenge therin: *I vvith Peter Martyr* (ſaith he) *and other foure or fiue vvhich I ſhall chooſe, vvill by Gods grace take vpon vs to defend all the doctrine and Religion, ſett forth by our ſoueraigne Lord K. Edward the ſixth to be more pure, and accordinge to Gods word, then any other that hath bin vſed in England theſe thouſand yeares, ſo that Gods vvord may be iudge, and that the reaſons and proofes of both parts may be ſett out in vvrytinge, to the entent as well, that all the world may examine and iudge theron, as that no man ſhall ſtart backe from his vvrytinge.*

Fox *pag.* 1261.

76. Thus he. And now yow haue ſeene more or leſſe by the former diſputation, how he, & his fellow *Ridley* were able to performe their bragges, and though yow haue ſeene them brought to the exigents, which before

hath appeared: yet yf yow will beleeue them or Iohn Fox their Chronicler, ſettinge forth their Acts and Monuments, they were ſo farre of from being conquered, as the aduerſe part was rather putt to the foyle, for that they could ſay nothinge in effect againſt them. And for example, Fox wryteth of *Doctor VVeſton* (who moſt of all other vrged them with many good arguments as yow haue heard) *that not only he had his Theſeus there by him to help him out* (to witt his beere-pott) *but moreouer that he ſaid neuer a true word, nor made neuer a true concluſion almoſt in that diſputation.* Which how true or falſe yt is, the reader himſelfe may be iudge, that hath pervſed ouer the ſame in this our *re-view:* And the very like in effect wryteth *B. Cranmer* in a certayne letter of his to the Councell, vpon the 23. of *Aprill* 1554. immediatly after the diſputation ended, complayninge greatly of the diſorder & iniquity therin vſed, which yet by that we haue examined before out of their owne words, I meane ſet downe in Fox, his penne being bent wholy to their fauour, there could not be great iniquity or inequality, the combatt conſiſtinge in diſcuſsinge authorityes of auncient Fathers; but yt is the nature of this people as alwayes to be contentious, ſo euer to be clamourous, and neuer ſatisfied except they haue their will, but eſpecially to wryte and ſpeake both contemptuouſly and partially: yow ſhall heare how *Maiſter Ridley* relateth the euent of this diſputation; for that hauinge ſett downe his owne

Fox *pag.* 1326.

Ibid. pag. 1330.

Impudency of Fox.

Fox *pag.* 1331.

diſputations and aunſwers in the priſon, and this with the greateſt aduantage, yow muſt imagine that he could diuiſe, after much gall vttered in the preface therof againſt this diſputation, concludeth the ſame with theſe paſsionate words, as they are in Fox.

D. Ridleyes paſſionate ſpeach of the diſputation.

Fox *pag.* 1330.

77. *Thus vvas ended the moſt glorious diſputation of the moſt holy Fathers, Sacrificers, Doctors and Maiſters, vvho fought moſt manfully for their God and Gods, for their faith and felicity, for their countrey and kitchen, for their beuty and belly, vvith triumphant applauſes and famous of the vvhole vniuerſity.* So hee. And by this yow may know the man, and how much his words are to be credited; yow hauing conſidered what hath byn laid downe before, by Fox his owne report, touching the ſubſtance of the diſputation and authorityes of Fathers, alleaged and examined and ſhifted of, though in the forme of ſcholaſticall diſputation and vrging arguments, yt may be there were ſome diſorders; yet that maketh not ſo much to the purpoſe, how arguments were vrged againſt them, as how they were aunſwered by them; and yet could not the diſorder be ſo great, as it was vnder *Ridley* himſelfe in the Cambridge-diſputation, as is moſt euident to the reader by Fox his owne relation, who as before I haue noted, is alwayes to be preſumed to relate the worſt for vs, and the beſt for himſelfe in all theſe actions.

78. Wherfore yt is not a little to be conſidered, what was the difference in ſubſtance or ſubſtantiall proofes, brought forth in the *Cambridge*

bridge Proteſtant-diſputations vnder K. *Edward*, and theſe *Oxford* Catholike-diſputations vnder *Q. Mary*; and whether *Doctor Ridley* that was moderator of thoſe, or *Doctor VVeſton* prolocutor in theſe, did beſt vrge or ſolue arguments againſt their aduerſaryes; for that this conſideration and compariſon only, will giue a great light to diſcerne alſo the difference of the cauſes therin defended. One thinge alſo more is greatly in my opinion to be weighed in this matter, which is, that the ſaid auncient Fathers hauinge to perſuade ſo high and hard a myſtery as this is, that Chriſts true and naturall fleſh and bloud, are really vnder the formes of bread and wyne, by vertue of the Prieſts conſecration, they were forced to vſe all the manner of moſt ſignificant ſpeaches, which they could diuiſe to expreſſe the ſame, and to beate yt into the peoples heads and mynds, though contrary to their ſenſes and common reaſon, and therby to fly from the oppoſite hereſie and infidelity of our Sacramentaryes; lurkinge naturally in the harts of fleſh and bloud, and of ſenſuall people; but ſynce that tyme by Sathans incytation, broached and brought forth publikely into the world. For meetinge wherwith the holy prouidence of almighty God was, that the forſaid Fathers ſhould by all ſorts of moſt ſignificant ſpeaches & phraſes, as hath byn ſaid, ſo cleerly lay open their meanings in this matter, as no reaſonable man can doubt therof, and not only this, but alſo that they ſhould vſe certaine exaggerations the better to explane themſelues, ſuch as they are wont to do in other controuerſies alſo, when they would vehemently oppoſe themſelues againſt any error or hereſie, as by the examples of *Saint Auguſtine* againſt the *Pelagians* in behalfe of *Grace*, and againſt the Manichees in the deſence of *Free-will.* And of *S. Hierome* againſt *Iouinian* for the priuiledge of *Virginity aboue marriage.* and other like queſtions, wherin the ſaid Fathers, to make themſelues the better vnderſtood, do vſe ſometymes ſuch exaggeratiue ſpeaches, as they may ſeeme to inclyne ſomewhat to the other extreme, which indeed they do not, but do ſhew therby their feruour in defence of the truth, and hatred of the hereſie which they impugne.

The Fathers effectuall ſpeaches to perſuade the reall-preſence.

79. And the like may be obſerued in this article of the reall-preſence, of Chriſts ſacred body in the Sacrament of the Altar, which being a myſtery of moſt high importance, and hardeſt to be beleeued, as aboue humayne ſenſe and reaſon, and therfore called by them: *the myracle of myſteryes*: yt was neceſſary for them, I ſay, to vſe as many effectuall wayes, as they poſſible could for perſuadinge the ſaid truth vnto the people, and for preuenting the diſtruſtfull cogitations and ſuggeſtions both of humayne infirmity, and diabolicall infidelity againſt the receaued faith and truth of this article; and ſo they did, not only vſinge moſt cleere, plaine, effectuall and ſignificant manner of expounding themſelues, and their meaninge,

Chryſoſt. hom 61 ad Pop. Antioch. & alij.

ninge, but many ſuch exaggerations alſo, as muſt needs make vs ſee the deſire they had, to be rightly and fully vnderſtood therein. For better conſideration of which point (being of ſingular moment as hath byn ſaid) the reader ſhall haue a little patience, whilſt I detayne my ſelfe ſomewhat longer, then I meant to haue done, in layinge forth the ſame before him.

80. And firſt of all, concerninge the effectuall ſpeaches for vtteringe the truth of their beleefe in this article, yow haue heard much in the former diſputation, and heere we ſhall repeat ſome points againe, which in effect are, that wheras the ſaid Fathers founded themſelues ordinaryly vpon thoſe ſpeaches of our Sauiour: *This is my body vvhich ſhalbe giuen for yow: my fleſh is truly meate. and my bloud is truly drinke. The bread vvhich I ſhall giue yow is my fleſh for the life of the vvorld*, and other like ſentences of our Sauiour; the Fathers do not only vrge all the circumſtances heere ſpecified or ſignified, to proue yt to be the true naturall and ſubſtantiall body of Chriſt (as that yt was to be giuen for vs the next day, after Chriſts words were ſpoken, that yt was to be giuen for the life of the whole world, & that yt was truly meate, and truly Chriſts fleſh) but do adde alſo diuers other circumſtances of much efficacy to confirme the ſame, affirminge the ſame more in particular; *that it is* the very ſame body which was borne of the bleſſed Virgin, the very ſame body that ſuffered on the Croſſe *corpus*

Matth. 26.
Luc. 14.
Ioan. 6.

Chryſoſt. hom. 24. in 1. Cor.

Aug. in Pſalm. 98.

Heſich. in cap 12. Leuit.

Chryſoſt. hom 2. in 2. ad Cor.

Aug. in Pſalm. 33. concion. 1. & 2.

affixum, verberatum, crucifixum, cruentatum, lancea vulneratum (ſaith S. *Chryſoſtome*) the ſelfe-ſame body, that was nayled, beaten, crucified, blouded, wounded with a ſpeare, is receaued by vs in the Sacrament. Wherunto *S. Auſten* addeth this particularity, that yt is the ſelfe-ſame body that walked heere amonge vs vpon earth. *As he vvalked heere in fleſh* (ſaith he) *amonge vs; ſo the very ſelfe-ſame fleſh doth he giue to be eaten, and therfore no man eateth, that fleſh; but firſt adoreth it;* and *Hiſichius* addeth; *that he gaue the ſelfe-ſame body, vvherof the Angell Gabriell ſaid to the Virgin Mary, that it ſhould be conceaued of the holy Ghoſt.* And yet further; yt is the ſame body (ſaith *S. Chryſoſtome*) that the *Magi*, or learned men did adore in the manger. *But thou doſt ſee him* (ſaith he) *not in the manger, but in the Altar, not in the armes of a vvoman, but in the hands of a Prieſt. The very ſame fleſh* (ſaith S. *Auſten* againe) *that ſate at the table in the laſt ſupper, and vvaſhed his diſciples feet; The very ſame* (I ſay) *did Chriſt giue with his owne hands to his diſciples, vvhen he ſaid; take eate, this is my body,* &c. *And ſo did he beare himſelfe in his owne hands, vvhich vvas propheſied of Dauid, but fulfilled only by Chriſt in that Supper.*

Cyrill. Hieroſ. Cathec. 4. myſtagog.

81. Theſe are the particularityes vſed by the Fathers for declaring what body they meane; and can there be any more effectuall ſpeaches then theſe? but yet harken further. *Thou muſt know and hold for moſt certaine* (ſaith S. *Cyrill*) *that this vvhich ſeemeth to be bread, is not bread but Chriſts body, though the taſt doth iudge it bread.* And againe the ſame Father: *Vnder the forme or ſhew of bread,*

is giuen to thee the body of Chriſt, & vnder the forme or ſhape of wine, is giuen to thee the bloud of Chriſt, &c. And *S. Chryſoſtome* to the ſame effect: *VVe muſt not beleeue our ſenſes eayſie to be beguiled,* &c. *VVe muſt ſimply, and vvithout all ambyguity beleeue the vvords of Chriſt ſayinge:* This is my body, &c. *O how many ſay now adayes, I vvould ſee him, I vvould behould his viſage, his veſtments,* &c. *But he doth more then this, for he giueth himſelfe not only to be ſeene, but to be touched alſo, handled and eaten by thee.* Nor only do the Fathers affirme ſo aſſeuerantly, that yt is the true naturall body of Chriſt, though yt appeare bread in forme and ſhape, and that we muſt not beleeue our ſenſes heerin; but do deny expreſſely that yt is bread after the words of conſecration, wherof yow heard longe diſcourſes before out of *S. Ambroſe* in his books *de ſacramentis*, and *de initiandis. Before the words of conſecration, it is bread* (ſaith he) *but after conſecration, de pane fit caro Chriſti,* of bread yt *is made the fleſh of Chriſt*; And note the word (*fit*) yt is made. And againe. *Before the words of Chriſt be vttered* (in the conſecration) *the chalice is full of vvine and vvater; but vvhen the vvords of Chriſt haue vvrought their effect,* ibi ſanguis efficitur qui redemit plebem, *there is made the bloud that redeemed the people.* And marke in like manner the word *efficitur*, is made, and conſider whether any thinge can be ſpoken more plainly.

Chryſoſt. hom. 60. ad Pop. Antioch.

Ambr. l. 4. de Sacram. cap. 4. & l. de initiand.

83. But yet the Fathers ceaſe not heere, but do paſſe much further to inculcate the truth of this matter, reprehending ſharply all doubt, ſuſpition or ambiguity, which the weakneſſe

All doubts about this matter condemned.

of our fleſh or infection of hereſie may ſuggeſt in this matter. *S. Cyrill* reaſoneth thus: *VVheras Chriſt hath ſaid of the bread, this is my body, vvho vvill dare to doubt thereof? and vvheras he hath ſaid of the wine, this is my bloud, vvho vvill doubt or ſay yt is not his bloud? he once turned vvater into vvine in Cana of Galiley by his only will, which wine is like vnto bloud, and ſhall vve not thinke him vvorthy to be beleeued, vvhen he ſaith, that he hath changed vvine into his bloud?* So he. And *S. Ambroſe* to the ſame effect. *Our Lord Ieſus Chriſt doth teſtifie vnto vs, that we do receaue his body and bloud, and may we doubt of his creditt or teſtimony?* And the othet *Saint Cyrill* of *Alexandria* ſaith to the ſame effect; that in this myſtery we ſhould not ſo much as aske *quomodo* how yt can be done? *Iudaicum enim verbum eſt* (ſaith he) *& æterni ſupplicij cauſa*: For yt is a Iewiſh word, and cauſe of euerlaſtinge torment. And before them both *Saint Hilary* left wrytten this exhortation: *Theſe things* (ſaith he) *that are wrytten, lett vs read, and thoſe things that vve reade lett vs vnderſtand, and ſo vve ſhall perfectly performe the duty of true faith; for that theſe points vvhich vve affirme of the naturall verity of Chriſts being in vs, except we learne them of Chriſt himſelfe, we affirme them wickedly and fooliſhly, &c. VVherfore, vvheras he ſaith my fleſh is truly meat, and my bloud is truly drinke, there is no place left to vs of doubting concerning the truth of Chriſts body & bloud, for that both by the affirmation of Chriſt himſelfe, and by our owne beleefe, there is* (in the Sacrament) *the fleſh truly and the bloud truly of our Sauiour.*

Cyrill Hier. catech. myſtagog. 4.

Ambr. l. 4. de Sacerdot. cap. 4.

Cyril. Alex. l. 4. in c. 13. Ioan.

Hilar. l. 8. de trinit. cont. Arian.

83. So great *S. Hilary*: and *Euſebius Emiſſenus*

bringeth in Chriſt our Sauiour ſpeakinge in theſe words: *For ſo much as my fleſh is truly meat, and my bloud is truly drinke, lett all doubtfulnes of infidelity depart; for ſo much as he vvho is the author of the gift, is vvittneſſe alſo of the truth therof.* And S. Leo to the ſame effect: *Nothinge at all is to be doubted of the truth of Chriſts body, and bloud in the Sacrament,* &c. *And thoſe do in vaine aunſwere amen* (when they receaue yt) *if they diſpute againſt that vvhich is affirmed.* And finally *S. Epiphanius* concludeth thus: *He that beleeueth it not to be the very body of Chriſt in the Sacrament, is fallen from grace and ſaluation.*

Euſeb. Emiſſenus. hom 5. de Paſch.

Leo ſerm.6. de ieiunio 7. menſ.

Epiph. in Ancor.

84. And by this we may ſee the earneſtneſſe of the Fathers in vrginge the beleefe of Chriſts true fleſh, and bloud in the Sacrament; But they ceaſe not heere, but do preuent and exclude all ſhifts of Sacramentaryes, which by Gods holy ſpiritt they forſaw, euen in thoſe auncient dayes, affirminge that not by faith only, or in figure, or image, or ſpiritually alone Chriſts fleſh is to be eaten by vs; but really, ſubſtantially, and corporally: *Not only by faith* (ſaith *S. Chryſoſtome*) *but in very deed he maketh vs his body, reducinge vs as yt were into one maſſe or ſubſtance vvith himſelfe.* And *Saint Cyrill*: *Not only by faith and charity are we ſpiritually conioyned to Chriſt* (by his fleſh in the Sacrament) *but corporally alſo by communication of the ſame fleſh.* And *S. Chryſoſtome* againe: *Not only by loue, but in very deed are we conuerted into his fleſh by eatinge the ſame.* And *Saint Cyrill* againe: *VVe receauinge* (in the Sacrament) *corporally and ſubſtantially the ſonne of God vnited naturally.*

Chryſoſt. in hom. 87. in cap. 21. Matth.

Cyril. Alex. l. 10. in cap. 17. Ioan.

Chryſoſt. ib.

Cyril. Alex ib. l. 11. in Ioan. c. 27.

turally to his Father, we are clarified & glorified therby, and made partakers of his ſupreme nature. Thus they. Wherunto for more explication addeth *Theophil. Alex. in cap. 10. Marc.* *Theophilact: VVhen Chriſt ſaid: This is my body; he ſhewed that it vvas his very body in deed, and not any figure correſpondent thervnto, for he ſaid not, this is the figure of my body; but, this is my body; by vvhich vvords the bread is transformed by an vnſpeakable operation, though to vs it ſeeme ſtill bread.* And againe in another place. *Idem in ca. 6. Ioan.* *Behould that the bread vvhich is eaten by vs in the myſteryes, is not only a figuration of Chriſts fleſh, but the very fleſh indeed, for Chriſt ſaid not, that the bread vvhich I ſhall giue yow, is the figure of my fleſh, but my very fleſh indeed, for that the bread is tranſformed by * ſecrett vvords into the fleſh.* ** arcanis verbis.* And another Father more auncient then he, aboue twelue hundred yeares paſt, handlinge thoſe words of Chriſt *This is my body*, ſaith: *Magnes l. 3. ad Theoſtinem.* *It is not the figure of Chriſts body and bloud; vt quidam ſtupida mente nugati ſunt;* as ſome blockiſh mynds haue trifled; *but it is truly the very body and bloud of our Sauiour indeed.* And finally the whole generall *Councell of* Nice the ſecond, aboue 800. yeares paſt, *Conc. Nicen. 2. act. 6* hath theſe words: *do yow read, as longe as yow vvill, yow ſhall neuer find Chriſt or his Apoſtles, or the Fathers to haue called the vnbloudy ſacrifice of Chriſt offered by the Prieſt, an image* (or repreſentation) *but the very body and bloud of Chriſt it ſelfe.* And could the auncient Fathers ſpeake more effectually, properly or cleerly then this?

85. And yet he that will examine and weigh their ſayings, a man exactly ſhall find them to ſpeake, in a certaine manner more effectually:

for that they did ſtudy, (as we haue ſaid) how to vtter their meaninge with emphaſie. *S. Hilary* vſeth this kind of argument: *yf the word of God were truly made fleſh, then do we truly receaue his fleſh in the Lords ſupper, and therby he is to be eſteemed to dwell in vs naturally*: S. Cyrill proueth *not only a ſpirituall, but a naturall and bodily vnion to be betweene vs and Chriſt, by eatinge his fleſh in the Sacrament. Theodorete* doth proue that Chriſt tooke fleſh of the bleſſed Virgin, and aſcended vp with the ſame, and holdeth the ſame there, by that he giueth to vs his true fleſh in the Sacrament; for that otherwayes he could not giue vs his true fleſh to eate, yf his owne fleſh were not true, ſeeing that he gaue the ſame that he carryed vp, and retayneth in heauen. *S. Irenæus, S. Iuſtine,* & *S. Chryſoſtome* do proue not only this, but the reſurrection alſo of our bodyes by the truth of Chriſts fleſh in the Sacrament, for that our fleſh ioyninge with his fleſh which is immortall, ours ſhalbe immortall alſo. And the ſame *Saint Irenæus* alſo doth proue further, that the great God of the ould Teſtament, creator of heauen and earth, was Chriſts Father; for proofe wherof he alleageth this reaſon; that Chriſt in the Sacrament did fullfill the figures of the old Teſtament, & that in particular, wherin bread was a figure of his fleſh, which he fulfilled (ſaith *Irenæus*) makinge yt his fleſh indeed.

Emphaticall & effectuall ſpeaches of the fathers.

Hilar lib. 8. de Trinit.

Cyril. l. 11. *in Ioan c.* 26

Theod. dial. 2. inconfus.

Iren. lib. 4. cont. hæreſ. cap. 3. Iuſtin apol. 2. ad Antonin Pium Imp. Chryſoſt. hom 60. & 61. ad pop. Antioch.

86. I paſſe ouer many other formes of ſpeaches no leſſe effectuall; which doe eaſily declare the Fathers mynds and meaninges in

this

Optat. l. 6. contra Donatiſt.

this point, as that of *Optatus Mileuitanus*, who accuſed the Donatiſts of ſacriledge & horrible wickedneſſe, for hauinge broken downe Catholike Altars, wheron the body, and bloud of Chriſt had byn borne: *VVhat is ſo ſacrilegious* (ſaith he) *as to breake downe, ſcrape and remoue the Altars of God, on vvhich your ſelues haue ſometymes offered, and the members of Chriſt haue byn borne, &c. VVhat is an Altar, but the ſeate of the body and bloud of Chriſt? and this monſtrous villany of yours is doubled, for that yow haue broken alſo the chalices, vvhich did beare the bloud of Chriſt himſelfe.* So he. And is there any Proteſtant, that will ſpeake thus at this day? or doth not this reprehenſion agree fully to Proteſtants, that haue broken downe more Altars, and chalices, then euer the Donatiſts did? *Saint Leo* the firſt ſaith: *that the truth of Chriſts true body and bloud in the Sacrament, was ſo notorious in his dayes; vt nec ab infantium linguis taceretur.* That very infants did profeſſe the ſame. And in the ſame ſermon he ſaith: that the body of Chriſt is ſo receaued by vs in the Sacrament; *vt in carnem ipſius, qui caro noſtra factus eſt, tranſeamus,* that we ſhould paſſe into his fleſh, who by his incarnation is made our fleſh. *Saint Chryſoſtome* in many places of his works, doth vſe ſuch deuout, reuerent and ſignificant ſpeaches of that, which is conteyned in the Sacrament vnder the formes of bread, & wyne after conſecration, as no doubt can be of his meaninge, whereof yow haue heard diuers points before in the diſputations, *as that it deſerued the higheſt honour in earth; that he*

Chalice-breakers.

Leo ſerm. 7. de Paſchate.

did ſhew it lyinge vpon the Altar, that the Angells deſcended at the tyme of conſecration, and did adore Chriſt there preſent vvith tremblinge and feare, and durſt not looke vpon him for the Maieſtie of his preſence. And other ſuch ſpeaches, which is conforme to that before cyted in the diſputation out of th Councell of Nice: *Credamus iacere in illa menſa ſacra, agnum Dei à Sacerdotibus ſacrificatum.* Let vs beleeue to lye on that holy table, the lambe of God ſacrificed by Prieſts. And is there any Proteſtant that will ſpeake thus?

Chryſoſt. hom. 61. ad Pop. Antioch & hom. 6. de verbis Iſaiæ & hom. 3. de incomprahens. Dei natura.

87. But aboue all the reſt are thoſe ſpeaches, which before I ſaid to tend to a certeyne exaggeration, as that, *our fleſh is turned into his fleſh by receauinge the bleſſed Sacrament: that our fleſh is nouriſhed by his; and that of two fleſhes there is made but one fleſh;* Wher vnto do appertayne not only thoſe former phraſes, which already yow haue heard of the naturall and corporall vnity; which the Fathers do ſo often inculcate to be betweene Chriſt and vs, by eatinge his fleſh in the Sacrament, & that we are brought therby into one maſſe, or ſubſtance of fleſh with him; but many other like ſignificant manners for vtteringe their mynds, as that of *S. Chryſoſtome: he nouriſheth vs vvith his owne body, and doth ioyne and conglutinate our fleſh to his.* And againe: That by his body (giuen vs in the Sacrament) *Se nobis commiſcuit, & in vnum nobiſcum redegit.* He hath mixt himſelfe to vs, and brought himſelfe and vs into one body and fleſh. And yet further: he doth permitt himſelfe not only to be handled by vs, but alſo to be

Exaggeratiue ſpeaches of the fathers to vtter their minds the more cleerly.

Chryſoſt. hom. 61. ad Pop. Antioch. & hom. 45. in Ioan.

be eaten, and our teeth to be faſtened vpon his fleſh, and vs to be filled with the ſame fleſh; which is the greateſt point of loue (ſaith *Saint Chryſoſtome*) that poſsible can be imagined. So he. And conforme to this *S. Cyrill* of *Alexandria* vttereth himſelfe after another ſort, for he vſeth the example of leuen, which *Saint Paul* doth touch in his epiſtle to the Corinthians, when he ſaith; *that a little leuen doth leuen a whole bach; euen ſo* (ſaith *S. Cyrill*) *the fleſh of Chriſt ioyned to our fleſh, doth leuen or pearſe through it, and conuert it into it ſelfe.* And in another place he vſeth this ſimilitude; *that as vvhen yow take a peece of vvax melted at the fire, and do droppe the ſame vpon another peece of vvax, theſe two vvaxes are made one;* ſo by the communication of Chriſts body and bloud vnto vs, he is in vs and we in him.

Cyrill. Alex lib.4. in Ioan. cap. 17.

1. *Cor.* 5.

*Idem. l.*10. *in Ioan. cap.* 13.

88. Another auncient Father alſo vpon the point of 1200. yeares gone had this ſimilitude: *As wine* (ſaith he) *is mixed vvith him that drinketh the ſame, in ſuch ſort, as the wine is in him, and he in the wine: ſo is the bloud of Chriſt mixed alſo vvith him that drinketh the ſame in the Sacrament.* And *S. Irenæus*, *Tertullian*, & *S. Iuſtinus* Martyr, all of them elder then this man, do vſe commonly this phraſe of nouriſhinge, and feedinge our fleſh by the fleſh of Chriſt. *How do they affirme* (ſaith *S. Irenæus* againſt certayne heretiks that denied the reſurrection) *that our fleſh ſhall come to corruption, and not receaue life againe, vvhich is nouriſhed by the body and bloud of Chriſt?* And againe. *Ex quibus augetur & conſiſtit carnis noſtræ ſubſtantia.* Of which body and bloud of Chriſt, the ſub-

Marcus Anachoreta in 1. *ad Cor.*

Iren. lib. 4. *cont. hæreſ. cap.* 34.

Ibid. lib. 5. *cap.* 2.

ſtance of our fleſh is encreaſed and conſiſteth. And *Tertullian*, *caro, corpore & ſanguine Chriſti veſcitur, &c.* Our fleſh doth feed on the body and bloud of Chriſt. And marke that he ſaith the fleſh, and not only the ſoule. And *Iuſtine* in his ſecond Apology to the Emperour *Antoninus* talkinge of the Sacrament, ſaith, it is, *cibus quo ſanguis carneſq; noſtra aluntur.* The meat wherwith our bloud and fleſh is fedd; and to this manner of ſpeach appertayne thoſe ſayings of *S. Chryſoſtome*: *Altare meum cruentum ſanguine,* my Altar that is made redd with bloud. Where he ſpeaketh in the perſon of Chriſt. And againe to him that had receaued the Sacrament, *dignus es habitus qui eius carnes lingua tangeres*: Thou are made worthy to touch with thy tongue the fleſh of Chriſt: And yet further in another place: *Thou ſeeſt Chriſt ſacrificed in the Altar, the Prieſt attendinge to his ſacrifice, and powring out prayers; the multitude of people receauinge the Sacrament, pratioſo illo ſanguine intingi & rubefieri.* To be died and made read with that pretious bloud. All which ſpeaches and many more, that for breuity I pretermitt, though they tend to a certayne exaggeration (as hath byn ſaid) yet do they plainly declare the ſenſe, iudgement and beleefe of the Fathers in this article, and ſo albeit literally, and in rigour, they be not in all reſpects verified: yet need we no better arguments to certifie vs of the Fathers meaninges then theſe, to witt, how farre they were of, from the Proteſtants opinions in this myſtery.

Tert. lib. de reſurrect. carnis.

Chryſoſt. hom. 24. in 1. Cor. 10.

Hom. 27. in c. 11. ad Cor.

Ibid. l. 3. de Sacerdot.

89. And truly yf we would now put downe heere on the contrary ſide the Proteſtants aſſertions, and their cold manner of ſpeaches in this behalfe, and compare them with this vehemency of the Fathers; we ſhould preſently ſee a wonderfull difference. I will touch ſome few only conteyned in this booke. First they

1. ſay (and yt is a common refuge of *Cranmer* and the reſt in this diſputation as you haue heard) that their communion-bread is Chriſts true body, as *S. Iohn Baptiſt* was true *Elias*.

2. *Item*. That yt is Chriſts body, as the doue was the holy-ghoſt.

3. *Item*. That the body of Chriſt is eaten in the Sacrament of the Altar, no otherwiſe then yt is in baptiſme.

4. *Item*. That infants when they be baptized do eate the body of Chriſt alſo.

5. *Item*. That Chriſts body is in the Sacrament, as when two or three are gathered togeather in his name.

6. *Item*. That the body of Chriſt is eaten in the Sacrament, as yt is eaten, when wee read ſcriptures, or heare ſermons.

7. *Item*. That the breakinge of Chriſts body, is nothinge but the breaking of the ſcriptures to the people. And theſe are the common phraſes of all lightly. For I lett paſſe many particular aſſertions of ſome, much more cold and contemptible then theſe, wherby yow may eaſily ſee the difference of eſtimation, reuerence, reſpect, and beleefe betweene them and the auncient Fathers.

90. And on the other ſide, he that will conſider the great care and waryneſſe, which the ſaid Fathers did vſe in ſpeakinge properly and exactly, as well in other myſteryes & articles of our faith, as in this, ſhall eaſily ſee, that they could not fall into ſuch exceſſe of ſpeach, with open reprehenſion & contradiction of others, yf their meaninge had not byn euident, and the doctrine Catholike and generally receaued, which they endeauoured to inculcate by theſe ſpeaches; for ſo much as we are taught by all antiquity, that there was ſuch exact rigour vſed in this behalfe in thoſe dayes, that a word or ſillable could not be ſpoken amiſſe, without preſent note or checke. And *S. Hierome* ſaith: *that ſometymes for one only vvord heretiks haue byn caſt out of the Church.* And *Saint Baſill* being intreated and vrged by a Gouernour of *Conſtantius* the *Arrian* Emperour, to accomodate himſelfe in manner of ſpeach only about two words: *homiouſion,* and *homouſion* (which are not, ſaid the gouernour, found in ſcripture) *he anſwered him noe: & that for one Sillable he vvould offer his life, yf it vvere need.* And the like exactneſſe did the anciẽt Fathers, of the Coũcell of *Epheſus,* ſhew afterwards in ſtandinge ſo reſolutely for the word *Deipara,* mother of God againſt *Neſtorius,* & refuſing the vſe of the other word *Chriſtipara,* mother of Chriſt, though the one & the other of the words refuſed, to witt, *homiouſion* & *Chriſtipara* in their ſenſes are true; but for that ſome hereticall meaninge might lurke therin, they were refuſed.

The great vvaryneſſe of the Fathers in ſpeakinge of articles of faith.

Hier. lib. 3. Apol. cont. Ruffin.

Theodoret. lib. 2. hiſt. c.18. & 19.

Concil. Epheſ. act. 1. & 2.

91. And to conclude, yf antiquity was ſo carefull and vigilant, to exclude dangerous & incommodious ſpeaches in other articles, how much more would yt haue byn in this alſo of the *reall preſence*, yf the ſaid Fathers ſpeaches before rehearſed had not byn true, as in the Proteſtants ſenſe they cannot be, but muſt needs tend to moſt dangerous error of misbeleefe and idolatry? And conſequently there is no doubt, but that they would haue byn reproued by other Fathers, yf the Proteſtants opinions had byn then receaued for truth. And this ſhall ſuffice for this Chapter.

OF THE TVVO OTHER ARTICLES ABOVT Tranſubſtantiation, *and the* Sacrament, *what paſſed in this Diſputation.*

CHAP. VI.

HAVINGE handled more largely, then was purpoſed at the beginninge, ſo much as apperteyneth to the firſt article of the *reall-preſence*, as the ground and foundation of the other two; I meane to be very breefe concerninge the reſt, as well for that in the *Oxford-diſputations* there was ſcarſe any thinge handled therof; but only ſome demonſtrations out of the Fathers alleaged to *Latymer* (which he as yow haue heard could not aunſwere) about the third and laſt point; as alſo for that whatſoeuer was treated therof in the diſputations at *Cambridge*, and in the *Conuocation houſe*, eſpecially about *Tranſubſtantiation*, hath byn aunſwered for the moſt part in our former treatiſe about the reall preſence. And albeit it was ſome art of the Sacramentaryes, in the beginninge of theſe controuerſies vnder K. *Edward*, to runne from the diſcuſsion of the principall point, as more cleerly againſt them, vnto the queſtion of *Tranſubſtantiation*, for that might ſeeme to yeld them ſome more ſhew of matter or obiections to cauill at, as before we haue declared: yet when the matter commeth to examination, they haue as little for them in this as in the other, or rather leſſe, for that the other, to witt, the *reall-preſence*, or being of Chriſt really and ſubſtantially preſent in the Sacrament, hauinge byn ſo euidently proued againſt them, as before yow haue ſeene; this other of *Tranſubſtantiation*, being but *modus eſſendi*, the manner how Chriſt is there, little importeth them; nay themſelues do graunt, that yf Chriſt be there really preſent, yt cannot be denyed but that he is there alſo by *Tranſubſtantiation* of bread into his body: for ſo *Father Latymer*, yf yow remember, affirmed before in his diſputations, when he was ſaid once to haue byn a Lutheran (which Lutherans do hould both Chriſts body and bread to be togeather in the

Reall preſence cannot be graunted vvithout *Tranſubſtantiation* according to *Latymer*.

in the Sacrament) he aunſwered, I ſay, that he could neuer perceaue, how *Luther* could defend his opinion without *Tranſubſtantiation*, & that the Tygurynes, being alſo Sacramentaryes, did write a booke againſt him in this behalfe, prouinge belike that in grauntinge the reall preſence, as he did; he muſt needs graunt *Tranſubſtantiation* alſo, wherin they had great reaſon: for that in truth the imagination of *Luther*, and Lutherans, that Chriſts body and bread doe ſtand togeather, vnder the ſame formes and accidents, and be receaued togeather being ſo different ſubſtances, is a moſt groſſe and fond imagination; ſo as the Lutherans graunting the one, & denying the other, are condemned of abſurdity euen by the Zuinglians themſelues, as yow ſee, and as we ſay alſo iuſtly. Fox *pag.* 1324.

2. And on the other ſide we ſay in like manner, as before hath byn noted, that the Zuinglians and Caluiniſts, and other Sacramentaryes denyinge wholy the ſaid *reall preſence*, do in vayne wrangle about *Tranſubſtantiation*. For as he that ſhould deny (for example ſake) that any ſubſtance of gould were in a purſe, or any ſubſtance of wyne in a barrell, ſhould in vaine diſpute whether the gold were there alone, or togeather with ſome baſer metall, as ſiluer, tynne, or copper, or whether the wyne were there alone, or in company of water; ſo in this controuerſie yt is an idle diſputation for Sacramentaryes to diſcuſſe, whether the ſubſtance of Chriſts reall fleſh be alone in the Sacrament,

cramment, or togeather with the ſubſtance of bread, for ſo much as they deny yt to be there at all.

3. Yet notwithſtanding, for that their cheefe altercation is about this point, as by their diſputations may appeare, I ſhall breefely examine their grounds, vvhich, accordinge to B. *Ridleyes* oſtentation vttered in *Cambridge* out of the diuinity chayre, vnder *King Edward* the ſixt, as before yow haue heard, are fiue in number ſett forth in theſe vauntinge words: *The principall grounds or rather head-ſprings of this matter are ſpecially fiue.* Firſt, *the authority, maieſtie, & verity of holy ſcriptures*: the ſecond: *the moſt certayne teſtimonyes of the auncient Catholike Fathers*: the third, *The definition of a Sacrament*: the fourth, *The abhominable hereſie of* Eutiches, *that may enſue of Tranſubſtantiation*. The fifth: *the moſt ſure beleefe of the article of our faith: He aſcended into heauen.* And then a little after he concludeth thus: *Theſe be the reaſons vvhich perſuade me to enclyne to this ſentence and iudgement.*

Ridleyes fiue grounds againſt *Tranſubſtantiation* at *Cambridge. anno* 1549. Fox *pag.* 1261.

1. 2. 3. 4. 5.

Fox *ibid.*

4. Heere yow ſee the principall grounds, or rather *head-ſprings*, that perſuaded *Ridley* to inclyne, or rather declyne, for yet he ſeemed not fully ſetled in this article of beleefe. And albeit theſe grounds may ſeeme to conteyne ſomewhat, in ſhew and ſound of words: yet when the ſubſtance thereof commeth to be examined, they are found to be idle, and puffed vp with words indeed. For firſt what authority, maieſty and verity of ſcriptures doth this man bring forth, trow you, for confirma-

The firſt ground examined. tion of this his vaunt? truly nothing in effect, or of any ſhew or probability, but only that yt is called bread and wyne in the ſcripture, after the words of conſecration: For which purpoſe he hauinge alleaged the words of Chriſt: Matth. 26. Marc. 14. *I will not drinke heerafter of this fruite of the vyne, vntill I do drinke yt new vvith yow in the kingdome of my Father:* he inferreth that the fruite of the vyne is wyne, which we graunt vnto him, & do hould is called wyne by him after the conſecration, as his fleſh after the words of conſecration is called bread by *S.* * *Paul, S. Luke*, and other Apoſtles, affirming yt notwithſtanding to be his owne true body and fleſh, but retayninge the name of bread, for that yt was made of bread, and was bread before, as the ſerpent was called the rodd of *Aaron*, for that yt was made of that rodd, and not becauſe yt was not a true ſerpent afterwards, though yt were ſtill called a rodd, and to ſignifie this, that bread conuerted into Chriſts fleſh is not really bread afterward, but the true fleſh of Chriſt, though yt retayne the former name of bread, yt is not ſimply called bread but with ſome addition; *as bread of life: bread of heauen, this bread*, and the like. And finally Chriſt himſelfe doth expound what bread yt is in *S. Iohns* ghoſpell when he ſaith: *The bread that I ſhall giue yow, is my fleſh for the life of the vvorld.*

* 1.Cor.11.

Exod. 7.

Ioan. 6.

5. Heere then yow ſee, that *Ridleyes* text of ſcripture; *I vvill not drinke hereafter of the fruite of the vyne, vntill I drinke yt new vvith yow in the Kingdome of my Father*; doth not proue that yt

was materiall wine which he dronke, for that he ſhould then drinke materiall wyne alſo in heauen: And yet aſſoone as *Ridley* had brought forth this place, as though he had done a great feate, and fully performed his promiſe, for proofe of the authority, maieſty, and verity of ſcripture, he beginneth preſently to excuſe himſelfe, for that he hath no more ſtore, ſayinge. *There be not many places of ſcripture, that do confirme this thinge; neyther is yt greatly materiall, for yt is inough yf there be any one plaine teſtimony for the ſame.* Lo wherunto this vaunt of the authority, maieſty, and verity of holy ſcriptures is come, to witt, to one place, vnderſtood and interpreted after his owne meaninge alone, againſt the vnderſtandinge of all antiquity. And though he go about afterwards to ſcrape togeather diuers other parings of ſcripture, nothinge at all to the purpoſe, as, *Yow ſhall not breake any bone of his: Do yow this in my remembrance: labour for the meate that periſheth not: this is the worke of God, that they beleeue in him whome he hath ſent: he that eateth my fleſh and drinketh my bloud, dwelleth in me and I in him*; and ſome other like places: yet as yow ſee by his owne confeſſion, they are not plaine places, and conſequently his vauntinge of authority, maieſty and verity of ſcriptures, commeth to iuſt nothinge indeed; but only to words and wynde. Lett vs ſee what he bringeth for his other foure grounds and headſprings.

Fox *pag.* 1261.

Impertinēt places alleaged againſt *Tranſubſtantiation.*

Exod 12.
1. *Cor* 11.
Ioan. 6.

6. The ſecond is, *the moſt certayne teſtimonyes of the auncient Catholike Fathers.* This we ſhall exa-

Ridleyes ſecōd groūd of fathers.

mine afterwards when we haue conſidered of the other three, yet may yow marke by the way, that he vſeth heere alſo the ſuperlatiue degree, *of moſt certayne teſtimonyes*, which certainty of teſtimonyes yow ſhall find afterward, to be like his *maieſty of ſcriptures*, already alleaged. Wherfore let vs ſee his third ground. The third ground (ſaith he) is the nature of the Sacrament, which conſiſteth in three things: *vnity*, *nutrition* and *conuerſion*. And then he explaneth himſelfe thus: *that as in bread one loafe is made of many graynes, ſo ſignifieth this Sacrament, that we are all one myſticall body in Chriſt*. And againe. *As bread nouriſheth our body; ſo doth the body of Chriſt nouriſh our ſoule.* And thirdly. *As bread is turned into our ſubſtance, ſo are vve turned into Chriſts ſubſtance. All vvhich three effects cannot be ſignified* (ſaith he) *by this Sacrament, yf there be Tranſubſtantiation, and no nature of bread left, and therfore there can be no Tranſubſtantiation.*

Ridleyes 3. ground. The nature of a Sacramēt.

7. This is *Maiſter Ridleyes* deepe diuinity about the nature of this Sacrament: but yf yow reade that which we haue noted before in our eyght obſeruation, concerninge the true definition and nature of a Sacrament in deed; yow will ſee that this was great ſimplicity in him (though accordinge to his hereticall groūd, that the Sacramēts doe not giue grace) to leaue out the principall effect ſignified in the Sacrament, which is grace, for that a Sacrament is defined: *A viſible ſigne of inuiſible grace receaued therby.* This Sacrament alſo is a ſigne of Chriſts body there preſent vnder the

Sup. cap. 3. §. 8.

formes of bread and wyne: yet deny we not but that theſe other three effects alſo of vnity, nutrition and conuerſion may be ſignified therby, as in like manner the death and paſſion of our Sauiour, wherof this Sacrament is a memoriall and commemoration: neyther doth the *Tranſubſtantiation* of the bread into the body of Chriſt, lett or take away theſe ſignifications, for ſo much as to make this Sacrament, there is taken bread and wyne, which naturally doth ſignifie theſe effects of vnion, nutrition, and conuerſion, which *Ridley* heere mentioneth, though yt be not neceſſary, that the ſubſtance of the ſaid bread and wyne ſhould ſtill remayne, but only there formes and accidents, which do ſignifie and are ſignes to our ſenſes, as much as yf the ſubſtances themſelues of bread and wyne were preſent. As for example the braſen ſerpent, did as much repreſent, and was a ſigne of Chriſt in reſpect of the analogie betwene Chriſt and a true ſerpent, as yf he had had the ſubſtance of a true ſerpent, whereof he had but only the forme and ſhape; and ſo are the outward formes of bread and wyne, after the words of conſecration, ſufficient to repreſent vnto vs the Analogy that is betweene feedinge the body, and feedinge the ſoule, vnity of graines, and vnity of Chriſts myſticall body which is his Church.

Fox pag. 1261.

Exod. 7.

8. And thus much of *Ridleyes* third ground which impugneth *Tranſubſtantiation*; which ground (as yow ſee) is ſo weake and feeble,

as he that ſhall build theron, is like to come to a miſerable ruyne of his owne ſaluation. But much more ridiculous is his fourth ground, vttered in theſe words: *The fourth ground* (ſaith he) *is the abhominable hereſie of* Eutiches, *that may enſue of* Tranſubſtantiation. Thus he ſaith in his poſition, but lett vs heare him afterward in his probation, which is not much larger then his propoſition, for thus he wryteth: *They vvhich ſay that Chriſt is carnally preſent in the Euchariſt, do take from him the verity of mans nature. Eutiches graunted the diuyne nature in Chriſt, but his humayne nature he denyed.* And is not this a goodly proofe of ſo great a charge? Nay is not this a goodly ground and headſpringe of proofes? Conſider I pray yow how theſe matters do hange togeather. *Eutiches* hereſy was, as yow may ſee in the letters of *Saint Leo* the firſt, and in the Councell of *Calcedon*; that Chriſts fleſh being ioyned to his diuinity was turned into the ſame, and ſo not two diſtinct natures remayned, but one only made of them both. And how doth this hereſie I pray yow, follow of our doctrine of Tranſubſtantiation! *Eutiches* ſaid that the diuine and humayne natures in Chriſt were confounded togeather, and of two made but one: we ſay that they remayne diſtinct, and do condemne *Eutiches* for his opinion, and by our Church he was firſt accurſed and anathematized for the ſame: *Eutiches* ſaid, Chriſts humayne nature was turned into his diuine; we ſay only that bread and wyne is turned into Chriſts

Ridleyes 4. ground about Eutiches his hereſie.

Leo ep. 11. *ad Theodoſ. Concil. Calced. ſeſſ.* 5.

Chriſts fleſh and bloud: what likeneſſe hath this with *Eutiches* hereſie? *But* (ſaith *Ridley*) *vve do take from Chriſt the verity of mans nature*. This is a fiction and fooliſh calumniation, as before yow haue heard, and conſequently deſerueth no further refutation.

9. The fifth ground, *is* (ſaith he) *the moſt ſure beleefe of the article of our faith: He aſcended into heauen.* This ground yf yow remember hath byn ouerthrowne before, and abandoned by *Ridley* himſelfe in his *Oxford-diſputation*, where he graunted; *that he did not ſo ſtraitly tye Chriſt vp in heauen* (to vſe his owne words) *but that he may come downe on earth at his pleaſure.* And againe in another place of the ſaid diſputation: *VVhat letteth but that Chriſt yf yt pleaſe him, and vvhen yt pleaſeth him, may be in heauen and in earth? &c.* And yet further to *Doctor Smith* that asked him this queſtion: *Doth he ſo ſitt at the right hand of his Father, that he doth neuer foreſake the ſame?* *Ridley* aunſwered: *Nay I do not bynd Chriſt in heauen ſo ſtraitly.* By which aunſweres yow ſee, that this whole principall ground and head-ſpringe of Ridleyes arguments againſt *Tranſubſtantiation*, is quite ouerthrowne. For yf Chriſt in fleſh after his aſcenſion may be alſo on earth when he will, as *Ridley* heere graunteth, then is it not againſt the article of our *Creed (He aſcended into heauen,)* to beleeue, that not withſtandinge his aſcenſion, he may be alſo on earth in the Sacrament. And albeit *Ridley* do cyte heere certayne places of *S. Auguſtine*, that do ſeeme to ſay: that Chriſt after his

Ridleyes 5. ground cõcerning Chriſts aſſenſion.

Fox *pag.* 1314. & 1515.

his aſcenſion is no more conuerſant amonge vs vpon earth;yet that is not to be vnderſtood of his being in the Sacrament, which is a ſpirituall manner of being, but of his corporall manner of conuerſation, as he liued viſibly among his diſciples before his aſcenſion. And this is ſufficient for diſcuſsion of this fifth ground, wherof the cheefe particulars haue byn handled in diuers places before.

The diſcuſſion of the Fathers authorityes alleaged by *Ridley.*

Dionyſ. Areop. in Eccleſ. Hierarch.

10. Now then will we returne to his ſecond ground againe, *of the moſt certayne teſtimonyes of the auncient Catholike Fathers.* And firſt he alleagath *Saint Dionyſius Areopagita,* for that in ſome places of his works he callerh yt *bread* And the like of *Saint Ignatius* to the *Philadelphians,* which we deny not, for *S. Paul* alſo calleth yt ſo, as before we haue ſhewed: but yet ſuch bread, as in the ſame place he declareth to be the true body of Chriſt, ſayinge: *that he vvhich receaueth yt vnworthily, ſhalbe guilty of the body and bloud of Chriſt,* addinge for his reaſon *non dijudicans corpus Domini,* for not diſcerninge the body of our Lord there preſent. And ſo *S. Ignatius* in the very ſelfe-ſame place ſaith: *that yt is the fleſh and bloud of Chriſt,* as yow may read in that Epiſtle.

1. Cor. 11.

Ignat. in epiſt. ad Philadelph.

11. After theſe he citeth *Irenæus* whoſe words are: *Euchariſtia ex duabus rebus conſtans, terrena & cæleſti,* which *Ridley* tranſlateth thus: Sacramentall bread conſiſtinge of two natures earthly and heauenly: But by *Maiſter Ridleyes* leaue *Euchariſtia* in this place is fraudulently tranſlated by him *Sacramentall bread,* except he

meane as we do, and as *Irenæus* did, that yt was the body of Chriſt, but called bread for that yt was made of bread: For that *Irenæus* in the very ſame place, wryting againſt heretiks asketh this queſtion: *Quomodo conſtabit eis, cum panem in quo gratiæ actæ ſint, corpus eſſe Domini ſui?* How ſhall yt be made euident to theſe heretiks, that this bread, in which thanks haue byn giuen, is the body of their Lord? Wherto he aunſwered, and proueth the ſame by diuers arguments: ſo as no place of any Father could haue byn alleaged more againſt himſelfe, then this is by *Ridley*. And as for that he ſaith, that the Euchariſt conſiſteth of two natures, *earth-ly* and *heauenly*, he meaneth *euidently*, by the heauenly nature, the true body of Chriſt, and by the earthly nature, the externall ſymbolls, formes, and accidents. And ſo much of him.

Iren. lib. 4. cont. hæreſ. cap. 34.

12. And the ſelfe-ſame thinge do meane both *Theoderete* and *Gelaſius*, heere alſo by him alleaged, as vſinge the like phraſes; that the natures of bread and wyne do remayne, which they vnderſtand of the externall ſymbolls, formes and accidents. For as for the *reall preſence*, they do both of them affirme yt in the ſame places by *Ridley* alleaged. And ſo this ſhall ſuffice for this place, there being nothing els worthy aunſweringe. And now yf yow conſider, what variety of plaine and perſpicuous authorityes haue byn alleaged by vs before, both out of the diſputations and otherwiſe, for confirmation of the Catholike

Theod. dial. 2. Gelaſ. l. de duabus naturis.

beleefe of the *reall preſence* and *Tranſubſtantiation*, yow will eaſily ſee what broken wares theſe bee, which Proteſtants bringe forth to the contrary, and how fondly this ſecond ground of *Ridleyes* proofes is intituled by him; *the moſt certaine teſtimonyes of the auncient Catholike Fathers: vvho after my iudgement* (ſaith he) *do ſufficiently declare this matter*. And I will not greatly ſtand againſt him, for that the mans iudgement being peruerted by hereſie, faction and ambition of thoſe tymes, any thinge would ſeeme ſufficient to him to draw him to that byas, wherunto himſelfe inclyned. And thus much of this article.

Fox pag. 1261.

About the third Article of the Sacrifice of the Maſſe. §. 2.

13. For that there was little or nothinge diſputed of this third article, eyther in *Cambridge*, *Oxford*, or *London*, except only a little againſt *Latymer*, as preſently we ſhall ſee, I haue thought beſt to betake me only to *Ridleyes* determination in this matter: he beginneth the ſame thus: *Now in the later concluſion, concerninge the ſacrifice, becauſe yt dependeth vpon the firſt* (to witt of the *reall preſence*) *I will in few vvords declare vvhat I thinke; for yf we once agree in that, the vvhole controuerſie in the other vvill ſoone be at an end.* Marke heere good reader that *Ridley* confeſſeth this controuerſie of the ſacrifice to de-

Fox pag. 1262.

pend of the *reall-preſence*, which *reall-preſence* being ſo ſubſtantially proued before, as yow haue heard, little doubt can be made of this; yet will *Ridley* tell vs what he thinketh (a goodly ground for vs to hange our ſoules on) which is, that there is no ſacrifice at all, but that of Chriſt vpon the Croſſe, and he will tell vs alſo his grounds for ſo thinkinge: *Two things* (ſaith he) *there be, vvhich do perſuade me, to vvitt, certayne places of ſcripture, and certayne teſtimonyes of the Fathers.* So he. And as for ſcriptures, he alleageth no one, but out of the Epiſtle to the Hebrues; *that Chriſt entred once for all into the holy-place, and obtayned for vs eternall redemption.* And againe. *That Chriſt vvas once offered to take away the ſinnes of many.* And yet further: *that with one offeringe he made perfect for euer thoſe that are ſanctified.* And hauinge cyted theſe places, he maketh this concluſion. *Theſe ſcriptures do perſuade me to beleeue, that there is no other oblation of Chriſt (albeit I am not ignorant there are many ſacrifices) but that vvhich vvas once made vpon the Croſſe.*

Fox ibid.

Heb. 9.

Heb. 10.

14. Heere now yow may ſee the force of a paſſionate iudgement, and how little doth ſuffice to perſuade a man to any hereſie, that is inclined thervnto of himſelfe. I would aske of *Ridley* heere, how chaunceth yt that *S. Chryſoſtome, S. Baſill, S. Ambroſe, S. Cyrill, S. Hierome, S. Auguſtine* and other Fathers cyted before ſo aboundantly, and perſpicuouſly affirming the dayly ſacrifice of the maſſe, and diſtinguiſhing betweene *Cruentum & incruentum ſacrificium*, the

bloudy ſacrifice of Chriſt on the Croſſe once offered vp for all; And the ſelfe-ſame ſacrifice dayly reiterated, and offered againe in many places throughout the world, after an vnbloudy manner: how theſe Fathers, I ſay, had not byn perſuaded, as *Ridley* was, by theſe places of ſcripture to deny the Sacrifice of the Maſſe? had they not read (thinke yow) the Epiſtle to the Hebrewes; or did they not vnderſtand yt as well as *Ridley*? and how then was *Ridley* perſuaded, and not they? there reaſon is, that, which he touched before, when he ſaid: *after my iudgement*, *&c.* For that he followed his owne iudgement, blynded by his owne affection in this point againſt the maſſe, and they followed not their owne iudgement, but the vniuerſall iudgement and beleefe of the Catholike Church in their dayes, and ſo muſt *Ridley* giue vs leaue to follow them, rather then him.

The difference betvveene *Ridley* and the anciẽt Fathers in their perſuaſions.

15. As for his ſecond motiue of certayne teſtimonyes of the Fathers, yt is ſo weake and broken a thinge, as he dareth not come forth with yt, but only quoteth certayne places of *Saint Auguſtine*, wherby he ſaith that the Chriſtians keepe a memoriall of the ſacrifice paſt; and that *Fulgentius* in his booke *de fide* calleth the ſame a commemoration. And theſe be all the Fathers, and their authorityes which he alleageth for his ſecond motiue: wherby yow may ſee, that he was moued by a little againſt the maſſe: For we deny not but that the ſacrifice of the maſſe is a commemoration alſo of the

*Aug.ep.*23. & *l.* 43. *q.* 61. & *l.*20. *contr Fauſt. Manich.* *ca.* 2 & 20.

the death, paſſion, and Sacrifice of Chriſt vpon the Croſſe, and he that in ſteed of theſe impertinent citations out of *S. Auſten* nothing at all to the purpoſe, would lay downe on the contrary ſide, all the cleere, euident, and effectuall places, ſentences, diſcourſes and alleuerations, which this holy Father hath in profe and confirmation of the viſible externall ſacrifice of the maſſe, wherin Chriſts ſacred body, the ſame that was offered on the Croſſe, is offered againe dayly both for quicke and dead by Chriſtian Catholike Prieſts on the Altar, might make a whole Treatiſe therof, and I remitt the reader to *Hieronymus Torrenſis* his collection, called *Confeſſio Auguſtiniana* where throughout a 11. or 12. paragraphes, he doth ſet downe large authorityes moſt plaine and euident out of the ſaid Fathers works. *Torrenſ. in Conf. Auguſt. lib. 3. cap. 7.* And yt is inough for vs at this tyme that *Latymer* being preſſed in his diſputations with diuers of theſe authorityes aunſwered: *I am not aſhamed to acknowledge my ignorance, and theſe teſtimonyes are more then I can beare away.* Fox pag. 1325. And after againe being further preſſed with the moſt euident authorityes of *S. Auguſtine*, and *S. Chryſoſtome* in particular, affirminge that the ſacrifice of the maſſe is propitiatory both for quicke and dead, he aunſwered: *The Doctors might be deceaued in ſome points, though not in all things: I beleeue them vvhen they ſay vvell.* And yet further. *I am of their faith vvhen they ſay well. I referre my ſelfe to my L. of Canterburyes booke vvholy heerin.* Fox pag. 1326. And yet againe. *I haue ſaid vvhen they ſay* *vvell and bringe the ſcriptures for them, I am of their faith.* And further. *Auguſtine requireth not to be beleeued.* So he. And by this yow may ſee what accompt they make both of *S. Auguſtine* and other Fathers, notwithſtandinge for a ſhew, ſometymes they will cyte ſome places out of them little to the purpoſe, but being witting in their owne conſciences, that really and ſubſtantially they make againſt them, they ſhift them of finally in this order as yow haue heard, and will beleeue and teach only as pleaſeth themſelues, which is the peculiar pride and willfullnes of hereſie, from which God deliuer vs. And with this I end this whole Treatiſe.

FINIS.

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